

The Common Ground Between the Biblical Concept of Education and Ki Hadjar Dewantara (A Comparative Philosophical Study)

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Abstract. This study aims to conduct an in-depth philosophical comparative analysis of educational concepts rooted in two fundamental traditions of thought: the concept of biblical education and the concept of Ki Hadjar Dewantara (KHD) education (representing cultural-nationalist humanism, which is the reference point for education in Indonesia). This research is motivated by the urgent need to formulate a solid philosophical foundation for character education in Indonesia, one that is capable of integrating transcendent spiritual values and local cultural wisdom. The method used is a qualitative philosophical comparative study with hermeneutic analysis and synthesis techniques. Primary data sources include biblical texts and KHD's works and Tri Logi of Education. The analysis focuses on comparing aspects of objectives, the nature of learners, the role of educators, and methods. The research findings show significant convergence in the axiological and practical aspects, namely: First, The main objective of education is the formation of character integrity (Budi Pekerti and Hikmat); Second, The role of educators as role models (Ing Ngarsa Sung Tulada) and guides (Tut Wuri Handayani) based on love or among; and, Third, Education is holistic, involving the family, school or church, and community (Tri Pusat Pendidikan). However, this study also found fundamental divergences in epistemological and teleological bases. The biblical concept is theocentric, making divine revelation the source of absolute truth and aiming at spiritual salvation. Meanwhile, the KHD concept is humanistic-nationalistic, rooted in nature and culture, and aims at social-national salvation and happiness. This comparative study concludes that differences in philosophical basis do not preclude the achievement of similar educational practices, namely the development of free and responsible human beings. The theoretical contribution of this research is the offering of a synthetic educational model, which integrates spiritual obedience and divine wisdom (the Bible) with independence, cultural ethics, and national consciousness (KHD), as the basis for a character curriculum relevant to Indonesia's multireligious and multicultural society.

Keywords: *Biblical education, Ki Hadjar Dewantara, comparative studies, philosophy of education, character education, theocentrism, cultural humanism*

Abbreviations: Ki Hadjar Dewantara (KHD),

INTRODUCTION

Education is the main foundation in shaping the character, intelligence, and civilization of a nation. However, amid globalization, rapid technological developments, and moral-social challenges, the education system is often faced with a crisis of orientation. A solid philosophical foundation is needed that is capable of humanizing humans (humanization) while also directing them towards a true purpose in life (transcendence)..

Two educational concepts that have deep philosophical foundations and have stood the test of time are: first, the Biblical Concept of Education. The concept of education derived from the Bible has a clear orientation: Theocentric Foundation: Education is rooted in God as the Source of Truth and aims to know, love, and obey Him (Deuteronomy 6:4-9, Proverbs 1:7) [1], [2].

The Formation of the Whole Person: The goal is to form a whole (holistic) person, encompassing spiritual, intellectual (wisdom), moral (character), and social aspects, as a reflection of the image and likeness of God (imago Dei) (1 Corinthians 1:30). Truth that Sets Free: Knowledge of the truth (the Word of God) is the key to achieving true freedom and responsibility (John 8:32).

The two concepts of education by Ki Hadjar Dewantara (KHD). Ki Hadjar Dewantara, as the Father of National Education, offers a concept that is very contextual to Indonesian culture:. The Basis of Humanism and Nationalism: KHD views education as an effort to humanize humans as a whole, in accordance with the nature of the universe and the nature of the times (Principle of Natural Law) [4], [6].

Liberating Education: The goal is to guide all the potential (nature) that exists in children to achieve the highest level of safety and happiness, both as human beings and as members of society. The concepts of freedom of learning and individual autonomy are essential. [5].

Three Pillars of Education: The motto Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, Tut Wuri Handayani and the Three Centers of Education (Family, School, Community) emphasize the role of educators as guides, motivators, and role models who prioritize character building (creativity, taste, will, and body). [4]–[6].

Although the two concepts originate from different cultural and religious backgrounds (Christian in the Bible vs. Javanese / Indonesian-Humanist in KHD), preliminary studies indicate significant potential for philosophical convergence.

Potential similarities: Both emphasize character/morality building (morality/holy living vs. noble character), independence/freedom and holistic human development. Previous comparative studies show fundamental differences in epistemological and teleological aspects. The Bible is rooted in special revelation (Christ as the Center), while KHD is based on culture, natural law, and humanity.

