Islamic Character Education for Elementary School Students from the Perspective of Idealism Philosophy

Nur Syahriani[1] Ahmad Arifi[2]
Madrasah Ibtidaiyah Teacher Education, FTIK, UIN Sunan Kalijaga Yogyakarta
23204082015@student.uin-suka.ac.id[1] ahmad.arifi@uin-suka.ac.id[2]

Abstract

The development of students' character at the elementary school level is an important foundation for developing quality personalities. This research focuses on the philosophical study of Islamic character education using an idealistic perspective, which seeks to explore how noble morals are fostered through Islamic values. Through library research methods, the research uses a philosophical idealism approach to analyze the construction of character development which prioritizes spiritual and intellectual dimensions. Content analysis and critical interpretation methods are applied to explore ideal concepts in Islamic character education. The study focused on the mechanism of internalization of spiritual values in forming holistic and characterful elementary school students' personalities. Research findings reveal that the concept of Islamic character education from an idealistic perspective offers a transformative paradigm that integrates spiritual, intellectual and moral dimensions. This philosophical approach emphasizes the importance of highlights the value of developing inner understanding, developing intellectual potential, and cultivating universal and meaningful morals. The contribution of this research lies in the in-depth philosophical meaning of Islamic character education, providing a conceptual framework that can be used as a reference for educational practitioners in designing sustainable and comprehensive character development strategies for elementary school students.

Keywords: *Character Development; Islamic Education; Philosophy of Idealism; Elemetary School*

Abstrak

Karakter siswa yang baik sangat penting dan dibangun sejak SD sebagai landasan kepribadian yang kuat. Penelitian ini berfokus pada kajian filosofis pendidikan karakter Islam dengan pendekatan idealisme, yang bertujuan mengungkap hakikat pembinaan akhlak mulia berdasarkan nilai-nilai keislaman. Melalui metode penelitian kepustakaan (library research), Penelitian menggunakan pendekatan filosofis idealisme untuk menganalisis konstruksi pembangunan karakter yang mengutamakan dimensi spiritual dan intelektual. Metode analisis isi dan interpretasi kritis diterapkan untuk mengeksplorasi konsep-konsep ideal dalam pendidikan karakter Islam. Kajian difokuskan pada mekanisme internalisasi nilai-nilai spiritual dalam membentuk kepribadian siswa Sekolah Dasar yang holistik dan berkarakter. Temuan penelitian mengungkapkan bahwa konsep pendidikan karakter Islam dalam perspektif idealisme menawarkan paradigma transformatif yang mengintegrasikan dimensi spiritual, intelektual, dan moral. Pendekatan filosofis ini menekankan pentingnya pembangunan kesadaran batiniah, pengembangan potensi intelektual, dan pembinaan akhlak yang universal dan bermakna. Kontribusi penelitian ini terletak pada pemaknaan filosofis yang mendalam tentang pendidikan karakter Islam, memberikan kerangka konseptual yang dapat dijadikan acuan bagi praktisi pendidikan dalam merancang strategi pembinaan karakter siswa sekolah dasar yang berkelanjutan dan komprehensif.

Keywords: Pembinaan Karakter; Pendidikan Islam; Filsafat Idealisme; Sekolah Dasar.

INTRODUCTION

Education is one of the sectors of conscious and planned efforts that function as a means to develop human potential so that it can contribute to the quality of life in the future. It can be seen that the strategy of Islamic philosophy is a means to form humans as harmonious human beings, and philosophy can be considered as an ideal society for the next era. Philosophy is considered the mother of knowledge and is able to answer all questions and solve all problems (Ageng Shagena, 2019).

The Indonesian philosophy of education is based on the religious beliefs contained in Pancasila. The aforementioned Pancasila should be taught to students through national education at all levels and in all subject areas. There are two views that should be considered when establishing philosophical principles in Indonesian education (Jumali dkk, 2004). The philosophical foundation of Indonesian national education rests on the understanding of Indonesians as multifaceted beings. They are seen as individuals with inherent responsibilities and obligations, and as members of a pluralistic society who believe in God. These dual aspects are woven into the fabric of daily social and cultural life and are crucial to Indonesia's national progress and its engagement with the ever-changing world.. This can be seen in the social and cultural aspects of daily life, as well as in terms of the progress of the Unitary State of the Republic of Indonesia, which is carried out to the world community which is always developing in all its aspects (Desyandri & Lestari, 2023).

