

Philosophy Studies in Elementary Schools

Helda Kusuma Wardani¹

¹Surabaya State University

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ABSTRACT

When a teacher thinks about why an educational act is done? The answer to that question will boil down to the beginning of the process of the education system. The beginning and estuary of the process of the education system are deep-rooted ideas about education itself which are often referred to as educational philosophy. The need for the study of educational philosophy is urgent to help every Elementary School (ES) teacher realize the importance of answering the question "why do educational acts or learning acts do?" Departing from this background, literature study research was carried out which aimed to explain and criticize (1) the philosophical foundations in ES, (2) the role of philosophical foundations in ES, (3) the implementation of philosophy in ES, and (4) philosophical problems in ES. A literature study of the philosophy of education in elementary schools found (1) There are 5 (five) educational philosophies implemented in elementary education explicitly or implicitly, namely the educational philosophy of Pancasilaism, progressivism, perennialism, essentialism, and reconstructionism. (2) The role of the foundation of educational philosophy includes the role as a source of formulation of institutional educational objectives or Graduate Competency Standards, a practical role as a source of planning, implementing, and assessing education, and acting as a policy foundation at the macro, messo, and micro levels. (3) The implementation of educational philosophy in education in elementary schools includes planning, implementing, and assessing education. (4) Problems of educational philosophy in ES, including (a) uniformity vs. diversity, (b) the practice of identity politics, (c) teacher comfort zones, (d) dynamics of demands for change, and (e) incremental innovation.

Introduction

Philosophy is often referred to as the way of life of a person or even a nation, if this is a necessity, then the philosophy of education can also be called the way of life of education. That is, the educational process carried out of course always takes into account and considers the philosophy adopted or the philosophies adhered to. Education will begin and begin in the philosophy of education since planning, developing, implementing, and evaluating it from the macro level, messo, and micro level. Philosophy has various branches and streams, as well as educational philosophy also has branches and streams. Ornstein & Hunkins (2018) reveal that there are four educational philosophies that are agreed to have emerged: perennialism, essentialism, progressivism, and reconstructionism. Each of these educational philosophies is rooted in one or more of the four major philosophies of tradition. For example, perennialism can be drawn to realism, essentialism is rooted in idealism and realism, and progressivism and reconstructionism are derived from pragmatism. Some reconstructionism has a connection with existentialist views (Ornstein & Hunkins, 2018). This sorting will be a reference in the study of philosophy in elementary schools (ES) today. The philosophy of Pancasila as the way of life of the Indonesian nation must of course be placed as a top

Corresponding Author: Helda Kusuma Wardani

Surabaya State University

Email: heldawardani@unesa.ac.id

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priority to be studied as a philosophy in elementary schools. The background that refers to the philosophy of Pancasila and the 4 (four) schools of educational philosophy will be a reference for discussion in this philosophical study. It begins by studying and critiquing each view of the school of educational philosophy and followed by a study of its implementation in elementary schools. The philosophy of education can be studied from two dimensions which include the dimension of educational philosophy as the foundation of philosophy, and the dimension of educational philosophy as philosophical content in learning. These two dimensions become a reference for discussions about philosophy in elementary schools. The full problem formulation is if the following will be the direction of philosophical studies in elementary schools. Based on the background described earlier, the formulation of the problem answered in this paper includes:

1. What is the foundation of philosophy in elementary school?
2. What is the role of philosophical foundations in elementary schools?
3. How is philosophy implemented in elementary school?
4. What is the problem of philosophy in elementary school?

Research Methodology

To find the answer to the problem formulation at the end of the introduction, the literature integrative review research is carried out through procedures. The choice of this research method is based on the consideration that the topic discussed is a topic that must be updated according to the existence of the literature that discusses it. The literature integrative review research method is a form of research that reviews, criticizes, and synthesizes representative literature on a topic in an integrated manner (Torraco, 2005). The procedure carried out is very clear, starting from reviewing the literature according to the topic discussed, analyzing the results of the review, then ending with a synthesis in the form of conclusions and recommendations on the topic. Through these steps, the purpose of research can be addressed integrative literature review with the topic of philosophy in elementary schools. First, describe and critique the philosophical foundation in elementary schools. Second, describe and critique the role of philosophy in elementary schools. Third, describe and criticize the implementation of philosophy in elementary schools. Fourth, describe and criticize philosophical problems in elementary schools.

Results and Discussion

Foundations of Philosophy in Elementary School

Discussing the foundation of philosophy in elementary school is the same as reviewing the foundation of educational philosophy in general which is sharpened and dived on the philosophical foundation in elementary education. However, it will be easier to understand philosophical studies in elementary school if first understood various philosophical studies which include (1) metaphysics, (2) ontology, (3) epistemology, (4) axiology, and (5) ethics. This discussion is needed to harmonize philosophical thoughts that will be studied for their application in elementary education. Metaphysics in philosophy is the fundamental and comprehensive study of the recognition of reality or of existence. Metaphysics can be categorized as part of the study of philosophy about the nature and function of theories about reality. Metaphysics leads educators and educated to open thinking about existence, starting from the existence of God (theological metaphysics), human existence (anthropological metaphysics), and the existence of empirical science truth (metaphysics ontology) (Gandhi HW, 2020). Ontology in philosophy is a combination of two Greek words, namely *on* / *antas* which means to exist and *logos* which means science, so that ontology can be etymologically interpreted as the science of what exists concretely. Important terms in ontology include: "being", "reality", "existence", "essence", "substance", "change", "singular" (one), and "plural" (many) (Gandhi HW, 2020). Figures who have ontological views are known such as Thales, Plato, and Aristotle. Epistemology in philosophy is a branch or part of philosophy that talks about knowledge. Epistemology deals with the origin of knowledge and the validity or truth of knowledge. Epistemology is sometimes referred to as logic, both minor logic that studies the structure of thought and its postulates such as syllogisms. Major logic studies the same things of knowledge, truth, and certainty as the scope of epistemology. The various limitations of epistemology boil down to the idea that what will be solved by epistemology is about the occurrence of knowledge, the source of knowledge, the origin of knowledge, the validity of knowledge, and the truth of knowledge (Gandhi HW, 2020). This epistemology shows the power of human logic and also the limitations of logic. This means that human logic has different powers to capture and analyze the nature of science, assumptions or analogies, its foundations, and accountability for statements about knowledge.

