

PHENOMENOLOGICAL STUDY OF THE RELEVANCE OF KI HAJAR DEWANTARA'S PHILOSOPHY IN THE CONTEXT OF FAMILY EDUCATION IN THE VUCA TRANSITION TOWARDS BANI

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Abstract. The VUCA (Volatility, Uncertainty, Complexity, Ambiguity) era is transforming into BANI (Brittle, Anxious, Non-linear, Incomprehensible), presenting complex challenges for family education. This research aims to analyze the relevance of Ki Hajar Dewantara's philosophy (Ing Ngarso Sung Tuladla; Ing Madya Mangun Karsa; Tut Wuri Handayani) in the context of family education (child-rearing behavior) in the era of VUCA transition towards BANI through various philosophical perspectives. This research uses a qualitative approach with a literature study method (library research) and phenomenological research type. Secondary data were collected from various relevant sources such as books, scientific journals, and articles. Data analysis was conducted using content analysis techniques and phenomenological interpretation, which included data reduction, data categorization, data interpretation, data synthesis, and phenomenological reflection. The research data is presented based on the perspective of the interpretive framework (Postpositivism, Constructivism, Transformative, Pragmatism, and Critical) and the framework of belief (Ontology, Epistemology, Axiology and Methodology) The results show that Ki Hajar Dewantara's philosophy has potential relevance in the context of family education in the era of VUCA transition to BANI. The concept of Ing Ngarso Sung Tulodho emphasizes the role of parents as role models. Ing Madya Mangun Karsa highlights the importance of building motivation and active participation of children. Tut Wuri Handayani underscores supporting and empowering children according to their potential. Ki Hajar Dewantara's philosophy offers a relevant guideline for family education in facing the complexity of the VUCA era towards BANI evidenced by a framework of beliefs and a framework of interpretation.

Keywords: Phenomenological Study; VUCA; BANI; Ki Hajar Dewantara's Philosophy; Family Education

I. INTRODUCTION

The development of the era marked by volatility, uncertainty, complexity, and ambiguity or VUCA, has become a global reality that affects various aspects of life, including education. However, the narrative about the future is now starting to shift towards a condition described as BANI (Brittle, Anxious, Non-linear, Incomprehensible). The BANI condition highlights the fragility of the system, individual anxiety, non-linear flows, and difficulties in understanding existing realities (Bushuyev, S., et al., 2023; Baskoro, G. 2023). A new paradigm that marks a more fragile and unpredictable phase of social, economic, and cultural transition. This change not only impacts the industrial and technology sectors, but also touches on fundamental aspects of human life, namely education, especially education in the family. The family as the first and main educational unit plays a crucial role in forming the foundation of children's character amidst the onslaught of information and increasingly complex social dynamics. In the transition period from the VUCA era to BANI, families are faced with conditions that are not only uncertain, but also fragile, non-linear, and difficult to understand. This requires an educational approach that is not only adaptive but also rooted in solid cultural values.

In the midst of these changing times, noble values and local wisdom are important to be re-elevated as a foundation in shaping the character of individuals and society. One of the Indonesian education figures who laid a strong philosophical foundation in this regard is Ki Hajar Dewantara. His educational philosophy, which refers to the principles of "Ing Ngarso Sung Tuladla; Ing Madya Mangun Karsa; Tut Wuri Handayani" and the values of Trikon (continuity, convergence, concentricity) offers a direction for education that is not only oriented towards cognitive aspects, but also the formation of complete character and personality (Hutagalung, T. B., & Andriany, L., 2024).

Ki Hajar Dewantara, as a pioneer of Indonesian education, has laid a holistic and relevant philosophical foundation to this day. His ideas emphasize the importance of liberating education, shaping character, and developing human potential as a whole in a family and cultural atmosphere (Salihin, S., & Andriany, L., 2024). In the current context, this idea has high relevance in answering the challenges of family education in the BANI era. Family education plays a crucial role in shaping the character, values, and basic skills needed by children to face life in the future. In the midst of this exponential change,

families are required to not only equip children with academic knowledge, but also with mental resilience, adaptability, and a deep understanding of themselves and their environment.

