



A Philosophical Reflection on the Orientation of National Education Goals in the Reality and Practice of Education in Indonesia

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ABSTRACT

The national education goals of Indonesia, as stated in Law Number 20 of 2003 on the National Education System, embody a noble aspiration to develop a holistic Indonesian individual faithful, pious, morally upright, intelligent, creative, independent, and responsible as a citizen. However, in the practical implementation of education in schools, this idealism often confronts a reality dominated by administrative demands, standardized curricula, and an excessive emphasis on academic outcomes. This article aims to offer a philosophical reflection on the gap between the orientation of national education goals and the actual practices within schools. Referring to the educational philosophy of national figure Ki Hadjar Dewantara, this paper argues that educational practice in Indonesia has not yet fully embraced the goal of humanizing individuals. Instead, it tends to adapt students to the system. A more humanistic, contextual, and philosophical approach is needed so that education can truly become a vehicle for character formation and the liberation of students' thinking.

INTRODUCTION

Education is the main foundation in the development of a nation. It is a continuous process that evolves with the times (Tatang & Deak, 2022). Education is not merely a means of transferring knowledge, but also serves as an instrument for shaping human character and civilization. In the context of Indonesia, education is expected to create holistic individuals those who possess moral integrity, intellectual intelligence, and social awareness. Education is not only about learning, but also involves a process of cultural formation that determines the direction of a society's or nation's civilization (Tilaar, 2002).

Indonesia's national education goals have been comprehensively formulated in Law Number 20 of 2003 on the National Education System, Article 3, which states (Republik Indonesia, 2003) "National education aims to develop capabilities and shape the character and civilization of a dignified nation in order to educate the life of the nation. It is aimed at developing students' potential to become human beings who believe in and are devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." The central idea of this educational goal reflects an ideal orientation: the formation of a whole or holistic Indonesian person. Spirituality, intellectuality, independence, and social responsibility are the core values emphasized in the national education vision. However, in the practical implementation within schools, these noble values are often reduced by administrative demands, curriculum standardization, and excessive emphasis on academic achievement alone. The current educational practices tend to neglect aspects of humanization and student empowerment. Instead of being active and independent subjects in the learning process, students are often treated as objects of a system that requires them to conform to formal standards. This reveals a significant gap between the normative goals of national education and the empirical realities in the field. According to Paulo Freire, education that focuses merely on the transmission of knowledge what he terms "*banking education*" (Prihantoro, 2006) will perpetuate inequality and reduce the essence of human beings as thinking individuals. Such education does not liberate but instead structurally oppresses. In the Indonesian context, this phenomenon is evident in a mechanistic learning culture, with minimal reflection and little space for students to authentically express their identity and potential.

Based on these conditions, this article aims to conduct a philosophical reflection on the orientation of national education goals in the context of current school practices. Through an educational philosophy approach, the author seeks to critically explore the meaning of this gap and propose a more humanistic, contextual, and value-aligned educational paradigm. Educational philosophy addresses fundamental questions about what should be taught, how the learning process ought to occur, and what the ultimate goals of education should be (Rochaendi, 2024).

LITERATURE REVIEW

Philosophical Review of Education

Philosophically, the purpose of education is to unfold truth and knowledge to those who do not yet possess it, or in other words, to those who

are not yet familiar with knowledge. Its primary goal is to lead people from the blindness of ignorance to new knowledge that can help them live their daily lives more meaningfully. Education is a process of discovering something unknown in order to make it known, and then spreading that knowledge to those who are unaware so that everyone shares the knowledge and can build a more civilized society.

Definition and Function of Education According to Philosophy

Philosophy of education is a branch of philosophy that deeply examines the nature, purpose, values, and meaning of education. It does not merely answer what education is and how it is conducted, but also why education is important and where it should be directed. Through a philosophical approach, education is seen as a process of humanizing humans, not just a transfer of knowledge or technical skills.

a. Ki Hadjar Dewantara: Education as Cultivation and Liberation

According to Ki Hadjar Dewantara, education is essentially an effort to guide all the natural powers of children so that they, as humans and as members of society, can achieve the highest possible safety and happiness (Dewantara, 2004). In this view, education must be oriented toward inner freedom and the holistic development of individual potential. Ki Hadjar rejects authoritarian approaches in education and advocates for the *among* system, which places educators as mentors rather than controllers.