The reference to the field of philosophy of education in order to realize the educational ideals desired by a society or nation is the definition of philosophy in the context of education. Idealism is one of the main schools of philosophy. Idealism is the belief that the highest knowledge and ideals are ideas or the beginning of human creation. Thus, everything can be attributed to the basis of human thought.

Idealism, a philosophical school of thought that places ideas at the highest level of knowledge and emphasizes the significance of the soul, has much to offer the field of education. This research delves into how idealism can be effectively implemented within elementary schools. The ultimate goal is to contribute to

273

resolving some of the pressing issues that exist in the educational landscape. (Dewantara, 2022).

Currently, the world of education is facing a number of challenges, including increasing crime rates and the use of sharp weapons among students, as well as various other social problems. One of the triggering factors is the decline in the character of students (Hartono, 2022). Education is seen as a means to improve human quality. In every activity carried out by humans, there is an educational process that develops attitudes and behaviors that ultimately shape the personality, character, and character of individuals. One of the efforts to improve the character of students is through the cultivation of character education (Chaeratunnisa et al., 2024).

RESEARCH METHODS

Imploying a library research methodology with a qualitative descriptive approach, this study examines the concept of Islamic education as it applies to elementary school students, specifically from the perspective of idealism (Creswell, 2016). Secondary data sources were obtained through systematic searches in online databases and digital libraries, including relevant scientific articles, journals, and academic books (Sari & Asmendri, 2020). Data collection was carried out through document analysis. The analysis focused on publications that met specific criteria, including those related to Islamic character education, the development of school-aged children, and idealistic philosophical viewpoints..

Data analysis used three main stages (Matthew B. Miles, Michael Huberman, 2014): (1) organize, namely selecting and classifying journals that are relevant to the focus of research through systematic selection (2) synthesize, critically read and summarize each source of literature to construct a comprehensive conceptual framework of character education in the perspective of idealism and (3) identify, extract conclusions, perform critical synthesis, and produce a philosophical analysis framework. This research aims to analyze and explore the

concept of Islamic character education for elementary school students through the philosophical perspective of idealism.

RESULT AND DISCUSSION

Basic Concepts of Philosophy of Science Idealism

According to epistemology, idealism comes from the word idea, which means something that exists in the soul (Plato). Idealism is seen as a tool to understand reality. The philosophy of idealism is a theory that emphasizes the importance of having a strong mind, spirit, or soul compared to material or material things. Idealism is the belief that the highest level of knowledge and understanding can be achieved through human ideals or reason. According to this view, all that exists can be attributed to the basis of human thought (Rusdi, 2013).

The doctrine of idealism has a decisive characteristic in the history of mankind, and the term "idealism" has been used to emphasize its importance in the history of philosophy. Plato (477-347) asserted that the most important thing to consider when seeking truth is the good. Experience is the result of the ideological endeavors of the human mind itself. When humans have understood and accepted an idea, they will use it as a tool to evaluate, categorize, and classify everything so that they can understand the path that humans have taken so far (Sulaiman, Sigit Dwi Saputro, 2020). Finally, Immanuel Kant (1724-1804) argued that knowledge gained through the senses would lead to a lack of understanding. Experience comes not from outside but pure reason, yet knowledge is not entirely dependent on it. As a proponent of transcendental or critical ideals, Kant asserted that everything comes from the divine, implying that everything comes from the divine (Sinambela, 2022).

In addition, there are Muslim scholars who advocate idealistic thinking, such as Al-Ghazali, who asserts that the main purpose of learning is to achieve excellence and virtue. The attainment of excellence and perfection in this world and the attainment of the hereafter is what is meant by excellence and perfection. Specifically, the three pillars of idealist education are the individual, society, and the relationship with God. The goal of idealist education for the individual is to become rich and have a good quality of life. Al-Ghazali discusses the goal of Islamic education, which puts aside religious and moral goals, by dedicating the

acquisition of virtue to God. The goal of idealism in the social life of the general public is the importance of friendship between people (Aushof, 2023).