The family in question is a family consisting of a father, mother, and child, not a family in a broader sense, the state of the father and mother as parents to the child. Parents are a component of the family consisting of a father and mother, and are the result of a legal marriage bond that forms a family (Rumbewas, S. S., Laka, B. M., & Meokbun, N., 2018). Based on this, parents have a great responsibility for the process of their child's maturity, including being responsible for their education. Moreover, in this era, education is a key factor and must be possessed by every child, as a provision for them to gain happiness and fortify themselves from the changes of the times.

Ki Hajar Dewantara's philosophy emphasizes holistic, humanistic, and child-centered education (Noventue, R., et al., 2024). These principles are believed to have great potential in guiding family education in the VUCA transition era towards BANI. In facing the fragility (Brittle) and anxiety (Anxious) in the BANI era, instilling noble values and strengthening character emphasized by Ki Hajar Dewantara becomes increasingly important. The ability to adapt to non-linear flows (Non-linear) and understand difficult to understand realities (Incomprehensible) requires a strong educational foundation, which allows children to think critically, creatively, and have resilience.

However, in practice, Ki Hajar Dewantara's philosophy often becomes only a symbol without deep meaning. The lack of understanding and internalization of these values in the midst of modern society causes a void of direction in family education (Sugiarta, I. M., et al., 2019). Therefore, this study is important to re-examine the noble values of Ki Hajar Dewantara through a phenomenological approach so that their meaning and relevance can be presented contextually again. So that Ki Hajar Dewantara's philosophy can be a guideline for families in facing dynamic changes in the era.

With a phenomenological study approach based on literature review, this study seeks to explore the relevance of Ki Hajar Dewantara's philosophy in the context of family education during the transition from VUCA to BANI. Phenomenology was chosen to capture the deep meanings of family education experiences in facing the challenges of the times, while literature studies were used to reconstruct Ki Hajar Dewantara's thoughts and the current global context as well as a tool to see various perspectives in responding to this phenomenon. To answer the question about how family behavior in educating children is in accordance with the philosophical values of Ing Ngarso Sung Tuladla; Ing Madya Mangun Karsa; Tut Wuri Handayani. In answering the question, a study was conducted on documents, books, journals, and articles that were analyzed based on the stages of Literature Study. The goal is to build a comprehensive understanding of how Ki Hajar Dewantara's educational philosophy can provide direction and meaning for families in carrying out the role of educators in the midst of the transition of the era involving various perspectives of the Interpretive Framework (Postpositivism, Constructivism, Transformative, Pragmatism, and Critical) and Belief

Framework (Ontology, Epistemology, Axiology and Methodology).

II. RESEARCH METHODS

This study will use a qualitative approach with a literature study method (library research). The qualitative approach was chosen because it aims to understand in-depth the relevance of Ki Hajar Dewantara's philosophy in the context of family education in the VUCA transition era towards BANI. Literature study is used as the main method to explore and analyze various sources of information relevant to the research topic. This type of research is a phenomenological study, although primary data is not collected directly from individual experiences, but rather uses a literature study that focuses on identifying and interpreting the "phenomenon" of the relevance of Ki Hajar Dewantara's philosophy in the context of family education in the VUCA transition towards BANI. This study will attempt to understand the essence of this relevance in the context of family education in the midst of changing times. The main data source in this study is secondary data obtained from various relevant literature sources, including: books, scientific journals, articles, and other publications. Data collection techniques in this literature study will include literature searches, literature selection, and data extraction. The collected data will be analyzed using content analysis techniques and phenomenological interpretation. The analysis steps include data reduction, data categorization, data interpretation, data synthesis, and phenomenological reflection.

