

THE PHILOSOPHICAL THINKING OF MOHAMMAD SJAFEI ON EDUCATION FROM AN AXIOLOGICAL PERSPECTIVE

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ABSTRACT

This research aims to describe Mohammad Sjafei's educational thinking from an axiological perspective in the philosophy of science. This study falls under the category of literature review and employs an interpretative-descriptive method. The author conducted a literature study to gather sources, then utilized relevant sources for the interpretation process, followed by presenting the interpretation results in well-structured sentences. The research findings depict Mohammad Sjafei as a national educational figure who has formulated educational concepts embodying values of freedom, character, ethics, and religiosity. Sjafei agrees with Dewey's notion that the pattern of education through learning and working will shape character, social sense, and mutual assistance. Students are taught tasks aligned with their talents and interests to prepare them for the future, with the hope of nurturing independent Indonesian youths.

Keywords: Axiological, Philosophy of Science, Ethics, Religiosity

INTRODUCTION

Education is the gateway to knowledge and the center of all life. Education opens human eyes to understanding everything. The ancient Greek philosopher, Plato, stated that education is an act of liberation from the shackles of ignorance and falsehood (Hastuti, 2020). Education capable of warning humans about the dangers of the times and providing confidence and strength to face these dangers (Freire, 2001). Education in Indonesia has undergone development since its emergence in the early 20th century until today. Speaking of development means discussing history. In the history of Indonesian education, education was first implemented alongside the application of the Ethical Policy by the Dutch East Indies government. Specifically, in 1901, Queen Wilhelmina (Queen of the Netherlands) ratified the implementation of this policy. The Ethical policy consisted of three areas: irrigation, immigration, and education (Kurniawan et al., 2022; Ricklefs, 2005).

With the implementation of the Ethical Policy, the Indonesian nation began to experience the joy of knowledge. Through education, national educational thinkers were born, namely Ki Hadjar Dewantara from Java and Mohammad Sjafei from West Sumatra. Both are educational figures with brilliant thoughts in general education. Their thoughts have advantages more in line with the nation's character (Zed, 2012). However, in reality, education in Indonesia is more interested in Western educational ideas than ideas from

national thinkers themselves. Education in Indonesia seems to produce children rather than develop the potential and talents of children. Not only does it produce, but the current products of Indonesian education also deviate from ideological values and stray from the foundations of the state.

Idealism in education emphasizes fundamental humanistic values so that with these values, it can shape quality individuals. Many realities in the field show that the quality of Indonesian humans as potential resources is still far from expectations. This happens due to the low quality of education in Indonesia. The exposure of the Minister of Education, Anies Baswedan, delivered during a gathering with Jakarta education heads on December 1, 2014, stated that education in Indonesia is in a state of emergency. Some cases illustrating this condition include: "(1) the low quality of education services in Indonesia, (2) the low quality of education in Indonesia, (3) the low quality of higher education in Indonesia, (4) the low literacy skills of Indonesian children." Practically, this reality indicates that education in Indonesia today faces many challenges and problems (Widodo, 2015).

Based on the above phenomena, the author feels it is necessary to describe how Mohammad Sjafei's educational philosophy can provide solutions to the problems faced. Mohammad Sjafei's thinking prioritizes the talents and abilities of children. In the education system, he combines three components into one unit. The components are the Brain, Heart, and Hands; the Brain for absorbing intellectual knowledge, the Heart for absorbing knowledge about noble character, and the Hands for absorbing skills knowledge. Children are educated not only to acquire intellectual knowledge but also to develop their talents and skills, while their character is also nurtured to remain noble according to religious guidance (Wati & Asri, 2021).