Idealist thinking produces two different types of reality, hence this thinking is closely related to the environment and the world. First, there is the visible reality that serves as a guide for us as we live our lives in this environment, including the changes that occur, life and death, and so on. Second is the reality that does not change and is something eternal, pure (ideas). In this reality, complete ideas and thoughts have pure and original values. Since this idea presents the ultimate substance, its existence and wholeness are more extreme than the actual reality (Al-Munip, 2024).

The fundamentals of the philosophy of idealism are generally understood to be based on human reality, knowledge, and value (Muslim, 2023). Another definition of idealism is the philosophical belief that everything exists in the level of ideas. This is a fact that clearly exists more in the form of ideas and thoughts than in the form of matter. Regardless, idealism does not negate the existence of matter. Therefore, idealistic thought often uses concepts that support abstract ideas such as soul, reason, value, and personality (Chaeratunnisa et al., 2024).

In this section, it is explained that idealism is a philosophical belief that the world of ideas and dreams is a reflection of reality. True realism is found in the ideas of the mind rather than in actual matter. Although idealism states that everything that exists is an idea, it also recognizes the existence of matter. However, the most important thing is the world of ideas because ideas exist before matter. This school of philosophy then has implications in the field of education. The construction of this philosophy gave birth to an understanding that education is based on more abstract ideas that prioritize reason and morals (Mufidah & Sholehuddin, 2023).

Implications of Idealism in Education

The philosophy of idealism seeks to empower individuals with confidence, a respectable standard of living, and a sense of public responsibility. This aligns directly with the aims of Indonesian national education to Saiful (2014), The

philosophy of idealism seeks to empower individuals with confidence, a respectable standard of living, and a sense of public responsibility. This aligns directly with the aims of Indonesian national education as articulated in Law No. 20 of 2003, Article 3. This law details how the national education system should cultivate individuals who are not only intellectually developed but also possess strong moral character, religious faith, and the qualities of a responsible and engaged citizen.. (Indriani et al., 2022).

As a school of philosophy, idealism has a significant influence on the implementation of education. The reality and truth of things, for idealistic people, is as high as things that have spiritual or ideological meaning. Idealism is concerned with concepts that are eternal, such as truth, beauty, and glory. In essence, idealism is a kind of reflection on reality that is referred to as an idea, notion, thought, or intellect and used as a guiding principle or substance (Mubin, 2019).

The idealistic perspective on education is the belief that moral ideas and values and intellectual development are the most important things in learning. According to this school, universal ideas and values are the substance for achieving better understanding and personal development. The moral, intellectual and spiritual development of individuals focuses not only on the mastery of intellectual concepts, but also on the formation of students' character, morals and ethics. Education aims to form individuals who have ethical values, honesty, and responsibility (Ali, 2024).

As can be seen from the view of idealism, how the perspective when entering the world of education is always associated with things that are ideal and spiritual. The following are some examples of the implications of idealism derived from various aspects of education in the context of the philosophy of idealism, including learners, teachers, or educators, curriculum, teaching methodology, and educational goals.

1. Purpose of Education

    The purpose of education is to support students' growth in self-awareness and critical thinking. For this reason, schools tend to encourage intellectual activities, moral development, self-realization, freedom, responsibility, and self-improvement to achieve a level of personal growth and

277

self-expression. In other words, the purpose of education is to help people develop their character and social skills. Since human nature is different from other people, education should be tailored to each individual so that everyone in the society/country is treated as "the right person in the right place" and, more importantly, that people live their lives according to the rules and regulations set by absolutes.