Axiology in philosophy is a branch of philosophy of science that talks about the purpose of science and the nature of the benefits contained in knowledge. Axiology linguistically comes from the Greek word, *axios* which means appropriate or natural. While *logos* means science. Axiology is understood as a theory of value that refers to a thought or a system, such as political, social and religious (Gandhi HW, 2020). With axiology two groups of scientists were born, the first group of value-free scientists and the second group of value-bound scientists.

Knowledge develops at an accelerated pace in value-free scientists, because they can develop any science and technology without being influenced by good-bad values, permissible-no values, and religious values. Instead, knowledge develops at a constant pace in value-bound scientists, because they limit science and technology research and development to their values. Ethics in philosophy talks about good and bad values. Ethics is often referred to as moral philosophy, focusing on considerations about good or bad, social, or immoral actions in human relationships. Franz Magnis Suseno stated that ethics is a critical, systematic, and fundamental thinking about moral teachings and views (Gandhi HW, 2020). From this ethic, then humans when interacting with other humans always maintain moral decency. Of the five philosophical thoughts described, it is understandable that philosophy will color every action done by humans, including education. However, it is also necessary to understand that philosophical and educational connections are reciprocal relations. Without philosophy, education does not know what to do and what to do. Without education, on the other hand, philosophy remains in its utopian world. For this reason, educators are expected to study philosophy in depth, especially the philosophy of education because through the philosophy of ontology, epistemology, and axiology can be carried out the development of the nature and process of education.

The philosophy of education is sourced and derived from the main philosophy consisting of idealism, realism, pragmatism, and existentialism. The four main philosophies can be observed in the review given by Ornstein & Hunkins (2018: p.51) showing the influence of these philosophies on the way of view of reality, knowledge, values, the role of teachers, emphasis on learning and learning, and curriculum (Ornstein & Hunkins, 2018). This marks the power of philosophical influence on education. The influence of the main philosophy in this tradition is not only manifested in the actions of educational programs and processes but also manifested in 4 (four) educational philosophies. It appears in the review delivered by Ornstein & Hunkins (2018: p.68) that the philosophy of education is based on the philosophy of the main tradition and influences educational goals, knowledge, the role of education, curriculum focus, and curriculum trends into the future (Ornstein & Hunkins, 2018). The four educational philosophies, consisting of perennialism, essentialism, progressivism, and reconstructionism, are the foundation of educational philosophy in Indonesia in addition to the Pancasila educational philosophy. This division of the main streams of educational philosophy is also stated by Brameld in his book entitled 'Philosophies of Education in Cultural Perspective' (Syam M. N., 1986, p. 224). In the annex to Permendikbud Number 67/Year 2013 concerning the Basic Framework and Curriculum Structure of Elementary Schools/Madrasah Ibtidaiyah, part II.A of the Philosophical Foundation stated that "Basically, there is no single educational philosophy that can be used specifically for curriculum development that can produce quality human beings" (Kemendikbud Republik Indonesia; 2013). This shows that the philosophical foundations applied in the 2013 elementary school curriculum combine various educational philosophies. In the explanation of the philosophical foundation, both implied and express, the philosophical foundation of elementary / MI education consists of the philosophy of Pancasila education, the philosophy of progressivism, the philosophy of perennialism, the philosophy of essentialism, and the philosophy of reconstructionism. The philosophy of Pancasila education is the philosophical foundation of elementary education because Pancasila is the source of all sources of nation, state, and life in Indonesia. The study of ontology, epistemology, and axiology of each educational philosophy that becomes a philosophical foundation will help understand the role of educational philosophy as a philosophical foundation.

Pancasila Education Philosophy

Pancasila as the basis of the Republic of Indonesia is interpreted that all aspects and areas of life within the territory of the Unitary State of the Republic of Indonesia (NKRI) must and must be based on the values of Pancasila. Indonesia's national education philosophy is rooted in the national cultural values embodied in Pancasila, because Pancasila is the ideology most suitable for Indonesia's pluralistic society. The value of Pancasila must be instilled in the nation through the implementation of national education at all levels and types of education (Gunawan & Vinlandari-Wahyudi, 2020, p. 210). Expressly in article 2 of the Law of the Republic of Indonesia Number 20 of 2003 it is stated that "National education based on Pancasila and the Constitution of the Republic of Indonesia Year 1945". This means that the philosophy of Pancasila education is one of the philosophical foundations of elementary education. The nature of Pancasila which is used as a basis for its use as a philosophy of education in Indonesia includes the following 5 things. First, Pancasila is recognized as the philosophy of the nation and as the basis of the State. Second, Pancasila has been established as a paradigm of nation-building. Third, the nature of Pancasila both in its entirety and precepts has been given a clear formulation. Fourth, the essence of Pancasila is positioned as universal. Fifth, the nature of Pancasila can include the main ideas of various existing philosophies (Soegiono & Muis, 2012, p. 123). This adds to the strength of Pancasila as an educator's philosophy in Indonesia, as it is based on juridical, theoretical, and empirical studies.