If this education system is adopted and applied in the Indonesian education system, then the nation's children will become quality individuals and will thirst for knowledge. Because they learn not out of compulsion but because they see education as a necessity. Their every talent and interest are facilitated and learned; everything must start with pleasure and love so that we will feel happy in carrying it out. Furthermore, according to (Zed, 2012), Mohammad Sjafei's education system is a liberating and character-building education system. His education system liberates children's interests and talents, but freedom here is limited, not detached. Character education is reflected in the Heart component; children are not only equipped with worldly knowledge but also with inner knowledge. Children are equipped with ethical education, responsibility, noble character, and everything related to manners in accordance with the teachings of the Qur'an and Hadith.

Character education is also important to overcome various problems of students who lack values and are far from the basic values of the nation and the ideology of the nation. In 2013, the government designed the 2013 Curriculum (K13), and one of its emphases is character education. However, in its implementation, K13 is more dominated by the Brain component for intellectual knowledge only. The available extracurricular activities in the curriculum are only a few, and the other percentages are dominated by general subject matter in the curriculum. So it's no wonder if children are very reluctant to go to school; sometimes they engage in mischief like skipping school. With that, the learning process is disrupted, and the delivery of material is not achieved. If this problem continues, then Indonesian education will continue to decline and be of poor quality.

METHOD

This research falls under the category of a literature review. A literature review is a research process that involves reviewing and critically evaluating existing literary sources. The main objective of a literature review is to understand and describe the current state of research in the field related to the topic being investigated (Ferdiansah, 2024).

This study utilizes an interpretative and descriptive method. The interpretative method involves studying and attempting to create meanings related to phenomena within their contexts (Yusuf, 2017). The descriptive method is a technique that provides a portrayal of facts or phenomena and explains them through description or narration (Baker & Zubair, 1990).

The first step in this research is heuristic, which involves collecting data or sources. The sources obtained include research methodology books and books on the results of studies related to Mohammad Sjafei's educational philosophy. In addition to books, sources also include articles and scholarly works that have conducted research related to Mohammad Sjafei's thoughts. The next step is to select and verify sources. This involves choosing relevant sources on the topic to be written and verifying the accuracy of the content to determine if it can be used.

The subsequent step involves interpretation by reading the obtained sources, analyzing them, and interpreting the content. The essence is extracted, and points related to Mohammad Sjafei's educational philosophy are absorbed and described in narrative form.

DISCUSSION

Formal Object/Point of View

Filsafat Ilmu Pengetahuan (Philosophy of Science) is a specialized philosophy that discusses various aspects related to science. As a philosophy, Philosophy of Science seeks to examine science as its object rationally (critically, logically, and systematically), comprehensively, and fundamentally. Philosophy of Science seeks to obtain a clear, true, and complete understanding of science, as well as fundamental frameworks and essential elements that characterize true science. This allows us to determine the identity of science correctly, to determine what is included in science, and what is not within the scope of science (Wahana, 2016). Knowledge is the result of a series of thinking or reasoning processes.

Rational thinking is what enables humans to free themselves from traditional and mythical shackles, and liberates humans from narrow-mindedness, obscurity, ignorance, and foolishness. With critical thinking, humans are not satisfied with their own ignorance and with the ambiguity of all the information they receive. Critical thinking is thinking that is aware of the direction of the thinking activity, namely seeking clarity and not just truth. Thus, those who think critically are not satisfied with information as mere explanations. Information, which is an explanation, is expected to be relevant to what is being explained and to provide clear and accountable explanations of its truth (Wahana, 2016).

There are three bases used to philosophically discuss science: ontological, epistemological, and axiological bases (Bahrum, 2013). This paper will describe a specific phenomenon from an axiological perspective. Axiology is part of the philosophy of science

that questions how humans use their knowledge. Axiology: the value of the usefulness of knowledge, an investigation into the principles of value. Etymologically, the term axiology comes from Ancient Greek, consisting of the word "axios" meaning value and the word "logos" meaning theory. Thus, axiology is a branch of philosophy that studies value (Sadulloh, 2003). Axiology is understood as the theory of value. The following are several definitions of axiology. According to John Sinclair, within the scope of the study of the philosophy of value refers to thoughts or a system such as politics, social and religion. Systems have designs on how the order, design, and rules as a form of control over an institution can be realized. According to Suriasumantri, axiology is a theory of value related to the usefulness of knowledge acquired (Suriasumantri, 1996).