The idealistic goal of education is to encourage the growth of students' self-awareness and critical thinking. To that end, schools consistently encourage intellectual activities, moral development, self-realization, self-freedom, responsibility, and self-improvement to achieve the highest level of personal growth and self-expression. In other words, the purpose of education is to help people develop their social skills and character. Since human nature is different from other people, education should be tailored to each individual so that each member of society or government is treated as a "well-behaved person in a good environment" and, even more importantly, that each person lives his or her life in accordance with the laws and regulations established by absolute authority (Chaeratunnisa et al., 2024).

2. Educational Curriculum

The educational curriculum, according to idealists, is the result of intellectual material based on concepts and ideas. The basic principles of the various systems are based on various main principles derived from absolute values. As a result, each concept of the system is covered by a single concept, idea, and integral (Krisdiana et al., 2022).

The idealistic curriculum includes both liberal education and vocational/practical education, which help students achieve the aforementioned educational goals. Liberal education is intended to develop students' racial and moral skills, while vocational education is intended to develop students' abilities in a particular field of life or work. The curriculum is organized according to the curriculum and is based on the curriculum (subject matter centric). Since the general public and society have a strong

desire to understand how everyone should live their lives, the curriculum should be based on basic principles that apply to all eras. As a result, the curriculum or educational curriculum is applied consistently for all students. Therefore, Callahan and Clark say that the idealistic orientation of education is very important (Krisdiana et al., 2022).

3. Education Methods

The structure and atmosphere of the class provide opportunities for students to reflect and apply moral judgment in challenging situations within an educational context. However, it is not enough to teach students to think, but it is essential that the things students think become reality in the text. Teaching methods include teaching students to empathize; teaching them to be reflective; giving them skills in logical reasoning; giving them opportunities to apply their knowledge to moral and social issues; increasing their interest in the subject of education; and teaching them to accept human rights. According to Edward J. Power, idealists "favor dialectical methods, but some effective methods that encourage learning are acceptable." The idealist approach to education focuses more on individual learning models and fosters critical thinking and understanding of the subject matter, as well as the ability to view it from different perspectives. Therefore, the goal of idealist education is to provide a learning environment that supports holistic personal growth and development (Rohman Nur & Satria, 2024).

In the process of teaching and learning philosophy of idealism, it is seen that there is no one dominant method that can be used to help students achieve learning objectives. This means that using teaching methods intelligently can help students become more receptive to learning, increase their interest in the subject matter, help them become more receptive to learning, and help them develop the spirit of a person who is able to support himself through his knowledge and abilities (Suasthi, 2020).

4. Student Teacher and Role

The idealistic expectations of philosophers are very high among teachers. For a teacher to be an example to his students, both morally and intellectually, he must be excellent. No single element in the school system is

more important than the teacher. In addition to understanding and appreciating the needs and abilities of students, teachers must demonstrate moral integrity in their beliefs and behavior. Teachers must also teach students to be creative in order to develop their ability to remember, analyze, communicate, and understand, as well as develop the application of knowledge to everyday life and business. Therefore, teachers must be truly committed to creating a learning environment for students. Even if students are free, they still develop their personalities and talents (Muslim, 2023).

Character development requires the guidance of a teacher, who is not limited to teaching students how to be a thinking person, but more than that, character development with modern Sufism. For that, a teacher must have moral and intellectual integrity. The idealism school observes how teachers collaborate with students in the process of human development, especially as individuals who want to create a learning environment for students (Afianto, 2022). One of the responsibilities of teachers in Sufism education is to help students to learn, grow, and develop their hearts in order to better relate to the Creator. This statement is based on the idea that humans are noble creatures. (Ageng Shagena, 2019).

Islamic Character Education in Primary Schools

Character is a trait, perception, good, or bad in expressing ethics, values, morality, emotions, and some other psychology that is seen from good traits. Character can also be defined as a set of values that each person has as a foundation for doing the right thing, in accordance with social norms. Since character naturally has two sides-positive and negative-the goal of character education is to develop positive character. Two-sided character education will only explore the positive side, while the negative side will be dull or even undeveloped. For example, fear will give birth to prudence that is not cowardly, confidence will give birth to courage that is not arrogant, and shame will give birth to politeness that is not insolent. Character education is inseparable from the value of right and wrong to achieve the goal of character positivism (Muslim, 2020).