Ontology of Pancasilaism

The essence contained in each precept of Pancasila is ontologically expressed by the UNESA Surabaya Personality Development Subject Team. The first precept, the essence of acknowledging the existence of one God.

The second precept is the recognition and treatment of humans fairly and placing Indonesian people as civilized humans. The third precept, in essence, is an acknowledgement that although the nation and territory of Indonesia consist of many tribes, languages, customs, and consist of many islands, but in essence one is not separate. The fourth precept is that the essence of power lies with the people, democracy based on wisdom and carried out deliberately. The fifth precept, the fact is that the Indonesian nation has a sense of justice in the sense that everyone has equal rights in all aspects of life, although it does not mean that everything must be the same. Fair in Pancasila means that every citizen has the right to get something proportionally (Soegiono & Muis, 2012). Ontologically, there is also an emphasis on each precept of Pancasila, as stated by Jalaluddin & Idi (2020) below. The first precept animates the other precepts, namely the hope that we will fear God Almighty. The second precept is an affirmation that education must not distinguish age, religion, race, and socio-cultural and socio-economic levels to study and receive equal treatment. The third precept does not limit groups in learning. With strong unity will be able to enjoy the realm of independence. The fourth precept is that in education it is necessary to respect the opinions of others for the sake of progress. And the fifth precept, in carrying out educational acts does not distinguish each person from socioeconomic or other considerations (Jalaluddin & Idi, 2020, pp. 176-179). Pancasila as a philosophy, it has a general and universal abstract content. The general and universal abstract understanding in this case is the main understanding contained in each of the elements of the precepts of Pancasila as described. The study of the ontology of Pancasilaism as an educational philosophy, it can be understood that in essence education in Indonesia reflects an atmosphere of spirituality with God Almighty as a guide for life. Respect fellow education stakeholders in a fair and civilized manner. Maintain unity in the freedom to argue democratically for common progress. And uphold justice to live according to their respective socio-economic abilities. So that from the educational philosophy of Pancasilaism can be created religious, civilized, united, democratic, and fair education to obligations and rights. In essence, it can also be marked that the educational philosophy of Pancasilaism values individuals who learn along with their obligations and human rights as human beings.

Epistemology of Pancasilaism

The manifestation of Pancasila truth is in abstract truth and concrete truth. The abstract truth of Pancasila is in each of the precepts which are essentially described in the ontology of Pancasilaism. The concrete truth of Pancasila lies in its application and practice in community life activities including education (Soegiono & Muis, 2012, p. 125).

Axiology of Pancasilaism

The reality that Pancasila is a value or norm that can be applied normatively becomes a guideline for the life of the Indonesian nation. Pancasila is applied normatively in the sense that its precepts must be used as a control of the nation's behavior and not that Pancasila can be changed according to the demands of the times. Keep in mind that Pancasila is flexible, meaning that it is always suitable for various situations, but what is flexible is its application not its essence (Jalaluddin & Idi, 2020). With such an understanding, Pancasilaism does not then change what has been stated 5 (five) precepts in Pancasila. Every change will change the essence of Pancasila, which will also have an impact on the reality of national and state life. The educational philosophy of Pancasila as the spirit of the national education system in Indonesia must really be lived as a source of value and reference in strategic planning in the field of education in Indonesia. All possible changes in a national education system, as a necessity in the face of all changing times, must consider Pancasila as a frame of reference, which means that changes that are possible are changes that are not related to their basic values but changes in their instrumental aspects, as for example in the current 2013 Curriculum policy (Sutono, 2015). Thus, it is time for a team formed by the Ministry of Education and Culture to formulate the Pancasila educational philosophy.

Educational Philosophy Progressivism

Progressivism holds the view that humans as subjects have intellect as the main capital, so that humans are expected to be able to be drivers of change. The principle of progressivism includes (1) reality is characterized by constant change, that nothing is permanent except the principles of change itself; (2) the ideal personality is one that is knowledgeable; (3) experimentation is the primary method; (4) respect for human dignity as a person who constantly adapts to changes in society and nature; and (5) uphold individual human rights and democratic values (Syam M. N., 1986; Mudyahardjo, 2001, pp. 142-145). Progressivism developed from the philosophy of pragmatism, as a reaction to eternal thinking in education. The progressive movement in education was part of a larger social and political reform movement that characterized U.S. society around 1900. It grew out of progressive political thought such as Robert LaFollette, Theodore Roosevelt, and Woodrow Wilson, and came out of the muckraker movement of the 1910s and 1920s. Progressivism is considered a contemporary reform movement in educational, social, and political affairs (Ornstein & Hunkins, 2018).

Ontology of Progressivism

Three essential essences are raised in progressivism, namely (1) the principle of worldliness, (2) experience as reality, and (3) the mind as a unique human function. In the principle of worldliness it is stated that humans live in the universe as the cosmos which is called "universe" which means a very vast, infinite existence. Experience as reality is defined as actually humans are seeking and facing directly a reality in the here and now as an environment. According to Dewey, experience is a key concept, the key to human understanding of everything. Progressivism sees the potential for intelligence as instrumental in experience. The existence and reality of the mind are only in the activity, or behavior of man (Syam M. N., 1986). Experience is a struggle, because man will continue to thrive if he is able to overcome struggle, change, and dare to act (Kemendikbud Republik Indonesia, 2013) (Jalaluddin & Idi, 2020). Learning to experience directly in life is more meaningful than learning without experiencing it yourself. The educated is a subject, not an object to others. This is the forerunner of individual or personal learning.