Axiology is divided into three parts according to Sumantri, namely: (1) Moral Conduct, this field gives birth to a specific science, namely "ethics" or ethical values. (2) Esthetic Expression (Beauty Expression), this field gives birth to the concept of the theory of beauty or aesthetic value. (3) Socio-Political Life, this field gives birth to the concept of Socio-Political or social and political values (Suriasumantri, 1996). Axiology is an education that examines and integrates all these values in human life and maintains, develops them in human personality. Socrates argued that the central problem is morality, but since the time of Socrates, the problem of what is good has always attracted many people and is seen as essential and important for understanding human beings (Soemargono, 1986).

Axiology is a science that investigates the nature of values from a philosophical perspective. In line with this, Sarwan states that axiology is the study of the highest nature, reality, and meaning of values (goodness, beauty, and truth). Thus, axiology is the study of the highest nature of ethical and aesthetic values. But nowadays, the terms axios (value) and logos (theory) are more commonly used in philosophical dialogues. Thus, axiology can be called the theory of value, a part of philosophy that pays attention to good and bad, right and wrong, and means and ends. Axiology attempts to formulate a consistent theory for ethical behavior. It asks what is good (what is good). Thus, axiology consists of an analysis of beliefs, decisions, and moral concepts in order to create or discover a theory of value (Rahmadani, 2018).

Therefore, axiology is one branch of philosophy that studies values or norms towards a certain science. Speaking of axiology can be found in life, such as the words just and unjust, honest and dishonest. One of the issues that receives attention is the problem of ethics/morality, and in ethics, the material object is the conscious behavior of humans. Meanwhile, the formal object is the understanding of what is good or bad, moral or immoral, of a human action or behavior (Tafsir, 2006).

Material Objects

Mohammad Sjafei

Mohammad Sjafei was an education figure who lived in the early 20th century, a educational thinker who participated in the Indonesian national movement. Mohammad Sjafei was born in West Kalimantan on October 31, 1893 (Short History Archive No. 2, p. 1), his father named Mara Soetan was a low-class teacher at a Dutch school. Mohammad Sjafei was a child who had the opportunity to receive education in a Dutch school because his parents were educators in Dutch schools, thus having enough money for their children's

education (Navis, 1996). Mohammad Sjafei was sent to Radja Bukittinggi School by his father, after completing his education Sjafei, who had a high Nationalist spirit, did not want to teach at Dutch schools even though he had been offered a large salary. He preferred to teach at Kartini School, besides teaching he also took Dutch language courses with the aim of preparing himself to continue his education and deepen his knowledge in the Netherlands (Navis, 1996).

On October 31, 1922, Mohammad Sjafei departed for the Netherlands and studied there for three years. During his time in the Netherlands, he did not attend school but took private lessons from famous teachers in the field of expression and handicraft teaching, drawing, painting with the aim of acquiring better, deeper, and faster knowledge. To deepen his knowledge, Sjafei visited industries and craft schools, he also visited Dr. George Kershenstainer's school. Mohammad Sjafei's desire for education for the Indonesian nation, he wanted to create a work school as an institution that liberated, manual labor to create active individuals, and education as the cultivation of character values. With work schools, children will have the opportunity to develop their talents while expanding their knowledge. Through this path, they can become independent individuals in mind, soul, and body without depending on others (Faruq, 2018).

In 1925, upon his return from the Netherlands, he founded a school named *Indinesiche Nederlandche School (INS)* in the village of Kayutanam, West Sumatra, on October 31, 1926. The educational goal formulated by Sjafei was to liberate education, meaning to free the souls and minds of children to be independent and not dependent on others. Sjafei's educational goal was a rejection or response to the exploitative Dutch education system. The Dutch educational goal was to train native children to be tools of Dutch power extension. If Indonesia wanted to be independent and live decently, education for independence was needed and not cooperation with the Dutch government (Zed, 2012).