In elementary schools, religious character education is carried out through habituation. The religious character at SD Khadijah Surabaya includes piety towards God Almighty, which is used in the process of implementing Islamic religious education through activities a) communicating with each student's teacher, b) calling the teacher or salim, c) praying together, d) praying dhuha together, e) tartil alqur'an, f) dhuhur prayer in congregation, g) Friday prayer in congregation, h) tahlil, dhikr, and i) istighosah (Esmael & Nafiah, 2015).

The implementation of the quality and results of education in schools is prioritized on achieving the formation of character and noble character in students in a complete, integrated and balanced manner, which is determined by the competency standards of graduates. Through character education, students are expected to be able to independently improve and apply their knowledge, understand and apply democratic values, curiosity, national spirit, love for the country, respect for achievement, friendly/communicative, peace-loving, fond of reading, environmental care, social care, and responsibility.

In the Islamic view, noble character or morals are the result of the sharia process (worship and muamalah) carried out with a solid aqidah foundation. Like a building, character is the result of the construction of the building after a solid foundation. So, if someone does not have strong aqidah and sharia, it is unlikely that noble character will be reflected in him. A Muslim who has strong aqidah and faith will be reflected in his daily actions and behavior. In Islamic education, character education is one area that cannot be explained by religious education; what is good according to morals is what is good according to religious teachings, and what is bad is what is considered bad by religious teachings (Suwandi & Rifki, 2024).

According to idealism, the nature of reality is psychological/spiritual/spiritual/ideal, prioritizing knowledge of thinking, intuition, or recall; the truth of knowledge is evaluated from the coherence/consistency of ideas. On the other hand, the nature of value comes from absolute reality, namely God. Basically, the purpose of education is to help students develop their social skills, talents and personality so that they can live better in society or in their country according to established norms.

As a result, the curriculum should emphasize liberal education and vocational/practical education. The curriculum should cover all knowledge and basic principles of culture. Therefore, all students follow the same curriculum. According to the goals of education, idealistic concepts have a greater impact on the growth and self-esteem of students and are relevant to the goals of self-esteem, society, and daily life connected to God. The position of the learner refers to the individual's ability to develop the personality and skill base consistently according to his or her talents, interests and skills. Natural knowledge, society, technology education, mathematics, and literature education are materials used to support intellectual education (Aushof, 2018).

Islamic Character Education in Elementary Schools in the Perspective of Idealism Philosophy

To understand the implications of philosophical ideals in education, we can look at the relationship between philosophy and education. In practice, the relationship between philosophy and education is harmonious and not just internal. To understand the philosophy of education, we need to understand what philosophy is and how to teach. This can be seen from several angles. One is that philosophy of education can be ignored because of the linear relationship between philosophy and education (Salmiyanti & Desyandri, 2023).

According to Aliran, the curriculum is based on a subservient and material-centered ethos. However, there are some effective methods that can encourage students to learn. In other words, a teacher has the ability to excel in intellectual and moral aspects, work side by side with people in the process of human development, and firmly establish a pedagogical environment for students. On the other hand, students are free to play a role in developing their personalities and talents (Serevina, 2020).

For Indonesian students, lifelong learning is the implementation of the Pancasila Learning Profile. With this, it is expected that Indonesian students will have high-level skills during the learning process, be able to follow instructions, and be able to be flexible and adapt to changing circumstances. The following is

the mandatory Pancasila profile that must be followed when implementing the Merdeka curriculum: 1) global diversity, 2) mutual cooperation, 3) critical reasoning, 5) independence, 6) creativity, faith, devotion to God Almighty and noble character (Sinambela, 2022).