The principles of education proposed by Ki Hadjar Dewantara revolve around natural law, freedom, culture, nationalism, and humanity (Febryanti, 2021). According to Ki Hadjar Dewantara, education is the power and effort to cultivate and maintain noble character, clear thinking, and a healthy soul and body so that students achieve the highest safety and happiness (Samho & Yasunari, 2020). In Ki Hadjar Dewantara's view, education must center on the development of the abilities and uniqueness inherent in each student.

b. John Dewey: Education as a Democratic and Reflective Process

Meanwhile, John Dewey emphasized that education is a continuous reconstruction of experience. He rejected the dichotomy between theory and practice and believed that learning must be rooted in direct experience and relevant to the real life of the learner. In this context, schools should serve as a miniature of a democratic society that provides space for exploration, collaboration, and critical reflection.

c. Paulo Freire: Education as Liberation from Oppression

Paulo Freire, a Brazilian educational philosopher, introduced the concept of liberation education as resistance against oppressive educational systems. He criticized what he called *banking education*, where students are seen as empty containers to be filled by the teacher. In this paradigm, there is no true dialogue, no equality, and no liberation. For Freire, true education is dialogical, participatory, and transformative education that enables learners to become aware of their oppressed condition and liberate themselves through critical consciousness (Prihantoro, 2006). The three philosophers' views share a strong

common thread: education is not merely a cognitive process but an existential process closely related to the formation of personality, values, and social awareness in learners. Thus, educational practices that focus solely on cognitive or administrative aspects clearly contradict the fundamental principles of education from a philosophical perspective.

In the Indonesian context, an education approach overly focused on grades, exams, and national standards has narrowed the meaning of education. Schools no longer serve as spaces of liberation but rather as places for reproducing social and cultural systems that emphasize obedience and uniformity. Therefore, a philosophical approach needs to be revived as a framework for designing, implementing, and evaluating national educational practices.

The Concept of Humanistic vs. Mechanistic Education

In the study of educational philosophy, there are two major paradigms often used to understand the goals and methods of education: humanistic education and mechanistic education. Both represent very different approaches to humans and the educational process.

a. Humanistic Education

Humanistic education views humans as whole beings with potential, dignity, and value that cannot be ignored. In this paradigm, education is not merely knowledge transfer but a process of developing character, religiosity, creativity, and self-awareness morally, ethically, and socially. The humanistic approach places learners as active subjects who learn contextually and reflectively, valuing emotional, moral, and spiritual aspects. Education must emphasize the importance of personal, meaningful learning experiences that support self-actualization. Morality is one of the important qualities every person must have. Within families, schools, and even society, morality is not new, because it is commonly practiced daily through actions, words, and behaviors towards others. Morality means a standard of good behavior that is essential for individuals to live together harmoniously (Napitupulu, et.all, 2022). In humanistic education, teachers act as facilitators encouraging students to explore their potential, not merely as controllers of subject matter or the sole source of information and knowledge. From Ki Hadjar Dewantara's perspective, education is an effort of liberation and cultivation according to the nature of the individual.

The humanistic approach can be summarized as follows: (a) Students progress according to their own rhythm with a predetermined set of materials aimed at certain goals, and students are free to determine their own ways to achieve their goals. (b) Humanistic education pays pure attention to the development of children's individual differences. (c) It strongly emphasizes personal growth and individual student development. The focus on individual development and interpersonal relationships is an effort to balance the new challenges students face, both in society and possibly even in their own homes (Anwar,, 2020). Humanistic education seeks to develop the whole individual through real learning. The development of emotional, social, mental, and career skills is the focus of the humanistic education model. The Humanistic Psychology

movement always encourages the improvement of human quality through appreciation of the positive potential in every person. Along with changes and demands of the times, the education process continually evolves (Rachmahana, 2008).

b. Mechanistic Education

In contrast, mechanistic education views learners as "empty vessels" or "machines" to be filled with knowledge and skills through standardized and controlled processes. This paradigm emphasizes quantitative aspects and efficiency: how to maximize learning outcomes through uniform teaching methods and objective measurements (such as exams and tests). Mechanistic education is often associated with the *banking education* model criticized by Paulo Freire, where teachers merely deliver information and students passively receive it without critical reflection. Education is seen as a series of technical procedures, where quality is measured by grades and certifications.