Through an in-depth analysis of various literature sources, it is hoped that this study can provide a comprehensive understanding of the relevance of Ki Hajar Dewantara's philosophy (Ing Ngarso Sung Tuladla; Ing Madya Mangun Karsa; Tut Wuri Handayani) in the context of family education (child-rearing behavior) in the VUCA transition era towards BANI. The research data will be presented based on the perspective of the interpretation framework (Postpositivism, Constructivism, Transformative, Pragmatism, and Critical) and the belief framework (Ontology, Epistemology, Axiology and Methodology) in order to multidiscipline various perspectives on this phenomenon.

III. RESULTS AND DISCUSSION

Ki Hajar Dewantara was born on May 2, 1889 in Yogyakarta with the name R.M. Soewardi Soerjaningrat, son of G.P.H. Soerjaningrat, or grandson of Sri Paku Alam III. From his genealogy, Ki Hajar Dewantara came from the Pakualaman noble family. As a Javanese nobleman, Ki Hajar Dewantara received his education at ELS (Europeesche Lagere School) Elementary School for European Children (Wiryopranoto et al., 2017). Ki Hajar Dewantara was nicknamed the "Father of Indonesian Education", he had many struggles in conceptualizing Indonesian Education, proven by establishing the Taman Siswa School (1922) to educate the native people, becoming Minister of Education and Culture (1950). Ki Hajar Dewantara received an honorary doctorate from Gadjah Mada University (1959). The Indonesian government appointed Ki Hajar Dewantara as a National Hero (1959).

Ki Hajar Dewantara's educational concept views the development of personality and inner freedom as goals in addition to independence as a prerequisite and as a means to achieve the goal of forming the character and internal autonomy of the Indonesian population so that students can consistently defend their country's struggle. Because independence is the goal of implementing education, education must contribute to the advancement of the nation's soul and body. Ki Hajar Dewantara underlined and emphasized that learning materials must be adjusted to the needs of students. According to Ki Hajar Dewantara, love for the homeland must be prioritized and education should not be seen as a kind of coercion. Instead, we must use the principles of peace, order, and continuity in our inner lives. Because the quality of a person will be determined by their mental and emotional stability (Nurkholida, 2018). For him, realizing Indonesian people who are free physically and mentally is the ultimate goal of the struggle, and education is a means to achieve that goal. Physical freedom is having self-control and being independent without violating the freedom of other groups or individuals, while inner freedom is not being colonized physically, politically, economically, or in any other way (Rodin & Huda, 2021).

Ki Hajar Dewantara emphasized deeply on education for the native Indonesian people. His idea of establishing Taman Siswa with a spirit of nationalism and a humanitarian perspective with the spirit of his motto or philosophy better known as *Patrap Triloka* which reads "Ing Ngarso Sung Tuladla; Ing Madya Mangun Karsa; Tut Wuri Handayani" (in front being an example, in the middle generating ideas; behind supporting) became the basis for the establishment of education in the Indonesian homeland (Nurkholida, 2018). For further discussion related to Ki Hajar Dewantara's philosophy, the researcher will examine in more detail one by one.

A. *Ing Ngarso Sung Tulodho*

The word "Ing Ngarso" means in front, or someone who is more experienced and/or more knowledgeable. While "Sung Tuladha" provides an example or role model for someone or an individual. (Niyarci, 2022). Thus, "Ing Ngarso Sung Tuladha" implies that a *pamong* (teacher) or parent is a person who has broader experience and knowledge who can be a "central figure" for his students or provide a positive example. Because ethical teaching cannot be internalized by students on their own, this perspective emphasizes how important it is for teachers to provide positive examples for them. The philosophy of Ing Ngarso Sung Tuladha contains exemplary values such as spiritual values, values of discipline and responsibility, values of care and empathy, values of honesty, and social values (Ubaidillah, A., et al., 2024). These values are used as basic values of exemplary behavior for children by teachers and parents. 1) Interpretive Framework of Ing Ngarso Sung Tulodho: in the context of education, it is interpreted from the perspective of positivism, constructivism, transformative, pragmatism, and critical, as follows:

- **Positivism**

The positivist interpretive framework acknowledges the existence of a single reality outside of oneself (empirical) (Karmillah, I., 2020). Examined based on the positivist

perspective of Ing Ngarso Sung Tulodho in the context of education, it states that educators/parents are a source of role models for children, especially in acting and behaving. Educators/Parents, both at home and at school, always provide real manifestations of good attitudes and behavior directly in front of children as role models for children (Fepriyanti, U., & Suharto, A. W. B., 2021).

- **Constructivism**

The constructivist interpretive framework means building several truths/realities from several supporting facts (Irawati et al., 2021). Examined based on the constructivist perspective on Ing Ngarso Sung Tulodho in the context of Education, states that examples from educators/parents can stimulate the process of reflection and interpretation for children. This means that every real evidence of an example from an educator/parent is truly able to move children's minds to form their own understanding in behaving and acting (Rahmawati, et al., 2024).

- **Transformative**

The transformative interpretation framework means practicing or interacting directly with the subject/object (Hambali, 2012). Examined based on the transformative perspective on Ing Ngarso Sung Tulodho in the context of education, states that educators/parents must be drivers of profound change, and not only provide examples to follow, but also inspire children to act for goodness and justice and be sustainable in every daily life.

- **Pragmatism**

The pragmatism interpretation framework means that a truth/reality is seen from its utility value, benefits, and practicality (Wiranata, R. et al., 2021). Examined based on the pragmatism perspective on Ing Ngarso Sung Tulodho in the context of education, it states that the actions of parents in setting an example must be seen in terms of its usefulness, not only providing an example of morality or good behavior, but the example must be proven effective in producing positive change or achieving goals. This means that educators/parents in front of setting an example must be seen from the practical and concrete impact and the results can be felt by their followers.

- **Critical**

The critical interpretation framework is related to self-identity, identity, and power (Creswell, 2014). The critical interpretation framework is of the view that "Ing Ngarso Sung Tulodho" should not only be seen as a simple proverb about setting an example. It needs to be analyzed more deeply, especially regarding who sets an example, what the example is for, and how the example affects the dynamics of power in society. Educators/parents in setting an example must always be questioned and monitored, whether they use the example to support the structure of justice or instead strengthen domination and injustice. This aims to ensure the truth/reality of the phenomenon.

2) Ing Ngarso Sung Tulodho Belief Framework: in the context of education interpreted from the perspective of ontology, epistemology, axiology, and methodology, as follows:

- **Ontology**

From an ontological perspective, the philosophy of "Ing Ngarso Sung Tulodho" can be understood by exploring the essence and nature of the existence of parents as role models,

and how this relationship forms meaning between educators/parents and children. Ontological questions involve exploring how the act of giving examples reflects the reality of existence, and how the values internalized from these role models can be permanent or contextual (Batubara, A. H. A., 2022). In this sense, educators/people are not only physically present in front of children, but also existentially carry out the role of inspiring and guiding children through their behavior and attitudes.

- Epistemology

From an epistemological perspective, "Ing Ngarso Sung Tulodho" describes how knowledge is transmitted through the example of a parent. This knowledge can be practical, moral, or social, and is obtained through the process of imitation, and reflection by the child as a follower (Fatmawati, E., & Suharto, A. W. B., 2024).

- Axiology

From an axiological perspective, "Ing Ngarso Sung Tulodho" emphasizes moral and ethical values in the actions of a parent in providing an example. This philosophy shows the importance of educators/parents to have intrinsic values such as justice, honesty, and responsibility, as well as ethical goals to guide children towards social and moral goodness (Desi, et al., 2025).