Sjafei's education also aimed at forming character and noble morals. His students were guided to instill positive values in themselves and distance themselves from negative things. They were taught to have self-confidence, responsibility, sharp feelings, perseverance, diligence, thoroughness, tolerance, high solidarity, and so on (Zed, 2012). Sjafei formulated his educational thoughts as follows: 1) Prioritizing character education (*Karakter Opvoeding*), 2) Educating and teaching students to be active and dynamic, 3) school not for seeking diplomas or daring to stand and believe in oneself (able to create their own job opportunities), 4) Active development of creativity and talent, 5) students taught to work and be enthusiastic about working (Hastuti, 2013).

Mohammad Sjafei's educational thinking was influenced not only by the thinking of Mara Soetan, Dewey with his pragmatism, and Kerschentainer with his *Arbeitschule*. According to John Dewey, the learning process means capturing meaning in a simple way from a practice, object, process, or event. Capturing meaning means knowing usefulness. Something that has meaning means having social function. Therefore, education must be able to lead young people to understand the activities they find in society. The more activities they understand, the more meanings they get (Hastuti, 2013).

Sjafei agreed with Dewey that the pattern of education in learning and working would shape character, social feelings, and mutual assistance. Students were taught a job that suited their nature and desire for their future livelihoods, with the hope of shaping independent Indonesian youths, standing alone, striving on their own, living freely, and not

depending for their entire lives on the government. Sjafei believed that initiative and a sense of responsibility were the most important character traits to be developed (Raharja, 2008).

Furthermore, Sjafei was influenced by Kerschenteiner, a German educational figure who developed work schools, whose basic idea was that academic knowledge was inseparable from skills. By honing skills, intellectual capacity would naturally develop. When Sjafei went to school in the Netherlands, he visited Germany, where he met Kerschenteiner and liked the *Arbeitschule* Kerschenteiner method (work school).

The influence of his adoptive father's thinking gave birth to the concept of 'handicraft education' which he later applied in the school he founded. Mara Soetan, who had a high artistic spirit and sympathy for the environment, saw the condition of the Indonesian people living below the poverty line and was moved to help by guiding and training people to produce a product through skills and handicrafts. Sjafei said that humans were given grace and pleasure by God in the form of energy to work, brains to think, and souls to feel. With these three main components, humans created everything needed to achieve a better, safe, and peaceful life, prosperous and fair. Those three components had to be utilized as best as possible so that humans could answer and be accountable for their duties as God's stewards on earth.

The three components born from Sjafei's thinking were then formulated into the curriculum at the school he founded. The INS curriculum was divided into three fields, namely, academic (mind), creativity (hands), noble morals (heart). These three fields could not be separated from each other, they complemented and supported each other in the discourse of creating intellectual individuals with noble character, integrated and hardworking ethics. For the education process, Sjafei used the philosophy of nature and active and creative methods to be able to realize students with entrepreneurial spirit. With active and creative methods, students functioned as subjects and teachers functioned as facilitators.

Mohammad Sjafei's educational philosophy

Hakekat Tujuan Pendidikan

Mohammad Sjafei formulated two levels of educational goals: (i) permanent or ultimate goals, and (ii) goals that can change according to the demands of the times or specific stages as desired in different contexts of time and needs. The best educational goal for Indonesia, as he envisioned, is emancipatory education, which liberates the minds of students from the barriers of nature and humans to achieve "brilliance both physically and spiritually." Why did Mohammad Sjafei formulate such goals? This is closely related to his concepts of nature and humans (Zed, 2012).