Table 1. Comparison of Humanistic and Mechanistic Education

Aspect	Humanistic Education	Mechanistic Education
View of students	Active subjects, whole individuals with unique potential	Passive objects receiving knowledge
Role of teachers	Facilitators, guides	Content deliverers, process controllers
Focus of education	Character development, creativity, awareness	Mastery of material, technical skills
Learning methods	Participatory, reflective, contextual	Uniform, standardized, results-oriented
Educational goals	Humanizing humans, self-actualization	Producing graduates according to standards and system needs

c. Relevance in the Context of Indonesian Education

The gap between the ideal of humanistic education and the mechanistic practice is a major problem in Indonesian education today. Although the national education goals emphasize the formation of a whole person, in reality schools more often use a mechanistic approach that highlights testing and rigid curricula. This results in education losing its meaning as a process of liberation and the comprehensive development of students' potential.

d. National Education Goals: Value Analysis

The national education goals of Indonesia, as formulated in Law Number 20 Year 2003 Article 3, contain essential values that reflect the nation's ideals in shaping a whole person (Republik Indonesia, 2003). The formulation emphasizes that education functions to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the nation's life. More specifically, these goals include the development of students' potential to become individuals who are faithful and devoted to God Almighty, possess noble

character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens.

Contents of the National Education Goals

This statement implies that education is not only oriented toward mastery of knowledge but also towards the formation of character and fundamental moral values. Therefore, the national education goals encompass spiritual, moral, intellectual, social, and physical dimensions. This affirms that education should lead to the development of humans as faithful beings with noble character and at the same time citizens who can actively participate in social and national life.

Essential Values in Educational Practice

Faith and Devotion Values: Education is directed to develop students' spiritual awareness as a strong moral foundation. This plays an important role in shaping dignified behavior and attitudes according to religious values and the nation's culture. Moral and Noble Character Values: Character development through education aims to form individuals who are honest, disciplined, polite, responsible, and caring towards others. Intellectual Values: Education must foster critical, creative, and innovative thinking skills necessary to face the challenges of the times and improve the quality of human resources. Health and Competency Values: Students need to be healthy physically and mentally, as well as have practical skills that support independent and productive living. Independence and Democracy Values: Education fosters an independent attitude and adaptability while preparing individuals to actively participate in a responsible democratic society.

Spiritual, Social, and Intellectual Orientation as the Foundation of Education

Philosophically, the national education goals contain orientation toward three main dimensions:

1. Spiritual, referring to the formation of a faithful and devoted human being, rooted in religious and belief values, serving as the ethical and moral foundation of life.
2. Social, meaning education as a process of socialization and the formation of citizens capable of living harmoniously, democratically, and responsibly within a pluralistic society.
3. Intellectual, emphasizing the development of intelligence, creativity, and critical thinking skills as the basic capital to contribute to national development and the advancement of science.

These dimensions must be integrated within the education process so that the national goals can be achieved holistically. As stated by Ki Hadjar Dewantara, ideal education is education that unites the natural aspects of humans in their physical, spiritual, and social development (Dewantara, 2004)

METHODOLOGY

This study uses a qualitative method with a literature review approach. The researcher collects relevant information from books, scientific articles, or

journals related to the discussed topic, then conducts an analysis to obtain valid and scientifically accountable results (Napitupulu, et.all, 2022)

RESEARCH RESULTS AND DISCUSSION

Portrait of Educational Practice in Schools

The implementation of national education goals in school practices often shows significant differences between the ideal concept and field reality. Schools, as the main institutions in the formal education system, face various challenges that affect the quality of learning and achievement of these national goals. Although the National Education System Law emphasizes holistic and humanistic education goals, the reality in schools reveals a serious gap between the ideal formulation and actual practice. This gap is a crucial issue that needs in-depth study so that national education transformation is not merely rhetoric but truly touches the root of educational practice in the field.

1. Focus on Academic Aspects and Standardization

In reality, many schools emphasize achieving academic results measurable quantitatively, such as exam scores and GPA. Standardized curricula and strict evaluations often make the learning process mechanistic and oriented toward memorization. Consequently, aspects of character development, creativity, and moral values receive insufficient attention.

