

Ki Hajar Dewantara's Learning Concepts & Kadar M. Yusuf's and Its Relevance in The Era of Society 5.0

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Abstract: *Learning is a very important component of making humans truly human. Therefore, this study aims to analyze the learning concept of Ki Hajar Dewantara and Kadar M. Yusuf and its relevance in the era of society 5.0. In this study using the library research method, namely research that analyzes written literature in the form of books and scientific journals as the main source, the results of this study indicate that the concept of learning from the point of view of Ki Hajar Dewantara, namely learning is an activity that will provide knowledge and knowledge, thus obtaining safety, and the highest happiness. Whereas from the point of view of Kadar M. Yusuf said that learning is an activity that will produce knowledge and the concept of learning, Kadar M. Yusuf emphasized that learning includes all sensory aspects so that knowledge is obtained, awareness is formed, admiration is formed, and the final estuary is the formation vertical and horizontal piety. The two figures said that learning is all activity that will provide knowledge, and humans can form piety in themselves to achieve the highest safety and happiness. Therefore, the thoughts of Ki Hajar Dewantara and Kadar M. Yusuf regarding the concept of learning are very relevant in the era of society 5.0; this is because the two figures do not reject changes in the world of Education, as long as the activities carried out produce knowledge and knowledge. Furthermore, the existence of technology can facilitate the achievement of learning objectives because the media in learning is growing and not boring. The thoughts of the two figures are not only relevant in the era of society 5.0 but must be implemented and realized in order to provide a good filter for humans to enjoy the era of society 5.0*

Keywords: *Concept, Study, Society, Ki Hajar Dewantara, Kadar M. Yusuf*

Abstrak: *Belajar tentu saja merupakan komponen yang sangat penting untuk menjadikan manusia benar-benar manusia. Oleh karena itu, penelitian ini bertujuan untuk menganalisis konsep pembelajaran Ki Hajar Dewantara dan Kadar M. Yusuf serta relevansinya di era masyarakat 5.0. Dalam penelitian ini menggunakan metode penelitian kepustakaan yaitu penelitian yang menganalisis literatur tertulis berupa buku dan jurnal ilmiah sebagai sumber utama, hasil penelitian ini menunjukkan bahwa konsep pembelajaran dari sudut pandang Ki Hajar Dewantara yaitu belajar merupakan kegiatan yang akan memberikan ilmu dan pengetahuan, sehingga memperoleh keselamatan. dan kebahagiaan tertinggi. Sedangkan dari sudut pandang Kadar M. Yusuf mengatakan bahwa belajar adalah kegiatan yang akan menghasilkan pengetahuan, dan konsep belajar, Kadar M. Yusuf*

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menekankan bahwa belajar mencakup semua aspek indrawi, sehingga diperoleh pengetahuan, terbentuk kesadaran, kekaguman terbentuk, dan muara terakhir adalah terbentuknya kesalehan vertikal dan horizontal. Kedua tokoh tersebut mengatakan bahwa belajar adalah segala kegiatan yang akan memberikan ilmu, dan dengan ilmu manusia dapat membentuk ketakwaan dalam dirinya sehingga mencapai keselamatan dan kebahagiaan yang setinggi-tingginya. Oleh karena itu, pemikiran Ki Hajar Dewantara dan Kadar M. Yusuf mengenai konsep pembelajaran sangat relevan di era masyarakat 5.0, hal ini dikarenakan kedua tokoh tersebut tidak menolak perubahan dalam dunia pendidikan, asalkan aktivitas yang dilakukan menghasilkan pengetahuan dan pengetahuan. Lebih jauh lagi, dengan adanya teknologi dapat mempermudah tercapainya tujuan pembelajaran, karena media dalam pembelajaran semakin berkembang dan tidak membosankan. Pemikiran kedua tokoh tersebut tidak hanya relevan di era society 5.0, namun harus benar-benar dilaksanakan dan diwujudkan guna memberikan filter yang baik bagi manusia untuk menikmati era society 5.0

Kata Kunci: Konsep, Belajar, Masyarakat, Ki Hajar Dewantara, Kadar M. Yusuf

Introduction

In the era of society 5.0, there are many new challenges in the world of Education. Starting from the large number of digitization in the world of Education, educators who are still not literate about digitalization are also one of the dominant factors in the learning process later. Therefore, there is a need for innovative learning systems and appropriate methods to be applied (Yuberti, 2015).