Epistemologists of progressivisms

Syam (1986) suggests that the nature of knowledge is information, facts, laws, principles, processes, habits accumulated in the person as a result of the process of interaction and experience. Experience is not only direct interaction with reality, experience is also through literature books. Truth is the ability of an idea to solve problems. Truth is the consequence of an idea, the reality of knowledge, and the usefulness of life (Jalaluddin & Idi, 2020). According to progressivist thinking, these skills include problem-solving and the scientific method. As reality continues to change, Dewey sees little need to focus on a fixed body of knowledge. Progressivism emphasizes how to think, not what to think (Ornstein & Hunkins, 2018). Progressivism is also influenced by existing cultural factors, namely (1) the industrial revolution, (2) modern science, and (3) the development of democracy. Even now, it still affects human progressivity

Axiology of Progressivism

The empirical approach and the aesthetic approach used progressivism to find value. Progressivism only sees value empirically based on real experience in human life, especially everyday life. It does not recognize supernatural values, universal values, religious values. From the empirical approach progressivism denotes (1) the value inseparable from reality and knowledge, ideas are true if ideas contain goodness; especially useful for man for adjustment and for the sake of his life in a certain environment; (2) there are instrumental values and intrinsic values, (3) social values and individual values, and (4) development as values (Syam M. N., 1986). Barnadib (1987) said that value arises because humans have language, and this is where association comes from. Society becomes a place for the emergence of values. Language is a means of expression derived from the impulses, wills, feelings and intelligence of individuals (Barnadib, 1994; Jalaluddin & Idi, 2020). It becomes clear that the empirical value from the point of axiology of progressivism one of them comes from the communication between interacting human beings, involvement being the key to acquiring experience.

Educational Philosophy of Perennialism

Perennialism is a school of educational philosophy that rejects progressivism and chooses the path of returning to the past culture or "*regressive back to culture*". Back is not for nostalgia, but followers of perennialism want the culture of the past to be immortalized. As the name suggests, the general disposition of perennialism is "perennial" meaning "everlasting." Thus the essence or core belief of perennialism is values, norms that are eternal, eternal, even eternity itself. Perennialism takes the analogy of socio-cultural realities such as the reality of a flower tree that from season to season flowers come and go regularly throughout time.

Ontology of Perennialism

Perennialism holds that what man needs is that reality is universal, that reality exists everywhere and the same at all times (Syam M. N., 1986). For perennialists, human nature is constant. Man has the ability to reason and understand the universal truths of nature (Ornstein & Hunkins, 2018). Furthermore, perennialism reveals the following four things. First, there is a distinction between reality and the terms individual-thing, essence, accident, substance (Syam M. N., 1986) [3]. Understanding something not from the abstract but from something concrete is called an individual-thing that is around humans and sensed. Every concrete contains the fundamental nature as identity, that is, the essence as the essential manifestation of reality. Human attraction to something due to its nature or attributes is only accidental, actually interest in individual things not because of its attributes. For example, a teacher is interested in providing opportunities for students to develop optimally, not because of their clothes but because of their rationality as the essence of the student. The student as a human being cannot be separated between his physical and spiritual, this is his substance as a human being. Second, the teleological principle provides that human understanding develops from potentiality to actuality. Each that goes towards actuality depends on its own prospects or perspectives (Syam M. N., 1986). Third, the supernatural leads to the awareness of the need for faith to

acknowledge that all reality in the universe originates and depends on the supernatural, the God who created the universe. Fourth, perennialism requires teleological realism that believes that every substance undergoes change and development. Thus, perennialism is a school of educational philosophy that believes in the relationship of man with God, man with man, and man with nature.

Epistemology of Perennialism

Perennialism relies its epistemology on three principles: truth, self-evidence, and reasoning. Truth is obtained when there is a congruence between the mind and the essential individual-thing, that is, the essence of reality. The truth is that consciousness is the essence of every reality. Self-evidence pertains to the principle of understanding truth and to prove truth. Self-proof is also the principle in knowledge, that true knowledge is proof in the knowledge or truth of science itself. Our understanding of truth is possible only above the laws of thought, for logical understanding is derived from the laws of thought. Aristotle's laws of thought were not only used by perennialism, but by all those who studied philosophy and certain other sciences such as mathematics. A well-known law of thinking is a syllogism, which is formed by the logical relationship between major premises, minor premises, and conclusions (Syam M. N., 1986). It is with these four principles of perennialist epistemology that its followers hope to preserve eternal truth and eternity itself.

Axiology of Perennialism

The question of value is central to perennialism, because perennialism is based on supernatural principles of accepting the eternal universal, especially human behavior. The first essence of man is in his soul. This nature of man determines the nature of his actions, and the question of value is a spiritual one (Jalaluddin & Idi, 2020). Therefore, every human action is oriented towards what is in his soul, namely lust, will, and mind (Plato). Balanced development of all three is the values of perennialism.