2. Limited Space for Spiritual and Moral Development

Although national education goals emphasize faith and noble character, their implementation in learning practices is not always optimal. Spiritual development activities in schools are often limited to formal religious lessons without integration into daily activities that build ongoing moral and ethical awareness. This results in a lack of internalization of moral values in student behavior.

The national education goals in Indonesia include developing humans who are faithful, pious, noble in character, healthy, capable, creative, independent, and responsible citizens. However, in practice, education often fails to translate these goals into concrete learning activities. Schools tend to be spaces for reproducing knowledge without transforming values, character, or whole personality development. These noble educational goals become mere slogans in official documents rather than real working principles.

3. Limitations in Encouraging Independence and Creativity

Conventional learning practices also limit students' opportunities to develop creativity and independence. Teachers who primarily act as knowledge transmitters rather than facilitators make learning less interactive and dialogic. This pattern contradicts humanistic education principles that place students as active subjects in learning.

One major cause of imbalance is the dominance of exam- and score-based evaluation systems. Schools and teachers tend to direct learning toward meeting administrative targets such as achieving high average national assessment scores or passing final exams. This is exacerbated by a nationally uniform curriculum

that is not fully adaptive to local needs, student potentials, or socio-cultural contexts. As a result, learning becomes rigid, standardized, and loses personal and contextual dimensions.

The learning process, which should be dialogic and participative between teachers and students, often turns into a one-way activity. Teachers act as the main knowledge sources, while students are passive recipients. The lack of project-based learning, open discussions, or creative exploration prevents students from being trained to think critically and reflectively. The space to develop imagination, problem-solving, or personal initiative is very limited. In fact, these aspects are essential in shaping lifelong learners.

This condition raises a fundamental ethical question: are students still treated as subjects with autonomy, voices, and developmental potential, or have they been reduced to mere objects of educational policies and national curricula? In many cases, students are not given space to choose, evaluate, or even voice opinions in the learning process. Inhumane treatment of students, such as excessive punishment, bullying in school environments, or high academic pressure, also reflects denial of humanizing education principles.

Such practices contradict the views of educational figures like Ki Hadjar Dewantara, who placed children at the center of education and emphasized the importance of freedom and safety in learning. This is where Indonesian education needs deep reflection, not only on what is taught but also how teaching is conducted and whether it still upholds human values.

4. Influence of External Factors

Besides internal school factors, socio-economic and cultural conditions also affect education implementation. Inequality in facilities, resources, and access worsens the gap between goals and reality. Diverse community environments also require contextual and sensitive educational approaches to local needs, which have yet to be fully realized.

The portrait of educational practice in schools shows a distortion of the ideal values of national education. Education that should humanize students turns into a mechanistic process emphasizing academic results and compliance with formal standards. This gap is a major challenge to be overcome so education can fully realize national aspirations.

The educational portrait in schools reflects that although policy directions are formulated with noble visions, their implementation still faces structural, cultural, and ethical challenges. Education, which should be a tool for empowerment and liberation, often gets trapped in administrative and instructional routines. Therefore, renewing the educational paradigm is not only about policy reform but also about transforming the mindset and actions of all educational actors, from teachers, principals, to policymakers.

Philosophical Reflection on Educational Reality

The phenomenon of the gap between national education goals and school practices demands deep reflective study from the perspective of educational philosophy. A philosophical approach allows us to understand the root problems while exploring more comprehensive and meaningful solutions.

1. *Crisis of Meaning in Educational Practice Moving Away from Noble Values and Liberation Processes*

The gap between national education goals and school practices demands deep reflective study from the perspective of educational philosophy. Paulo Freire states that there is a huge gap occurring in contemporary education practices, which he calls a crisis of meaning in education. This happens because education practices in schools run on an indoctrination system or in Freire's term, a banking education model where students are treated as objects to be filled continuously without consideration of eliciting or exploring students' knowledge and potential. Such education can be said to have a slave mentality because students are not seen or valued as free subjects but are shackled by rigid systems. In Indonesia, this pattern is reflected in the dominance of standardized curricula and exam-oriented values that limit creativity and active student participation. Ultimately, schools deviate because they no longer humanize humans but marginalize human freedom and creativity.