In-depth philosophical comparative studies of these two concepts are minimal and have not been comprehensively mapped, especially for formulating a contextual educational model for Bible-based educational institutions in Indonesia. This research is relevant and urgent because: it will enrich Christian Educational Philosophy: This study will affirm the uniqueness and essence of Christian education while opening up space for dialogue and identifying universal KHD values that can be integrated without sacrificing Christian identity . [3].

Therefore, this dissertation research aims to identify and philosophically analyze the points of convergence and discontinuity between the concepts of education according to the Bible and Ki Hadjar Dewantara, in order to offer a synthetic model rooted in transcendent truth but still culturally and nationally relevant

METHODS

Study area

A. Study of the philosophy of education

First, the difference between theocentric and anthropocentric/humanistic philosophies of education.

Second, the concept of philosophical comparative studies (methods and limitations).

B. Biblical (Christian) educational theory

First, it focuses on the concept of wisdom.

Second, the importance of family and church as the center of education (Deuteronomy 6).

Third, the goals of education are the formation of Christ-like character and obedience.

C. Ki Hadjar Dewantara's Theory of Education

First, an in-depth analysis of the Tri Logi of Education (Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, Tut Wuri Handayani).

Second, it discusses the concept of the among system and freedom of learning.

Third is the concept of character (creation, feeling, will).

D. Relevant previous research

Identification of research gaps that have not been answered by previous studies, confirming the originality of this research.

Procedures

A. Type of Research: *Qualitative philosophical comparative study [7].*

B. Data Sources: *Primary Data: The Bible, the works of Ki Hadjar Dewantara .Secondary Data: Books on the philosophy of education, journals on the theology of education, and the historiography of KHD's education.*

C. Data Collection Techniques: *Documentation Study and Literature Review.*

D. Data Analysis Techniques: *first, Interpretation (Hermeneutics): Interpreting the core meaning of each concept. Second, Holistic-Analytical: Dissecting the elements (objectives, educators, learners, materials, methods) of each concept. Third , Comparative: Comparing systematically (looking for similarities, differences, and interrelationships). Fourth, Synthesis: Formulating new findings or new models from the results of the comparison.*

Data analysis A. Analysis of educational philosophy according to the Bible. First, a detailed discussion of education as a process of “fearing” God and the path to wisdom.. Second, an analysis of the role of the Holy Spirit as a guide (paraclete) and the concept of spiritual growth.. Third, the main objectives: piety, obedience, and responsibility (faith and morals).B. Analysis of the Philosophy of Education According to Ki Hadjar Dewantara. First, a detailed discussion of education as a process of humanization and empowerment of natural nature.. Second, an in-depth analysis of the Five Principles and their relevance to the formation of individuals and nations.. The third main objective: happiness, safety, and character (cultural and national).

RESULTS AND DISCUSSION

A. Convergence (Common Ground)

First, the formation of character: the similarity is a focus on moral integrity and ethics.. Second, the principle of independence/autonomy: the similarity in the goal of freeing students from ignorance or dependence.. Third, the role of educators as role models: an in-depth analysis of Ing Ngarsa Sung Tulada with the concept of a true shepherd/teacher in the Bible.. Fourth, holistic education: the similarity in involving three centers of the environment .

B. Divergence (Fundamental Differences)

First, epistemological basis: the difference between divine revelation (the Bible) and natural and cultural nature (KHD).

Second, axiological basis (values): the difference between the goal of spiritual salvation (theocentric) and the goal of social-national salvation (humanistic).

Third, the concept of humanity: the difference between humanity as Imago Dei (Image of God) and humanity as individuals possessing natural and cultural nature.

Fourth, Methodological Implications: namely, the difference in emphasis on teaching dogma or truth versus emphasis on among (guiding from behind).

Discussion

It is hoped that this research can serve as a suggestion for further research. In addition, it can be used as a recommendation for practitioners and education policy makers in Indonesia and managers of Christian school foundations regarding the integration of these values into the National Curriculum.

CONCLUSION

A. Research Conclusions

A summary of the answers to all the research questions, emphasizing that despite their philosophical differences (theocentric vs. humanistic), both concepts offer a strong foundation for comprehensive character education.

B. Synthesis of Education Models

Offers a Synthesis education model that combines the Spiritual dimension (from the Bible), the Cultural-Ethical dimension (from KHD), and the Independence dimension.

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