Educational Philosophy Essentialism

Essentialism is the second school of philosophy that opposes progressivism besides perennialism. Idealism and realism are the two main traditional philosophies that inspired essentialism. The philosophical basis of essentialism primarily views each particular type as nothing but an entity that has had a set of characteristics and traits that it has had since its first existence (Gandhi HW, 2020). As mentioned earlier, in perennialism, essentialism also emphasizes on preserving the best knowledge, values, dispositions, and customs of peoples from the distant and recent past. The challenge of education is to offer a curriculum that allows students to understand their history and culture. Education aims to encourage students, future citizens (Ornstein & Hunkins, 2018, p. 54)

Ontology of Essentialism

A striking feature of essentialist ontology is the concept that the world is ruled by an impeccable system, governing its contents impeccably. Thus, how the form, nature, will and ideals of humans must be adapted to the existing natural system. The general goal of essentialism is to form a happy person in the world and in the world (Jalaluddin & Idi, 2020).

Epistemology of Essentialism

The theory of human personality as a reflection of God is the way to understand the epistemology of essentialism, because if man is able to realize his reality as a microcosm in the macrocosm, then man must know what level / quality his ratio is able to think of the universe. And it is on the basis of these qualities that man reproduces precisely his knowledge in the fields: natural, biological, social, aesthetic, and religious sciences (Syam M. N., 1986). Furthermore, it can also be said that learning can be defined as the soul developing as a spiritual substance. The soul creates and cultivates itself. The main task of education is to teach basic knowledge and skills related to the acquisition of material in life (Gandhi HW, 2020).

Axiology of Essentialism

The views of ontology and epistemology greatly influenced the view of axiology. For essentialism, values originate and depend on the views of idealism and realism (Jalaluddin & Idi, 2020). For essentialism, values as well as truth are deeply rooted and derived from objective sources, the nature of these sources derive from the philosophy that fosters essentialism. But of course it is difficult to find direct parallels between the teachings of idealism and realism in the educational philosophy of essentialism (Syam M. N., 1986). Thus, it is understandable if the principles and practices have been colored by idealism and realism in the attitudes and views of essentialism towards culture including education in it.

Reconstructionist Educational Philosophy

Reconstructionist philosophy was based on the socialistic and utopian ideas of the late 19th and early 20th centuries. But the Great Depression gave him new life. The progressive education movement was at the height of its popularity at the time, but a small group of progressive educators became disillusioned with U.S. society and impatient for reform. Members of this group argue that progressivism places too much emphasis on child-centered education and primarily caters to the middle and upper classes with play theory and private schools. They advocated a greater emphasis on community-centered education that met the needs of all social classes (Ornstein & Hunkins, 2018). Reconstructionist seeks to find everyone's agreement about the ultimate goal of regulating the order of human life in a new order of the entire environment. Reconstructionism seeks to overhaul the old order, and establish an entirely new cultural order of life, through the learning and the process of education (Syam M. N., 1986).

Ontology of Reconstructionism

The school of reconstructionist educational philosophy views the metaphysical realm as referring to dualism, namely the nature of matter and the nature of the spiritual. These two essences have the characteristics of being free and independent, azali and eternal, and their relationship creates life in nature. According to Descartes, in general humans are not difficult to accept this principle of dualism. The one whose outward reality can be grasped immediately by the five senses of man, while the inner reality is immediately recognized by the existence of reason and the feeling of life. Behind the real motion of reality there is causality that is the main driver and cause or prima causation. Kausa prima is God, who moves things, God is pure actuality completely silent of substance (Jalaluddin & Idi, 2020).

Epistemology of Reconstructionism

This school epistemologically blends pragmatism (progressivism) and perennialism. Reconstructionism holds the understanding that understanding reality requires a principle of knowing. This means that it is impossible to understand reality without first going through the process of experience and relationship with reality through the discovery of science. Therefore, both senses and ratios function to form knowledge, and reason carried by the five senses becomes real knowledge (Jalaluddin & Idi, 2020).

Axiology of Reconstructionism

Barnadib (1994) says that reconstructionism views the problem of value based on supernatural principles, namely accepting universal, eternal natural values, based on theological value principles (Barnadib, 1994). The essence of man is the potential emanation that comes from God in the sense that subjects who have the innate potential of goodness come from God. That goodness will remain of high value if it is not controlled by lust, this is where reason plays a decisive role (Jalaluddin & Idi, 2020). In the end, the discussion about ontology, epistemology, and axiology of 5 (five) educational philosophies has been completed. Given that all of them are used in combination and simultaneously or sequentially in education in Indonesia, then all of them will show their role as the basis of all actions of design, development, implementation, and assessment of education in Indonesia which will be discussed below.

The Role of Philosophical Foundations in Elementary School

The role of philosophical / philosophical foundations will affect educational actors and actions carried out in the educational process, namely planning, implementation, and assessment. First, as it is clearly seen that the role of educational philosophy in education is as the source of educational goals. This can be read in the purpose of basic education level education in Government Regulation of the Republic of Indonesia number 57 of 2021 article 6 which reads: "Graduate competency standards at the Basic Education Level Education Unit are focused on instilling character in accordance with Pancasila values and student literacy and numeracy competencies" (Presiden, 2021). Article 4 of PPRI number 57 of 2021 also states that graduate competency standards (SKL) are used as a reference for the development of (1) content standards, (2) process standards, (3) educational assessment standards, (4) educational personnel standards, (5) facilities and infrastructure standards, (6) management standards, (7) financing standards. This jurisdiction in national standards of education aligns with the opinion in the framework of the Ralph Tyler curriculum, general philosophy is one of the five criteria used in choosing "educational objectives." The relationship between philosophy and other criteria – the study of learners, the study of contemporary life, advice from subject specialists, and the psychology of learning – is a reciprocal relationship (Ornstein & Hunkins, 2018). So it seems clear that the foundation of philosophy has an important role to determine other standards of development of the educational process. Second, the philosophical foundation of education has a practical role to be a source for designing, developing, implementing, and assessing elementary education. This role mainly concerns content standards, process standards, and assessment standards for elementary education specifically because of the dynamics of the development of educational science and technology. Third, the philosophical foundation of