Education should be seen as a normative institution intended to develop complete humans spiritually, morally, intellectually, socially, and emotionally according to the noble ideals of the 1945 Constitution, namely to educate the nation's life. However, in practice, education processes often deviate from these noble values. In some cases, schools become legalistic institutions functioning only as information transfer and cognitive training places, rather than spaces for personality, character, or moral and social awareness formation. Core values like humanity, justice, and freedom to learn are often defeated by administrative interests, labor market logic, or rigid and corrupt national evaluation standards that lack real philosophical, social, and ethical considerations. Consequently, education loses its essence as a humanizing process. This pattern is seen in the dominance of standardized curricula and exam-oriented values limiting creativity and active participation because diversity and uniqueness of students are seen or forced to be the same.

2. *Education as Mechanistic System Reproduction vs. Education as Liberation (Humanistic)*

Philosophical reflection shows two poles of views on education's function, often known as education that "enslaves" or is mechanistic versus education that liberates or is humanistic.

a. Education as system reproduction (Mechanistic)

In this view, education is understood as a state tool to maintain the existing social and economic order. Schools become instruments to instill dominant ideology, maintain the status quo, and produce humans as needed by the labor market or political system. Figures like Pierre Bourdieu mention that schools reproduce social inequalities through unjust habitus and cultural capital.

b. Education as liberation (Humanistic)

Conversely, critical approaches see education as a process of freeing humans from oppression, ignorance, and unawareness. Paulo Freire states that education should open spaces for dialogue, critical consciousness, and reflection on social realities so that students can act as agents of change. Education is not

just memorization but freeing the mind and soul. Indonesia's current education reality tends toward system reproduction where students are directed to "obey the system" and meet administrative standards, not to think critically or act independently. In this context, education fails as a means of emancipation.

c. Contradiction between Humanistic and Mechanistic Orientations

Educational philosophy emphasizes the importance of humanistic education, which respects freedom, dignity, and holistic development of human potential. However, in reality, schools often use mechanistic approaches focused on efficiency, measurement, and fixed standards. This contradiction creates tension resulting in dysfunction in educational practices, such as student stress, reduced creativity, and weak character building.

d. Ethical and Social Implications

Mismatch between ideal goals and real practices also has serious ethical and social implications. Education that neglects moral and social dimensions risks producing generations less empathetic, responsible, and critical of societal issues. This threatens the internalization of national values and democracy expected from education.

e. Urgency of Revitalizing Educational Philosophy

Philosophical reflection stresses the urgent need to revitalize educational philosophy that upholds humanity, spirituality, and democracy. Education must return to its essence as a process of liberation, empowerment, and holistic human potential development. Teachers and institutions need empowerment to apply dialogic, contextual, and student-centered learning approaches.

f. Philosophical Question: Does Our Education Still "Humanize Humans"?

A fundamental question in this reflection is: does education in Indonesia still humanize humans? This refers to the humanization principle as expressed by Ki Hadjar Dewantara, who placed children at the center as subjects deserving respect for dignity and freedom. When students are treated merely as objects that must obey curricula, chase exam scores, and are not given space to express or ask, education loses its humanistic meaning. The educational process that should form free humans turns students into system products, not whole humans. Philosophically, education should be a conscious and planned effort to strengthen human existence existentially and ethically. Education is not merely an economic development instrument but a means for humans to be authentic selves. Thus, this philosophical reflection invites educational stakeholders to conduct critical evaluation and innovation in practice. By integrating humanistic values and adapting more flexible curricula, Indonesian education can return to meaningful and sustainable national goals.

Implications for Educational Practice

Education policies in Indonesia are often technocratic and politically laden, oriented toward efficiency, numbers, and output without considering

philosophical foundations that should be the basis and benchmark of national education goals. This results in pragmatic, sometimes repressive and short-term policies that risk ignoring ethical, cultural, and spiritual education dimensions. Policy formulations such as curricula, assessment systems, and competency standards need reconsideration based on educational philosophy prioritizing humanism, social justice, and empowerment. Without philosophical frameworks, education easily falls into market paradigms rather than humanitarian missions. Therefore, the government should consider the following notes:

- a. Involve educational philosophy experts in national curriculum policy formulation.
- b. Review policies with the philosophical question: Does this policy treat students as free humans?
- c. Integrate moral and ethical dimensions in policy evaluation, not just administrative effectiveness.