Talking about learning, of course, cannot be separated from humans. Ki Hajar Dewantara, born May 2, 1889, said humans have spiritual powers, namely creativity, taste, and intention (Dewantara, 1977). The development of all forces in a balanced manner will create complete human development. If mental power development only focuses on one aspect, this will certainly impact the incompleteness of development as a human being. Ki Hajar Dewantara said that if Education only focuses on the cognitive or intellectual domains, it will only distance students from society. Therefore, guiding all natural forces that exist in individuals as humans and as members of society so that they can achieve the highest safety and happiness (Zahara, 1981).

Creating a good learning process, there must be planning in learning. To achieve the learning objectives, things must be fulfilled to fulfill all learning elements. Then, Kadar M. Yusuf, born on May 21, 1965, attempted to build a learning theory based on conversations in the Koran. The construction of faith in learning activities is more

important than scientific construction. Science is only a means to construct faith and is reflected in every conversation in the natural verses, which are all related to faith, monotheism, and sharia. Thus, learning is also meaningful as an activity of constructing faith (Kadar M. Yusuf, 2019).

Humans have been equipped with reason and thought, thus making humans intellectual beings and required to be able to think. Learning in Islam has a dimension of monotheism, which is a horizontal process and vertical submission. The horizontal process, namely learning in Islam, cannot be separated from the development of science and technology by exploring, understanding, and developing the verses of the Koran. Then, the embodiment of vertical submission is the heart (*qalb*) required to bring great benefits to humanity and the environment, not to bring damage and tyranny (Afendi, 2016).

The key word in every educational effort is learning, so without the learning process, of course, Education will not be carried out properly. The learning process is a change toward learning objectives as interaction with the environment (Dimiyati, 2006). Therefore, the fundamental thing in learning is an ever-changing environment, learning resources, and technology culture that is getting closer (Miarso, 2004). Therefore, the learning process is not only limited to knowledge, but in the educational process, it will be very closely related to human problems to give meaning and normal direction to their existence (Achadi, 2018).

The era of society 5.0 wants to create a super-intelligent *society* and is positioned as a representative of society connected by digital technology, which is a necessity for all humans. However, the important thing to remember is that digitalization is only a means. At the same time, humans are the main actors, so a strong focus can be maintained on building a happy society and giving a sense of value. This means that in this era of *society* 5.0, humans are required to have more ability to solve complex problems, high creativity, and of course, be able to think critically (Harun, 2022).

The thing that needs to be underlined is that learning needs to be planned by considering aspects that affect the achievement of educational goals. In this era of *society* 5.0, technology has become part of human life (Teknowijoyo & Marpelina, 2021). Of course, it is a big question about the concept of learning, is learning enough just limited to listening to lectures and assigning assignments to students?

So important is the problem of learning for Education, so many figures are always trying to give birth to thoughts about the concept of learning. New knowledge, developmental thoughts, and innovation are held from existing thinking (Ali, 2010). Based on the rapid development of technology, it is very important to look further at what is said from learning, as desired by Ki Hajar Dewantara, the father of Indonesian Education, and attract the thoughts of figures who feel the era of society 5.0, namely Kadar M. Yusuf.

Research Methods

This research uses a qualitative descriptive approach. The type of research is library research, which is collecting data closely related to the *research* object or, in short, collecting literature data (Sukmadinata, 2007). Alternatively, it can be said to be research conducted using a literature review (Sangadji & Sopiah, 2010). In other words, literature research limits its activities to library collection materials without requiring field research (Zed, 2004).