- Methodology

From a methodological perspective, "Ing Ngarso Sung Tulodho" can be analyzed as a systematic process of how to view a phenomenon that depends on the process of how a phenomenon occurs (Saumantri, 2022). In this case, where parents provide examples through various effective methods to guide children.

B. Ing Madya Mangun Karsa

"Mangun Karsa" refers to building or developing motivation, desire and willingness to devote oneself to high ideals and the public interest. On the other hand, "Ing Madya" means "in the middle", which indicates in socializing and relationships in everyday life harmoniously and openly. In order for students to devote themselves to noble ideals, ing madya mangun karsa implies that tutors or teachers in their roles as educators must be able to foster their interests, desires, and readiness to be creative and work hard (Niyarci, 2022). The philosophy of Ing Madya Mangun Karso suggests to teachers and parents to provide motivation or encouragement so that children can develop the values of self-confidence, responsibility, cooperation, interests, and talents (Pribadi, R. A., et al., 2024). Children as individuals who are very dependent on others and vulnerable to something, so motivation or encouragement from others is needed. 1) Interpretive Framework of Ing Madya Mangun Karsa: in the context of education, it is interpreted from the perspective of positivism, constructivism, transformative, pragmatism, and critical, as follows:

- Positivism

The interpretive framework of positivism in the context of "Ing Madya Mangun Karso" places educators/parents in the midst of children to raise enthusiasm and initiative must be assessed through the effectiveness of measurable actions (Niyarci, 2022). Measuring the success of an educator/parent in

implementing the principle of "Ing Madya Mangun Karso" can be done through a survey of child satisfaction and the level of child productivity after the educator/parent is in the midst of the children.

- Constructivism

From the perspective of constructivism, "Ing Madya Mangun Karso" is understood as a process of cooperation between parents and children to build initiative and motivation through social interaction and learning experiences (Artawan, et al., 2023). Parents act as facilitators to support children to play an active role in building knowledge, taking initiative, and developing new ideas.

- Transformative

From a transformative perspective, "Ing Madya Mangun Karso" is seen as more than just a process of someone encouraging initiative/motivation; a profound transformation process in which parents play a role in changing children's mindsets, motivations, and values. Parents transformatively inspire children to see their own potential, involve them in the process of change, and help them reach higher levels of understanding and contribution. Thus, parents in "Ing Madya Mangun Karso" not only generate initiative/motivation, but also trigger transformation in children, both individually and collectively.

- Pragmatism

From the perspective of pragmatism, "Ing Madya Mangun Karso" is seen as a process of practical and result-oriented action, where parents are in the middle of the child to facilitate cooperation and aim to achieve real and useful results. Pragmatic parents will encourage children to take initiatives that are relevant to practical situations and needs, and prioritize continuous evaluation and adjustment to ensure the effectiveness of actions. This perspective emphasizes flexibility, adaptation, and innovation based on experience, and focuses on practical solutions directly to solve problems.

- Critical

From a critical perspective, the philosophy of "Ing Madya Mangun Karso" can lead to how the application of this philosophy is greatly influenced by the social and cultural context in which it is applied. In a very collective environment, this principle may be more easily accepted and applied. However, in an individualistic environment, the role of parents in the middle may be considered a barrier to individual creativity and autonomy.

2) *Ing Madya Mangun Karsa Belief Framework*: in the context of education, it is interpreted from the perspective of ontology, epistemology, axiology, and methodology, as follows:

- Ontology

In "Ing Madya Mangun Karso", there is an ontological assumption that the existence of individuals (both parents and children) cannot be separated from collectivity. The meaning of the deepest existence is existence in a community or social group. This is different from the individualistic view, where this view sees human existence as something separate from others (Risady, A., & Umam, K., 2025). This principle actually emphasizes the importance of interdependence in achieving common goals.