Alam dan Manusia

Mohammad Sjafei's philosophical conception of education stems from an understanding of nature and humans as a meaningful living world. To create the concept of nature and humans, Mohammad Sjafei adopted the Minangkabau philosophy of nature, "Nature Becomes Our Teacher." This means that nature is "our great teacher around us." If observed "wholeheartedly," according to Sjafei, it is clear that in every direction one looks, one always encounters activity. The word "activity" contains "movement" or dynamics that never cease. He gave examples from the lives of plants, animals, the horizon of waters, wind, and so on. Without seeking who created this, he did not mention it explicitly, but it clearly

means Allah. In accordance with his religious beliefs, Islam, people must acknowledge that nature is imbued with the spirit of activity (Zed, 2012).

Jangan minta buah mangga pada pohon rambutan

The educational philosophy he proposed, "Don't ask for mangoes from a rambutan tree, but make every tree bear sweet fruit," has a profound and very democratic meaning. Each student, as an ordinary human being, will undoubtedly have various shortcomings and imperfections, as well as unique strengths. Characteristics, preferences, aspirations, skills, and ways of life naturally vary from one person to another. According to Mohammad Sjafei, manual skills have several benefits, besides being productive, they can also cultivate good character in individuals. Based on his beliefs, Mohammad Sjafei established a school specifically to educate good individuals through manual skill lessons. The education he provided did not distance Indonesian people from their society.

If academic education emphasizes the ability to absorb knowledge as a foundation for intellectual wealth, creativity education encourages and stimulates students to become creative, innovative individuals with competitiveness, in addition to making students independent and possessing life skills. Thus, students are not only taught to be creative but also guided to not 'just' be 'employed' but to be 'employers' (creating new job opportunities). Although both fields (academic and creativity) have been mastered, the educational goals proposed by Sjafei are not limited to that. Academic intelligence and creativity are only assets for worldly life. Therefore, Sjafei also emphasizes the importance of spiritual intelligence for his community. This intelligence will serve as a guide for students in their lives. Spiritual intelligence will encourage people to continue walking on the path determined by the Almighty, which in turn will create graduates with character, a civilized lifestyle, and free from various immoral actions.

Jadilah Engkau Menjadi Engkau

The educational philosophy proposed by Mohammad Sjafei reflects that in the world of education, freedom must be prioritized so that children can develop according to their talents. Education is a means, a container, and a facility for children. The philosophy "Be Yourself" means that schools function to sharpen the intelligence and intellect of students, not to mold them into someone else. Education or school only provides guidance to students to acquire knowledge and understanding without changing their identities. It instills moral values, ethics, and character in accordance with the nation's ideology, so that the children of this nation do not lose their national identity.

Education in Indonesia

Talking about education inevitably involves the curriculum, which is part of the education system in Indonesia. The development of the curriculum in Indonesia has undergone several changes, with the latest transition from KTSP 2006 to Kurtilas 2013. Kurtilas/K13 was initiated by former Minister of Education Anis Baswedan, emphasizing character education. However, long before the design of K13, Mohammad Sjafei had already implemented character education in his school established in 1926. The components in modern curricula or those currently implemented in Indonesia use the Bloom's Taxonomy approach, combining cognitive, affective, and psychomotor components. These components represent intellectual knowledge, attitudes, and motor-related actions of children.

Similar to the Taxonomy proposed by Benjamin Samuel Bloom and colleagues in 1956, Indonesia has a thinker named Mohammad Sjafei who had previously proposed similar ideas. Sjafei envisioned an education system that integrates three components of the human being: Brain, Heart, and Hand, representing intellectual knowledge, character and morals, and the manifestation of children's interests and talents. The question arises: if we have a thinker who has a concept of education similar to that developed by the West, why is it not utilized? Why adopt Western systems that do not match the nation's character and cultural differences?

Why are the teachings and educational ideas of these educational figures seemingly increasingly neglected? Their educational teachings have advantages more suitable for the nation's character. Conversely, why do decision-makers in education today tend to adopt educational theories and ideas from the West, which are not in line with the Indonesian national character?