The data collection procedure was carried out by reviewing literature related to the learning concepts of Ki Hajar Dewantara and Kadar M. Yusuf. Triangulation is a tool for testing data validity, namely data examination techniques (Bungin, 2007). Then, in this study, the data analysis technique used is the content analysis method or *content analysis* to reveal and understand. The purpose content analysis or content analysis is a technique used to collect the *content* of a text in the form of words, meanings, images, symbols, themes, and all kinds of messages that can be communicated (Darwis, 2020). Then describe the composition of the discussion into parts, then when finished analyzing then recombine the elements to reach a conclusion.

Results and Discussion

Short Biography of Ki Hajar Dewantara and Kadar M. Yusuf

Ki Hajar Dewantara

A national education figure is Ki Hajar Dewantara, born on May 2, 1889, or coincided on 2 Ramadan 1818 H (Soeratman, 1989). A child of Kanjeng Pangeran Harjo Surjaningrat and Raden Ayu Sandiyah. His father was the son of Kanjeng Gusti Pangeran Hadipati Hardjo Surjosasraningrat entitled Sri Paku Alam III. At the same

time, his mother is the great-grandmother of Nyai Ageng Serang, who is a descendant of Sunan Kalijaga (Rahardjo & Ki, 2009).

On November 4, 1907, a "Hanging Marriage" was held between Raden Mas Soewardi Soeryaningrat and Raden Ayu Soetartinah. Then, Ki Hajar Dewantara married Raden Ayu Soetartinah at the end of August 1913, which was inaugurated customarily and simply at Puri Suryaningratan Yogyakarta. Raden Ayu Soetartinah is the daughter of Gusti Pangeran Hadipati Sasraningrat, the younger sister of Gusti Pangeran Hadipati Surjaningrat (father of Ki Hajar Dewantara). Thus, Ki Hajar Dewantara and Raden Ayu Soetartinah are both grandsons of Sri Paku Alam III (Harahap & Dewantara, 1980).

Ki Hajar Dewantara is dynamic, simple, creative, bold, consequential, and consistent. Ki Hajar Dewantara's insight was so broad, and he never stopped fighting for the nation until the end of his life. The struggle of Ki Hajar Dewantara was based on a deep sense of sincerity, and of course accompanied by a high sense of devotion and sacrifice in bringing his country to independence (Hariadi, 1989).

On April 26, 1959, Ki Hajar Dewantara died at his home located in Mujamuju Yogyakarta. On April 29, Ki Hajar Dewantara's body was transferred to the Taman Siswa pavilion, then handed over to Majelis Luhur Taman Siswa and departed to Wijaya Brata Yogyakarta's grave. The funeral ceremony of Ki Hajar Dewantara was led by the Commander of Diponegoro Military Command, Colonel Suharto (Yanuarti, 2017). Prince Ki Hariyadi once received a message from his father, Ki Hajar Dewantara, saying that shari'a without essence is empty, but if the essence without shari'a is void (Soeratman, 1989).

Ki Hajar Dewantara was designated by the government as a "National Hero" on November 28, 1959. This honor is an appreciation for Ki Hajar Dewantara's devotion to the nation and the Unitary State of the Republic of Indonesia (Thohir, 2021). Furthermore, on December 16, 1959, the government set the date of birth of Ki Hajar Dewantara, May 2, as "National Education Day," based on Presidential Decree Number 316 of 1959 (K. H. Dewantara, 1977).

Kadar M. Yusuf

Kadar or Kadar M. Yusuf, also known as Lailatul Qadar, was born in Pantai Cermin Tapung District, Kampar Regency, Riau Province on May 21, 1965, to Muhammad Yusuf and Rafi'ah. Kadar M. Joseph was the fifth of 11 children.

(Nurhikmah, 2022). Lailatul Qadar served as teaching staff at several Islamic boarding schools, namely, first at the al-Munawwarah Islamic Boarding School, from 1986 to 1988. Kadar M. Yusuf was able to teach at the al-Munawwarah Islamic Boarding School thanks to a recommendation from the buya of the Darussalam Sani Batu Basurat-Kampar Islamic Boarding School. Kadar M. Yusuf applied to the Babussalam Islamic Boarding School and was accepted to teach. Apart from being a teaching staff at this Islamic boarding school, Kadar M. Yusuf also served as Deputy Principal for the Curriculum section and the Al-Hidayah Kampar Islamic Boarding School, now known as the Kampar Islamic Center, from 1989 to 1994.