As an example of idealistic character education, teachers should guide students as an end, not as a means. Teachers should ask themselves if they are a good example for their students to follow. Idealism has a clear and unwavering educational goal, which is beyond current life. The educational goal of idealism is beyond human life itself, that is, human beings who are able to reach the world and achieve and enjoy eternal life, which comes from God. The teacher in an idealistic teaching system functions as the personification of the student's reality, as a specialist in a student's knowledge, the teacher must master teaching techniques well, the teacher must be the best person, so that the students are respected. A teacher's multifaceted role requires several key characteristics. They should be a friend and confidante to students, ignite their enthusiasm for learning, and serve as positive role models. Devoutness and strong moral character are essential, allowing the teacher to be a true example for students. Effective communication is paramount, as is a deep understanding and passion for the subject matter. Like their students, teachers must be lifelong learners, finding joy in student success and fostering a democratic and inclusive classroom environment, adapting to all circumstances (Rahmi Hanifah, 2023).

The main goal of idealistic philosophy is to create noble human beings with strong religious beliefs and a commitment to carry out their duties in a more responsible and cooperative manner (Mugiarto et al., 2021). It is very important to teach religious knowledge and understanding from an early age because this is closely related to human behavior and how to get along with others, and good morals are related to good morals. This is in line with the philosophical idealism quote which states that students should be noble and uphold a high standard of living (Dewi Yuninda et al., 2019).

CONCLUSIONS

The school of idealism distinguishes between two types of reality: apparent reality, which is the everyday life we experience, and true reality, which is the eternal and perfect nature that is a pure idea or notion. Because of the presentation of the ultimate substance, reality now becomes higher. Idealism in education focuses on the development of ideal and spiritual values. Learners are seen as free individuals who must consistently develop their personalities, talents and skills. Teachers act as moral and intellectual guides, while the curriculum is designed to teach values, morals, and the purpose of life in relation to God. The main purpose of education in the idealistic view is to help people become more moral, religious and contribute to a harmonious society.

LITERATURE

Ageng Shagena, S. (2019). Peran Filsafat Idealisme Serta Implementasinya Pada Pendidikan. *Jurnal Ilmiah Kependidikan*, *27*(2), 58–66.

Al-Munip. (2024). *Filsafat Ilmu* (S. Kadarsih (ed.); Cetakan Pe). Zabags Qu.

Ali, A. M. T. (2024). *Dasar-Dasar Pendidikan* (E. Makmur (ed.); Cetakan Pe). Rizmedia Pustaka Indonesia.

Aushof, K. (2018). Pendidikan Karakter Islam Siswa Sekolah Dasar dalam Kajian Filsafat Idealisme. *Edudikara: Jurnal Pendidikan Dan Pembelajaran Vol.*, *3*(2), 14–22.

Aushof, K. (2023). *Edudikara : Jurnal Pendidikan dan Pembelajaran*. *8*(1), 18–24.

Chaeratunnisa, E., Sari, F., & Hidayat, S. (2024). Konsepsi Filsafat Idealisme Dalam Penerapan Pembelajaran Di Sekolah Dasar. *Literasi: Jurnal Ilmu Pendidikan*, *15*(1), 27–38.

Creswell, J. W. (2016). *30 Essential Skills For the Qualitative Researcher* (Jim Kelly (ed.)). SAGE Publications.

Desyandri, & Lestari, E. E. (2023). Filsafat Idealisme Dan Analisis Implementasi Kurikulum Merdeka Di Sekolah Penggerak Sekolah Dasar Di SDN 216/III Sungai Langkap. *Pendas :Jurnal Ilmiah Pendidikan Dasar*, *08*(01), 86–96.

Dewantara, A. W. (2022). Pendidikan Agama Dalam Perspektif Filsafat Idealisme. *JPAK: Jurnal Pendidikan Agama Katolik*, *22*(1), 20–27. https://doi.org/10.34150/jpak.v22i1.373

Dewi Yuninda, Muhammad Nurwahidin, & Sudjarwo. (2019). PENDIDIKAN KARAKTER RELIGIUS PESERTA DIDIK SEKOLAH DASAR DALAM PERSPEKIF FILSAFAT IDIALISME. *Journal of Innovation Research and Knowledge*, *null*(23), 301–316. https://doi.org/10.15797/concom.2019..23.009

Esmael, A., & Nafiah. (2015). IMPLEMENTASI PENDIDIKAN KARAKTER RELIGIUS DI SEKOLAH DASAR KHADIJAH SURABAYA. *Edustream: Jurnal Pendidikan Dasar E-ISSN:*, *50*(4), 854–876. https://doi.org/10.1111/zygo.12213