education has a role from the macro, meso, and micro levels. The macro level can be studied from the development of all aspects of education by the central government, one of which is in the form of sustainable development of the elementary curriculum. Meso level, carried out by provincial and district / city governments such as the development of local content curriculum. Micro level, educational development in the school system, for example the development of learning tools. The role of the philosophical foundation of education, especially the foundation of Pancasila education, must be highly considered by *elementary education stakeholders* who must not conflict with the precepts of Pancasila. The three roles of the philosophical foundation of education will appear when studied the implementation of philosophical foundations in elementary education practice. The following will be discussed about how to implement the foundation of educational philosophy in elementary education.

Implementation of Philosophy in Elementary School

Studying the implementation of philosophy in elementary schools certainly cannot be separated from the components of the school system in elementary schools. The components of SD Input-Process-Output (IPO) include: (1) *raw input* (students); (2) *instrumental input* (teachers, education staff, curriculum, management, budget, infrastructure); (3) *environmental input* (biotic-abiotic environment, and ipoleksosbudhankamnas); (4) *process/throughput* in the form of interaction between the three inputs in class or outside the classroom; and (5) *outputs* in the form of learning outcomes and graduate profiles. These three components are components of the learning system that are studied macro, meso, and micro.

1. Learners

The Admission of New Students (PPDB) for elementary schools is regulated in Permendikbud RI Number 1 of 2021 concerning the Admission of New Students in Kindergartens, Elementary Schools, Junior High Schools, Senior High Schools, and Vocational High Schools states that PPDB is implemented objectively, transparently, and accountably. Prospective new students in grade 1 (one) elementary school must meet the age requirements: (a) 7 (seven) years old; or (b) at least 6 (six) years old on July 1 of the current year. This shows that philosophically the government values the potential of prospective learners and considers their readiness and maturity. However learners will be treated as subjects rather than objects, as stated in learner-oriented learning (see process standards). Consequently, it must be regulated so that education becomes efficient and effective. PPDB also does not regulate the distinction between prospective students from aspects other than age, this is a form of educational democracy, even though the government regulates zoning for PPDB though. Exceptions are only given to prospective students with the age of less than 6 years (5 years 6 months) can be accepted as students if there is more ability with the recommendation of a professional psychologist or school board. Prospective students with physical abilities (both intelligence, talent, and readiness) are then considered to be accepted as students. The implementation of civilized and democratic justice is very visible in this PPDB. PPDB management is carried out from the macro, meso, and micro levels at once.

2. Curriculum

The components in the curriculum embody the Graduate Competency Standards, content standards, process standards, and elementary education assessment standards. SKL in the 2013 curriculum revised in the 2016 Permendikbud confirms the existence of 4 dimensions in SKL. These dimensions can be seen below.

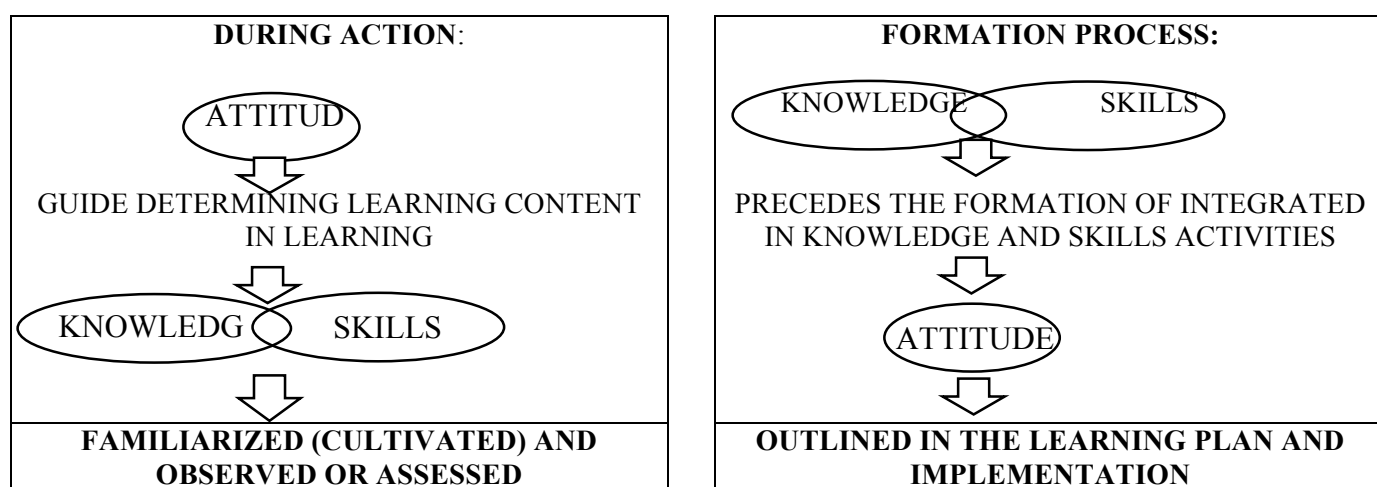
- a) Attitude Dimension, which has behavior that reflects attitudes: (a) faith and fear of True Source, (b) character, honesty, and care, (c) responsibility, (d) true lifelong learners, and (e) physical and spiritual health, in accordance with the development of children in the family, school, community and surrounding natural environment, nation, and state.
- b) Knowledge dimension, which is having factual, conceptual, procedural, and metacognitive knowledge at the basic level with respect to: (a) science, (b) technology, (c) art, and (d) culture. Able to relate the above knowledge in the context of oneself, family, school, community and the surrounding natural environment, nation, and state.
- c) Skill Dimension, namely having thinking and acting skills: (a) creative, (b) productive, (c) critical, (d) independent, (e) collaborative, and (f) communicative; Through a scientific approach according to the stage of child development relevant to the assigned task.