Moreover, from 1994 until now, Kadar M. Yusuf was appointed as a Permanent Lecturer at the Tarbiyah Faculty of Sultan Syarif Qasim State Islamic Institute (IAIN SUSQA) Pekanbaru or now known as Sultan Syarif Kasim Riau State Islamic University (UIN Suska Riau). Kadar M. Yusuf was entrusted to teach Tafsir courses at that time, but until today there have been many courses that have been taught, such as Tafsir Tarbawi, Qur'an Studies, and Qur'an Hadith in School. As a lecturer, Kadar M. Yusuf is also close to his students, so he often forms a discussion and study room together at his house, which is located at Jalan Garuda Sakti K.M. 1, Gg. Melayu Panam, Pekanbaru Riau (Nurhikmah, 2022).

Learning Concept of Ki Hajar Dewantara

The Nature of Learning

Learning, emphasized by Ki Hajar Dewantara, is an activity that will provide knowledge or knowledge and give skills to humans, both of which can benefit human life outwardly and mentally. Furthermore, Ki Hajar Dewantara emphasized that the essence of learning is as a guide in life for human growth and development. In other words, the essence of learning meant by Ki Hajar Dewantara is to guide all the natural forces in humans to achieve the highest safety and happiness (K. H. Dewantara, 1977).

Ki Hajar Dewantara said that learning is only limited to guidance in life to create good human skills. Therefore, learning is only a tool to guide human growth, while human growth depends on all the forces that exist in mind and are born from man, namely natural power. Then, Ki Hajar Dewantara emphasized that although learning is only limited to guidance, guidance from learning is not limited to gaining higher and

broader intelligence. However, with the guidance of learning, humans will be free from all kinds of evil influences (K. H. Dewantara, 1977).

Learning Principles

Ki Hajar Dewantara, in his learning concept, carries the principles of learning. The principle of learning carried by Ki Hajar Dewantara is what underlies the thoughts of Ki Hajar Dewantara in formulating the concept of learning. The learning principles promoted by Ki Hajar Dewantara are as follows:

a. The Principle of Self-Independence

Ki Hajar Dewantara said that all would, and actions must be carefully thought and felt because the mind and taste are the true leaders in humans. Furthermore, all energy must be in accordance with the custom's purpose, for it is the perfect guide. If you are in a dark state of mind, ask your older brother for advice on knowledge and experience (K. H. Dewantara, 1977).

b. Natural Nature Principles

On this principle, Ki Hajar Dewantara firmly says that every human being has his own abilities, according to his nature. Ki Hajar Dewantara clearly explains that learning is only limited to guidance, while it is natural for human abilities' life and growth. Human nature means that there is nothing but all power in the inner life and life born of man. Therefore, the learning process can only lead to the growth of natural strength to improve its behavior (K. H. Dewantara, 1977).

c. Cultural Principles

Ki Hajar Dewantara said that humans must instill cultural principles in learning to develop and grow. Ki Hajar Dewantara emphasized that the principle of culture must prioritize, namely as follows (K. H. Dewantara, 1977):

1) *Continuity*

That means that the human lifeline today must be a "continuation or continuation" of life in the past. Ki Hajar Dewantara stressed that do not "repeat mistakes" from other human lives.

2) *Convergence*

This means it is necessary to avoid living alone, and Ki Hajar Dewantar emphasizes that life must lead to encounters with other human beings. Therefore, it

is clear that in learning, one should discuss or exchange ideas with other human beings so that a single truth does not occur in humans.

3) *Concentricity*

That means that after discussing and exchanging ideas, do not lose your personality. Even though when you have discussed and exchanged ideas with each other and have one center point, in concentric circles, you should still have your circle.