- Epistemology

From an epistemological perspective, "Ing Madya Mangun Karso" shows that knowledge is something that is built collectively through social interaction, practical experience, and active participation. Parents act as facilitators in this process, not as the only source of knowledge. This principle reflects the view that knowledge is dynamic, open, and must be adapted to the context and needs of the child. Knowledge is also recognized as something that comes from collaboration and diversity of perspectives in a learning community (Mukhtar, M., 2023). In proving the involvement of educators/parents where their position is in the middle to motivate children, namely by looking at other sources of knowledge as supporters or strengtheners of that motivation.

• **Axiology**
From an axiological perspective, "Ing Madya Mangun Karso" supports values such as equality, empathy, solidarity, independence, and social responsibility. This principle creates a value system to appreciate the active involvement of all parties in the learning or leadership process, and prioritizes cooperation and mutual cooperation. Parents who adopt this principle are expected to demonstrate participatory ethics, where they not only provide knowledge, but also play a role in building the spirit and motivation of children and those around them morally and ethically.

• **Methodology**

Methodologically, the principle of "Ing Madya Mangun Karso" emphasizes a participatory, collaborative, and child-centered educational approach and technique. This principle requires a method to be able to place parents in the midst of children to build enthusiasm, encourage cooperation, and actively empower individuals.

B. Tut Wuri Handayani

"Tut Wuri" means following with full attention and responsibility based on love and affection and is selfless, and does not have arbitrary, possessive, protective, and permissive tendencies. While "Handayani" means providing freedom, opportunities with attention and guidance to allow students on their own initiative and experience, so that they develop according to their personal nature (Niyarci, 2022). The Tut Wuri Handayani philosophy has a number of core values that support the role of teachers or parents in education. This principle emphasizes that a teacher or parent should provide support and inspiration from behind, creating an environment that supports the development and independence of children. Tut Wuri Handayani teaches that teachers or parents do not force children to appear in front, but rather let them find their own way and provide guidance when needed. This approach encourages more democratic and learner-centered learning, and emphasizes the values of humanity, responsibility, and freedom in learning (Zulaicho, D., 2021).

1) **Interpretive Framework of Tut Wuri Handayani:** in educational context is interpreted from the perspective of positivism, constructivism, transformative, pragmatism, and critical, as follows:

• **Positivism**

From the perspective of positivism, the principle of "Tut Wuri Handayani" can be proven and evaluated based on its effectiveness in encouraging children scientifically. This principle supports the idea that children should be given the

freedom to develop independently, but also encouraged by parents behind them. In the context of positivism, the effectiveness of such encouragement can be measured by measurable and objective results, such as increased academic performance or children's skills.

• **Constructivism**

From the perspective of constructivism, the philosophy of "Tut Wuri Handayani" parents act as supporters from behind, encouraging children to build their own knowledge through experience, reflection, and social interaction. Constructivism emphasizes that learning should be child-centered, and the role of parents to facilitate the learning process by providing appropriate support when needed, but letting children take control of their own learning process.

• **Transformative**

From the perspective of transformative, the philosophy of "Tut Wuri Handayani" contains a message about empowerment, development of critical awareness, and personal and social transformation. Parents act as supporters to encourage children to be actively involved in their learning process, reflect on personal and social experiences, and act to change their world. In this approach, education is not only about transferring knowledge, but also about opening opportunities for children to become agents of change, be aware of responsibility, and respect their parents and change themselves into better people.

• **Pragmatism**

From a pragmatism perspective, the philosophy of "Tut Wuri Handayani" emphasizes the importance of education that is practical, relevant, and centered on experience. Parents act as facilitators to provide encouragement from behind, help children learn through direct experience, develop practical skills, and prepare them to adapt and actively participate in society. In this approach, education is not only about transferring knowledge, but also about empowering children to face the real world effectively (Ishaac, 2020).

• **Critical**

From a critical perspective, the philosophy of "Tut Wuri Handayani" can be seen as an approach to empowering children to develop critical awareness, fight oppression, and participate in social transformation. Educators/parents act as motivators in supporting children to become agents of change in the social system and strive to overcome it. This goes beyond simply providing knowledge, towards liberation and collective action to create a more just and humane society.