Looking at the implementation of the education system based on Mohammad Sjafei's ideas, which combine the three components of brain, heart, and hand, the percentage of its implementation is equal, its significance is equal, and its importance is the same. This system has been applied in his school since 1926 until now. If intellectual activities are conducted in the morning until afternoon, focusing on cognitive knowledge in classrooms, skills programs are conducted in the afternoon until evening, and moral education programs are implemented in the evening, integrating moral teachings into students' daily lives and activities.

In contrast, the implementation of the curriculum using the Bloom's Taxonomy approach is more dominated by cognitive aspects in classrooms from Monday to Friday. Affective aspects are only briefly addressed, such as prayers before and after learning, with a small percentage of assessment. Meanwhile, psychomotor aspects are treated as extracurricular activities, usually conducted on Saturdays or after regular class hours.

As a result, the issue arises where students feel bored, and learning becomes a burden. Often, during classroom learning, students choose to sleep or mentally check out. This disparity is the reality of education in Indonesia, where students seem to be molded by education, hindering their development. As students have different strengths and weaknesses, not all excel academically, yet they are required to learn areas where they are weak. Some students excel in arts or sports but struggle academically, and vice versa.

Intellectual knowledge or academic fields are indeed important, but it would be better if children were given the right to also fulfill their obligations. Knowledge should be imparted to children without setting standards beyond their capabilities. If this issue is not addressed promptly, the quality of education in Indonesia will continue to decline, as highlighted by Education Minister Anies Baswedan, who stated during a meeting with Jakarta education officials on December 1, 2014, that education in Indonesia is in a state of emergency. Some cases illustrating this situation include the low quality of education services, low education standards, low quality of higher education, and low literacy skills among Indonesian children.

There is nothing wrong with Indonesia implementing an education system based on the ideas of national figures such as Mohammad Sjafei, so that education in Indonesia is more directed and in line with the nation's character. It is not always the case that Western ideas are better applied in Indonesia, considering the high cultural, ideological, and national

identity differences. Hopefully, in the future, Indonesian children will blossom according to Mohammad Sjafei's educational philosophy. The differences in each child's abilities will be a foundation for creating a quality nation because for progress, a nation must start with education as the source of all knowledge.

Results Achieved

Mohammad Sjafei's Educational Philosophy from an Axiological Perspective

When discussing axiology as part of philosophy, we delve into abstract values. The focus of this research is to explore the values embedded in Mohammad Sjafei's philosophical thinking, particularly in the field of education. As a prominent figure in education and national thought, he has introduced educational concepts imbued with values such as freedom, character, ethics, religiosity, and others. Sjafei agrees with Dewey's view that the educational pattern of learning and working shapes one's character, social sense, and mutual assistance. Students are taught a job that suits their predisposition and desires ((Raharja, 2008) for their future livelihood, with the hope of shaping independent Indonesian youths who rely on themselves and not on the government for their entire lives.

Sjafei believes that one's initiative and sense of responsibility are the most important traits to develop. Sjafei's educational philosophy is influenced by Dewey's pragmatism, which emphasizes that humans are free, independent, creative, and dynamic beings. Therefore, Sjafei's thinking is more about emancipation and democracy for students, recognizing that each child has strengths and weaknesses. Thus, in education, Sjafei always gives students the freedom to develop their strengths, believing that through their strengths, they will become quality individuals. In the school system established by Mohammad Sjafei, educators are always urged not to force students into areas of weakness, as doing so would only cause them to feel pressured. The essence of this philosophy is encapsulated in the saying "Don't ask a mango tree for rambutan fruit, but let every tree bear sweet fruit."

For Mohammad Sjafei, education at INS aims to produce talented individuals skilled in their respective fields. School is not just about chasing diplomas but also about acquiring skills beneficial for life in society. Sjafei's educational approach for his students is that they "enter through one door and exit through many doors," meaning that although students enter INS through the same path, they have skills but are not yet honed. After entering INS, their talents are honed so that upon graduation, they will emerge with different skills. Some may become painters, journalists, athletes, writers, academics, each exiting through doors appropriate to their paths or fields. This reflects the meaning of the philosophy "Be Yourself," where students are educated according to their true selves rather than molding them into someone else.