Learning Objectives

The purpose of learning will certainly never be separated from the purpose of Education because learning is the most important aspect of Education. Thus, the purpose of learning is the purpose of Education, then for Education will certainly be in line with the purpose created by man. Therefore, Ki Hajar Dewantara said that learning is a guide for humans to grow, guiding all the natural forces in humans to get the highest safety and happiness (Hadjar Dewantara, 2010).

Ki Hajar Dewantara in formulating the purpose of learning as it is like various human ideals. There are at least four that will be the goal or estuary of learning delivered by Ki Hajar Dewantara globally, namely as follows (K. H. Dewantara, 1977, 91):

- a. Instilling a life full of flavor;
- b. Foster a high sense of sociality;
- c. Instilling chivalrous values;
- d. Liberate man.

The four points that are the basis of the intended learning objectives of Ki Hajar Dewantara are the culmination of obtaining perfection in life, where Ki Hajar Dewantara emphasizes that to obtain perfection in life, it must be achieved by strengthening values, creation, and taste (K. H. Dewantara, 1977, 92). To achieve perfection in life, Ki Hajar Dewantara also continues to prioritize that human progress is the basis for receiving wisdom from holiness (K. H. Dewantara, 1977, 93). The learning objectives described by Ki Hajar Dewantara reaffirmed that the purpose and meaning of the learning objectives are as follows (K. H. Dewantara, 1977):

- a. The greatest learning is that contained like nature;
- b. Then, to know the nature of nature, it is necessary to have a clean mind, which must be obtained from the sharpness of wishful thinking, the subtlety of taste, and the purity of will, that is, the perfection of creation, taste, and charity;

c. The purpose of learning is the perfection of human life so that it can meet all the needs of life, both outwardly and mentally obtained from the nature of nature.

The learning objectives of Ki Hajar Dewantara learning objectives are based on life's needs. The point is that humans used to learn to prioritize knowledge, but for Ki Hajar Dewantara, learning was intended to prioritize character (the needs of life). Then, Ki Hajar Dewantara emphasized that knowledge is no longer the ultimate goal of learning but is only a tool to perfect life (K. H. Dewantara, 1977).

Most people say that learning is an effort to build themselves, but for Ki Hajar Dewantara that statement is incomplete. Learning done with conviction, aimed at human safety and happiness, is not only rigid in "building" but often a "struggle" as well. Therefore, Ki Hajar Dewantara emphasized that learning means maintaining life and growing towards progress and must not continue yesterday's situation. Thus, the estuary of learning is said by Ki Hajar Dewantara to advance life to enhance the degree of humanity (K. H. Dewantara, 1977).

Learning Concept of Kadar M. Yusuf

The Nature of Learning

Therefore, learning as an activity must be reviewed from various sides and aspects, both goals, processes, and aspects of students, so that no aspects are neglected in learning activities. Thus, students are not only objects in a learning activity but also learning subjects (Kadar M. Yusuf, 2019).

Kadar M. Yusuf said that the essence of learning is to pay attention to all aspects surrounding it. Therefore, several aspects need to be emphasized in learning, which are as follows (Kadar M. Yusuf, 2019):

- a. Learning is a cognitive constructing activity;
- b. . Learning is an activity to build skill abilities;
- c. Learning is the activity of shaping attitudes and views;
- d. Learning is an activity to form faith and admiration for the determinant of the object studied;
- e. Learning is the formation or change of behavior;
- f. Learning is constructing vertical and horizontal righteousness;
- g. Learning is an activity that involves all aspects of humanity.