A critical study of SKL will be obtained that SKL is an implementation of philosophy as the following table

Table 1. Analysis of the Implementation of Educational Philosophy in SKL SD

Philosophy of Education	Attitude Dimension	Knowledge Dimension	Skill Dimension
Pancasilaism	(a), (b), (c), (d), (e)	(a), (b), (c), (d)	(a), (b), (c), (d), (e), (f)
Progressivism	(b), (c), (d), (e)	(a) & (b)	(a), (c), (d), (e), (f)
Perennialism	(a), (b), (c), (d)	(a), (c), (d)	(a), (b), (c), (d), (e), (f)
Essentialism	(a), (b), (c), (d)	(a), (c), (d)	(a), (b), (c), (d), (e), (f)
Reconstructionism	(a), (b), (c), (d)	(a), (c), (d)	(a), (b), (c), (d), (e), (f)

The implementation of the Pancasila educational philosophy and reconstructionism is very much felt in the efforts to realize this SKL, seen in the direction of the 2021 SD curriculum implementation policy which states as the following diagram.



Attitudes become the limit when humans act with their knowledge and skills, so that when people will apply knowledge and skills to negative things (corruption, terrorists, robbery) attitudes immediately prevent. However, to have an attitude, the process of its formation through the integration of knowledge and skills is outlined in the Learning Implementation Plan (see overview educational philosophy column educational objectives and knowledge).

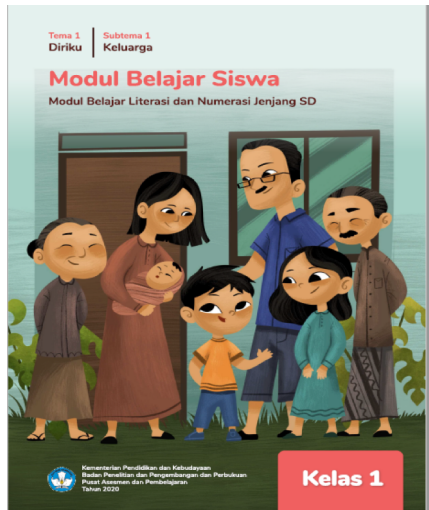
3. The role of the teacher

In the standards of the educational process it is said that the teacher plays the role of planner, implementer, and assessor at the same time. In other words, teachers act as actors of educational roles. Paying attention to the principles of learning that must be realized in the learning process can be marked by the implementation of educational philosophy as follows.

Table 2. Implementation of Educational Philosophy on the Role of Teachers

Learning Principles	Pancasilaism	Progressivism	Perennialism	Essentialism	Reconstructionism
Learners find out	V	V	-	-	V
Learning Based Various Learning Resources	V	V	-	-	V
Process as reinforcement Use of a scientific approach	V	V	-	-	V
Learning-based Competence	V	?	-	-	-
Integrated Learning	V	V	-	-	V

Learning with multi-dimensional answers	V	V	-	-	V
Learning Applicative Skills	V	V	-	-	V
improvement and balance between physical skills (hard skills) and mental skills (softskills)	V	-	-	V	-
Learning that prioritizes cultivating and empowering learners as lifelong learners	V	V	V	V	V
learning that applies values by giving modeling (<i>ing ngarso sung tulodo</i>), building willpower (<i>ing madyo mangun karso</i>), and develop students' creativity in learning process (<i>tut wuri handayani</i>);	V Pray at the beginning and end of learning Final reflection	-	V	V	V
Learning that takes place at home, at school, and at home. Community	V	V	V	V	V
learning that applies the principle that anyone is a teacher, Anyone is a student, and anywhere is a classroom	V	V	-	-	-
Utilization of Information and Communication Technology to Improve Learning efficiency and effectiveness	V	V	-	-	V
recognition of individual differences and cultural backgrounds of learners	V	V	V	V	V



The interactive reading on "Where is the Sister" is part of the Student Learning Module with Theme 1: Myself, Subtheme 1: Family and can be downloaded at the following link:

<https://litbang.kemdikbud.go.id/kurikulum>

This module was prepared and published online by: Ministry of Education and Culture, Research and Development Agency and Bookkeeping, Centre for Assessment and Learning 2020

The following youtube link in <https://bit.ly/dimanaadik> the module contains interactive readings provided for students with the guidance of parents / guardians or teachers, depending on the use of the learning module. The results of philosophical studies in the interactive reading "where is my sister?" obtained the implementation of philosophy in the following aspects.