Values such as character, ethics, and religiosity are also instilled in one component of the education system at Mohammad Sjafei's school, namely the heart component. The heart component includes a program for noble moral education, aimed at shaping character and noble morals. Students are guided to instill positive values in themselves and to distance themselves from negative behaviors. They are taught to have confidence, responsibility, sharp feelings, perseverance, diligence, tolerance, high solidarity, and other positive values. Sjafei formulates his educational philosophy as follows: 1) Prioritizing character education (Karakter Opvoeding), 2) Educating and teaching students to be active and dynamic, 3) School is not just for seeking diplomas but also for standing up and believing in oneself

(being able to create one's own job opportunities), 4) Active development of creativity and talents, 5) Students are taught to work and to be enthusiastic or industrious.

Mohammad Sjafei developed the concept of "active creatures," adopting it from the philosophy of Minangkabau nature, "Alam Takambang Jadi Guru" (Zed, 2012). This Minang philosophy means that nature is the ultimate teacher for humans, from which humans can learn the signs indicated by nature. Therefore, humans must be able to absorb the messages or meanings from natural phenomena. Through this approach to Minang nature philosophy, Sjafei asserts that humans must be active, like plants that always grow and develop, because life is always moving forward. Besides learning from nature, humans must also learn from the human body's organs, such as the heart, kidneys, liver, and lungs, which are always actively working for the survival of human life. Even though humans may be asleep, their organs continue to work. The meaning of "active creatures" formulated by Sjafei is that humans must have a work ethic, a spirit of hard work, resilience, and perseverance

CONCLUSION

Mohammad Sjafei is a prominent figure in educational thought who Indonesia has had, his brilliant ideas far surpassing his time. His thinking flourished during his life from 1893 to 1969, yet was able to address contemporary educational issues. Long before Bloom articulated his taxonomy, Sjafei had already expounded similar educational concepts. Unfortunately, policymakers are more interested in Western theories than in utilizing ideas from their own people. Mohammad Sjafei lived and grew up in a challenging environment, experiencing Dutch colonization, Japanese occupation, and the Revolution. However, the environmental conditions did not hinder the birth of his brilliant thoughts. He was a child raised in a family environment that prioritized education, completing his education domestically seemingly not quenching Sjafei's thirst for knowledge. His desire to visit Europe to broaden his knowledge returned with a matured foundation, then he established an Indonesische Nederlanche School (INS) on October 31, 1926.

His knowledge prompted his mind to think and produce brilliant thoughts. Open-minded thinking, broad perspectives, and extensive experiences nurtured a highly tolerant spirit, a tolerance reflected in his educational philosophy. He realized that humans are creatures with limitations; not everything can be mastered by humans. With a thinking system applied in the school he founded, it led to the upbringing of national children with broad-minded spirits without burdens. Learning should be an enjoyable activity because everything started with joy and love will lead to a pleasant process and produce satisfying results. During his lifetime, Sjafei's greatest hope was that the system in his school could be applied as the educational system in Indonesia; unfortunately, hopes do not always match reality. Policymakers trust Western theories more, to this day, the education system that adopts these Western theories has not shown results. The quality of education in Indonesia still has low standards internationally; domestic education has not been able to produce quality human resources.

Education seems to produce cookie-cutter children, applying standards or imbalanced measures. It is important for policymakers to study history and learn the ideas of their people; it is not shameful if this nation tries to use its own products. This nation has products in the form of ideas from thinkers, but is reluctant to apply them into a system. Thoughts that have philosophical values, in accordance with the nation's character.

Mohammad Sjafei's thoughts contain values of freedom, democracy, character, ethics, religiosity, and humanism. If these thoughts are applied, the learning process in the world of education will be more enjoyable. So that children do not feel that education is a burden.

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