Indriani, E., Desyandri, Erita, Y., & Henita, N. (2022). Pendidikan Karakter Religius Peserta Didik Sekolah Dasar Dalam Perspekif Filsafat Idealisme. *Didaktik : Jurnal Ilmiah PGSD STKIP Subang*, *8*(2), 2274–2284. https://doi.org/10.36989/didaktik.v8i2.540

Krisdiana, M., Malihah, S., Hidayat, S., & Dewi, R. S. (2022). Implementasi filsafat pendidikan idealisme di sekolah dasar. *Jurnal Pendidikan Dan Konseling*,

4(6), 6561–6567.

Matthew B. Miles, Michael Huberman, J. S. (2014). Qualitative Data Analysis A Methods Sourcebook. In *Library of Congress Cataloging* (Third).

Mubin, A. (2019). Refleksi Pendidikan Filsafat Idealisme. *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan*, *15*(2), 25–39. https://doi.org/10.31000/rf.v15i2.1801

Mufidah, A., & Sholehuddin, M. S. (2023). Filsafat Idealisme dan Implementasinya dalam Pendidikan Islam. *Journal of Creative Power and Ambition*, *1*(1), 63–72.

Muslim, A. (2020). TELAAH FILSAFAT PENDIDIKAN ESENSIALISME DALAM PENDIDIKAN KARAKTER. *Jurnal Visionary*, *9*(1), 62–70.

Muslim, A. (2023). Landasan Filsafat Idealisme dan Implementasi Kurikulum Merdeka Belajar. *JETISH: Journal of Education Technology Information Social Sciences and Health*, *1*(1), 34–40. https://doi.org/10.57235/jetish.v1i1.35

Rahmi Hanifah, D. (2023). Konsep Pendidikan Merdeka Belajar Perspektif Filsafat Idealisme. *Pendas :Jurnal Ilmiah Pendidikan Dasar*, *08*(1), 116.

Rohman Nur, M. A., & Satria, J. M. (2024). KONSEP PENYELENGGARAAN PENDIDIKAN DALAM PERSPEKTIF FILSAFAT PRAGMATISME DAN IDEALISME Muhammad. *Cendekia Pendidikan*, *3*(6), 101–112.

Rusdi. (2013). Filsafat Idealisme (Implikasinya dalam Pendidikan). *Jurnal Dinamika Ilmu*, *13*(2), 291–306. https://doi.org/10.21093/di.v13i2.70

Salmiyanti, S., & Desyandri, D. (2023). Implementasi Kurikulum Merdeka Belajar Dalam Pandangan Filsafat Idealisme. *Jurnal Ilmiah Universitas Batanghari Jambi*, *23*(2), 1371. https://doi.org/10.33087/jiubj.v23i2.3379

Sari, M., & Asmendri, A. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA. *Natural Science*, *6*(1), 41–53. https://doi.org/10.15548/nsc.v6i1.1555

Serevina, V. (2020). *Fundamentals Of Education* (Cetakan Pe). PT Elex Media Komputindo.

Sinambela, P. N. J. M. (2022). *Teori Belajar dan Aliran-Aliran Pendidikan* (F. N. Kartikasari (ed.)). PT Sada Kurnia Pustaka.

Suasthi, I. G. A. (2020). Analisis Swot Konsep Dasar Filsafat Idealisme Implikasi dan Aplikasi dalam Pendidikan. *Sanjiwani: Jurnal Filsafat*, *9*(1), 1. https://doi.org/10.25078/sjf.v9i1.1607

Sulaiman, Sigit Dwi Saputro, D. B. R. dkk. (2020). *Filsafat Pendidikan* (Ahmad Ariyanto (ed.); Cetakan I). Literasi Nusantara.

Suwandi, I., & Rifki, M. (2024). Pendidikan Karakter Siswa Sekolah Dasar dalam Perspektif Islam. *Jurnal Pemikiran Mahasiswa Agama Islam*, *2*, 1–12.