2) **The Framework of Beliefs of Tut Wuri Handayani:** in the context of education, it is interpreted from the perspective of ontology, epistemology, axiology, and methodology, as follows:

• **Ontology**

From an ontological perspective, the philosophy of "Tut Wuri Handayani" reflects the nature of the relationship between educators/parents and children, where the role of educators/parents is as a motivator from behind, not as an authority to lead from the front. The learning process is seen as something dynamic, dialectical, and oriented towards the child's existential freedom. Knowledge is not something static, but something that is built together through experience and reflection. Education, in an ontological context, is a process in

which children not only acquire knowledge, but also shape their identity in a broader social and existential context.

- Epistemology

From an epistemological perspective, "Tut Wuri Handayani" reflects an approach in which knowledge is constructed by the child, not simply transferred from educators/parents to children. Constructivism assumes that knowledge is not seen as something given directly by educators/parents to children, but rather as something constructed through the child's interaction with the world, experience, and reflection. Educators/parents only provide encouragement and guidance.

- Axiology

The axiology of the "Tut Wuri Handayani" philosophy emphasizes the importance of freedom and autonomy in the learning process. Educators/parents are behind providing support, not giving full control, this shows that the value in this philosophy is the freedom of children to explore and learn according to their own rhythm and way. This value emphasizes the importance of providing space for children to grow and develop independently, without excessive pressure or coercion from educators/parents.

- Methodology

Methodologically, "Tut Wuri Handayani" educators/parents act as facilitators to support children in the learning process, while children are expected to be actively and responsibly involved in learning. By integrating various methods and strategies, education can be a richer and more meaningful experience, preparing children to face changes in the world.

In essence, family education has two interrelated meanings. First, education in the family for children, Second, education about family. The meaning of the First meaning; education in the family for children; namely education for children who are actually born in the family and become the responsibility of the family. The meaning of the Second meaning; education about family; namely education about how to organize family life to build a harmonious family based on the elements of *sakinah*, *mawaddah*, and *warahmah* (Hadi, 2023 p. 9). Family education is known as an effort from/carried out by parents in the form of habituation and improvisation to help the child's personal development. Family education is not just a process, but also the practice and implementation of education (Besari, 2022). In this way, the family (father and mother) are fully responsible for the education and survival of the child. Ki Hajar Dewantara's philosophy is a guideline for implementing family education which has been proven by several studies on the values contained therein.

IV. CONCLUSION

This literature study examines the relevance of Ki Hajar Dewantara's philosophy in the context of family education in the VUCA transition era towards BANI through the lens of five research paradigms (interpretive frameworks): postpositivism, constructivism, transformative, pragmatism, and critical as well as ontological, epistemological, axiological, and methodological belief frameworks. In the concept of Ing Ngarso Sung Tuladha, families are required to be real role models through attitudes, behaviors, and noble values. Meanwhile, in Ing Madya Mangun Karsa, the role of the family

is to build children's motivation and independence in a participatory and collective manner, emphasizing the values of cooperation, empathy, and social solidarity. Meanwhile, Tut Wuri Handayani emphasized the importance of supporting children from behind, providing freedom and guidance so that students grow according to their own nature. Ki Hajar Dewantara taught that education must be child-centered, respect individual freedom, and build national character through role models, motivation, and sustainable empowerment.

Overall, this literature study shows that Ki Hajar Dewantara's philosophy contains relevant values to guide family education in facing the complexity and uncertainty of the VUCA era towards BANI. However, its understanding and implementation require consideration from various philosophical and methodological perspectives to ensure effectiveness, fairness, and meaningfulness in contemporary family education practices. Further research, both qualitative and quantitative, is needed to deepen understanding and empirically test the relevance of this philosophy in the context of modern family education. The conclusion is written in one or two paragraphs, must answer the research problems and findings of the research conducted.

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