1. Electronic interactive reading, is a progressivistic implementation that tries to combine visual and audio stimulation to serve the needs of student learning styles.
2. The beginning of the show reminded the role of parents when accompanying students, is the implementation of perennialist philosophy and Pancasila that respects the role of the family in children's education.
3. Greeting the presenter with the greeting "Hello everyone" to implement awareness of diversity, but it would be better to use the greeting "Welcome to meet all" to be more Indonesian.
4. Questions are given by the presenter and followed by a pause in the show by parents/guardians/accompanying teachers, realizing the values of collaboration between the companion and students who must answer orally before continuing.
5. The name Bilung for the sister and decoration background of the Dayak tribe, implements the value of diversity and the value of customs as desired by perennialists and Pancasila concerning the conservation of national values.
6. The background presentation in the form of pictures of grandmothers, hornbills, and the richness of flora and fauna, is an implementation of philosophy to thank God for the diverse natural wealth.
7. The surprise of the brother not finding Bilung (his sister) and trying to find is the implementation of the values of independence and civility.
8. The Dayak ethnic background by displaying the figure of a long-eared grandmother, is an implementation of the values of unity and civility and diversity.
9. Questions lead and explore at the end of the show implementing reconstructionist and progressivist values that invite students to critique and reconstruct knowledge about ethnic and indigenous diversity in Indonesia.
10. Closing with the greeting "See You" is a value of optimism in the implementation of pragmatic values and Pancasila.

This study is intended to clarify the contribution of philosophy in elementary education, which should be managed with sources and based on the philosophy of Pancasila.

Problems of Philosophy Implementation in Elementary Schools

The problem of implementing philosophy in elementary schools can be done theoretically or empirically, in the implementation of educational philosophy in elementary schools problems can occur in students, educators, or educational activities carried out. Theoretically, the problem of implementing educational philosophy in elementary schools is caused by the manager of the educational / learning process. The following are the problems of implementing educational philosophy in elementary schools based on observations and theoretical studies.

Uniformity vs diversity

The educational philosophy of Pancasila and progressivism require that students be treated as subjects rather than objects based on their individual characteristics and uniqueness. However, the practice of the educational process shows the opposite, namely doing more uniformity than serving diversity. Educational practices in the

classroom often, if not always mentioned, carry out the same educational process for all students without providing opportunities for other learning options during the educational process. Though there is a learning model that can be applied to serve these differences by providing a choice of learning activities, namely the Learning Activity Choice (LAC) instructional model (Suhartono, 2017). Providing opportunities for students to choose learning activities according to their wishes and abilities is a respect for diversity

The practice of identity politics

Many elementary school educators/teachers whose organizers are government are trapped with religious identity politics on the grounds that in these elementary schools all are of the same religion or the majority of students are of the same religion. In fact, as an elementary school whose organizer the government should firmly implement the Pancasila educational philosophy that upholds religious diversity. Even though the government has also made regulations on elementary schools which are allowed to have certain religious characteristics. This problem is a problem whose root problem is the teacher as the implementer of learning.

Teacher's comfort zone

The implementation of 5 (five) educational philosophies in the 2013 elementary curriculum should be followed by acceptance of change and consciously changing the mindset of teachers. However, until the eighth year, there are still many teachers or schools who are reluctant to do learning according to the demands of educational philosophy. The teachers' reasons are variously expressed, but the point is that they are reluctant to step out of their comfort zone, namely the curriculum of subject models such as perennialists and essentialists.

Dynamics of Demands for Change

The problem of philosophical implementation also occurs because of the dynamics that so quickly demand changes in the implementation of the educational process in elementary schools. The pandemic and also the demands for Continuous Professional Development (PKB) simultaneously demand that teachers master PJJ, ICT-based learning, HOTS, TPACK, STEAM, and various learning models, as a result teachers are forced to do so. This happens not only to teachers who will retire, many new teachers are also in a fog with the dynamics of these changing demands. Teachers finally tend to provide more *teacher-centered* learning than *learner-centered* which is the demand for Pancasila educational philosophy and progressivism.

Incremental Innovation

Finally, the problem of philosophical implementation in elementary education is innovation that is carried out incrementally. Three years to start changing the 2013 elementary / MI curriculum with the phasing of high and low grades, causing many teachers to choose to stick with the old curriculum. One reason that is often heard, that exams are conducted per lesson content not per theme. In fact, exams for formative and summative evaluation can and should be theme-based. As a result, the implementation of the educational philosophy of the 2013 elementary school curriculum has not been optimal from the first year to the eighth year.

Conclusion

The conclusions that can be drawn from the discussion about the implementation of educational philosophy in elementary schools are as follows.

- 1) There are 5 (five) educational philosophies implemented in elementary school education, namely Pancasilaism educational philosophy, progressivism, perennialism, essentialism, and reconstructionism.
- 2) The role of the foundation of educational philosophy includes the role as a source of formulation of institutional educational objectives or Graduate Competency Standards, a practical role as a source of educational planning, implementation, and assessment, and acts as a policy foundation at the macro, meso, and micro levels.
- 3) The implementation of educational philosophy in education in elementary schools / MI includes planning, implementing, and assessing education.
- 4) The problems of educational philosophy in elementary schools include (1) uniformity vs. diversity, (2) the practice of identity politics, (3) teacher comfort zones, (4) dynamics of change demands, and (5) *incremental innovation*.

Based on the conclusion of the discussion on philosophical studies in elementary schools, 2 things can be recommended in the implementation of schooling and teacher professional education.

- 1) Strengthening the understanding and practice of educational philosophy starts from oneself to better animate it.
- 2) Develop supervision of the implementation of educational philosophy as an integral part of integrated thematic learning as a multidisciplinary binder in it.

Thus the discussion about the study of philosophy in elementary schools which is an integral part of multidisciplinary in elementary schools. Hopefully there are insights that can be used in advancing education in elementary schools.

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