Teachers: Agents of Change and Reflectors of Values

Teachers are not merely curriculum executors but main actors in educational transformation. Teachers have the responsibility not only to teach but also to instill noble values, build meaningful relationships with students, and create participative and liberating learning spaces. As “reflectors of values,” teachers must embody the national educational philosophy in their classrooms. This means teachers are expected not only to master content but also to reflect on their teaching practices: Do their methods humanize students? Do learning processes liberate or enslave students? Do applied methods open critical and creative spaces or kill and marginalize creativity and innovation? To create teachers who bring change and liberating education, the government or stakeholders must pay attention to and implement several recommendations, including:

- a. Strengthening teacher training based on professional values and ethics.
- b. Encouraging teachers to routinely engage in critical and collaborative reflection.
- c. Developing teacher learning communities based on humanistic practice.

An Endeavor: Aligning the System with National Goal Orientation

To bridge the gap between ideals and educational practice, systemic reforms are needed that not only change technical procedures but also shift the fundamental educational paradigm. The government through relevant ministries should:

- a. Redefine educational success indicators: Replace sole focus on numbers/scores with indicators of character development, ethics, and critical thinking abilities.
- b. Evaluate curriculum: Design more flexible and contextual curricula that incorporate local values, creativity, and student participation. Curriculum design should not serve political interests, and policymakers should be true education practitioners, not partisan academics.

- c. Renew assessment systems: Implement holistic assessments that include cognitive, affective, psychomotor, and reflective aspects.
- d. Involve stakeholders genuinely, beyond slogans, in policymaking so decisions are participative.

Philosophical implications of current educational practice portraits show that reform is not enough by administrative policy changes. Courage is needed to review our education's fundamental orientation: does it still humanize humans or move away from noble goals? Through reflective and humanistic approaches, Indonesian education can be steered back on the path aligned with national aspirations.

CONCLUSION AND RECOMMENDATIONS

Conclusions

A philosophical reflection on the orientation of national education goals in the reality of school practice reveals a significant disparity between the ideals of education and on-the-ground implementation. The national education goals which emphasize the holistic development of individuals who are faithful, noble in character, intelligent, creative, and responsible – have not been fully realized in educational practices that tend to be mechanistic and focused solely on academic outcomes.

The humanistic paradigm of education, which values individual potential, character development, and moral values, must still struggle against the dominance of mechanistic approaches that prioritize standardization and quantitative measurement. This condition impacts the quality of education, making it less capable of humanizing learners and supporting the development of democratic and cultured citizens.

Recommendations

1. Revitalize the Philosophy of Education: There is a need to reinforce an educational philosophy that emphasizes humanism, liberation, and individual empowerment so that education aligns with national objectives.
2. Curriculum and Learning Method Reform: The curriculum should be designed to be more flexible and contextual, with learning methods focused on dialogical, participatory approaches that nurture student creativity and independence.
3. Strengthen the Role of Teachers as Facilitators: Teachers must be empowered to act as mentors who encourage student exploration and reflection, rather than merely transmitting content.
4. Integrate Character and Spiritual Development: Moral, spiritual, and social values must be genuinely integrated into all aspects of learning and daily school activities.
5. Empower Schools and Communities: Education must actively involve families and communities in creating a learning ecosystem that is conducive and tailored to local needs.

Through these steps, it is hoped that education in Indonesia will become more meaningful and effective in realizing national aspirations and in shaping

future generations who are not only intellectually capable but also moral and of strong character.

ADVANCED RESEARCH

Every research endeavor naturally has its limitations, and this study is no exception. The philosophical reflection on the orientation of national education goals in this work has been conducted largely at the theoretical and conceptual level, thus not fully capturing the empirical dynamics occurring in the field. This study also has yet to deeply explore the perspectives of key education stakeholders such as teachers, school principals, policymakers, and students as the primary subjects in implementing educational goals.

Therefore, further research is highly recommended to more thoroughly examine the realization of national education goals in the practical context at the school level. Future studies could employ a qualitative approach with fieldwork to explore how the understanding and application of national education goals are reflected in school policies, teaching practices, and learning cultures. Additionally, the development of educational models based on philosophical values such as humanism, spirituality, and local wisdom can also serve as a focus for subsequent research, aiming to bridge the gap between educational idealism and implementation realities. Comparative studies with the education systems of other countries could further enrich perspectives and help formulate a renewal of the national education direction that is more contextual, relevant, and transformative.

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