According to the perspective of Kadar M. Yusuf, Islam views science as important for human life. Therefore, Islam encourages the search for and mastery of knowledge. Then, Kadar M. Yusuf emphasized that to be able to master knowledge is by encouragement in the form of normative statements about learning. Therefore, according to Kadar M. Yusuf, the nature of learning connotes the necessity of humans in mastering knowledge. That is, learning is mandatory. Otherwise, learning will sin. In other words, how can you practice knowledge if you do not know and master it (Kadar, 2015)? Kadar M. Yusuf, in his learning concept, offers the nature of learning, which is as follows (Kadar M. Yusuf, 2019):

a. Learning is Reading

Among learning activities, one of them is reading (*qara'a*). Where the word *qara'a* is repeated 17 times in the Qur'an, all are in the form of verbs (*fi'il*). Here Kadar M. Yusuf asserts that the expression of the word *qara'a* using the verb (*fi'il*) means that *qara'a* (reading) is an activity or learning activity (Kadar M. Yusuf, 2019, 51). The word *qara'a* means to gather or gather. This means that it can be said that *qara'a* is an activity of collecting or collecting ideas, ideas, and messages contained in the text read, both expressed and implied.

b. Learning is Paying Attention and Thinking

Kadar M. Yusuf means attention, which has the basic word attention, which is the process of reacting preferentially to a stimulus or a set of stimulants. In other words, attention can be interpreted by adjusting the sense organs and the central nervous system for maximum stimulus. Thus, Kadar M. Yusuf emphasized that attention as a learning activity requires two important things to do, namely reactions to stimuli and sensory adjustments to stimuli. Therefore, paying attention means activating the senses toward the object as a stimulus. In learning activities, the senses must actively absorb the information in the studied object. That is, Kadar M. Yusuf said that the problem of learning is not only one active sense but various senses. Therefore, humans will not gain knowledge without activating the senses that absorb information. In the Qur'an surah an-Nahl: 78, it is affirmed:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ٧٨

Moreover, God brought you out of your mother's belly, knowing nothing, and He gave you hearing, sight, and heart that you might be grateful for. (Q.S. an-Nahl: 78).

Kadar M. Yusuf says that the verse describes the important role of the senses, hearing, sight, and heart to fill the emptiness of the human soul from knowledge. Because of the great role of the senses and mind in learning, the Qur'an in learning humans always invites humans to use it. This can be seen in the Qur'anic command to humans to pay attention to nature and the phenomena that occur to it, whether expressed in the form of command sentences or question sentences.

c. Learning Activates All Human Individual Potential

As already explained, learning must involve many senses, both independent learning and accompanied by educators. Internal personality includes mental senses centered in the brain. In the brain, some parts have their respective functions in receiving information absorbed by the sense of birth. Like the birth senses, the inner senses also consist of five *maca*, which is as follows:

- 1) *al-mushatarak* sense, which functions to absorb the images conveyed by the inborn sense;
- 2) *Imaginary senses*, which function to store images that have been absorbed;
- 3) *al-mutakhayyilah* or *al-mufakkirah* sense, whose function is to analyze various information and images that have been absorbed so that differences or similarities between these images can be understood;
- 4) *wahmiyah* sense, which functions to draw meaning in the form of conclusions from the analysis that has been carried out by *al-mutakhayyilah* or *al-mufakkirah* sense;
- 5) *al-dhakirah* sense, whose function is to infer the meaning or conclusion that becomes knowledge for the individual.

These five senses work based on the information conveyed by the inborn senses. The inner senses will not be able to perform functions optimally and well, except through the information that enters them. So the quality and right or wrong of an individual's understanding of the object being studied depends on the information conveyed by the inborn senses.

d. Learning is an Activity to Build Science and Faith

Kadar M. Yusuf said emphatically that what is said to be learning is not only limited to constructing knowledge but also constructing faith based on the knowledge that has been formed. Even Kadar M. Yusuf reiterated that the most important thing to

achieve in learning is forming faith or belief in God. Kadar M. Yusuf's statement about the nature of learning, namely the activity of constructing knowledge and faith, is based on the Qur'an surah al-Mu'minun verses 12-16:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَلَةٍ مِّنْ طِينٍ ۝ ١٢ ثُمَّ جَعَلْنَاهُ نُطْفَةً ۝ فِي قَرَارٍ مَّكِينٍ ۝ ١٣ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً ۝ فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ۝ فَخَلَقْنَا الْمُضْغَةَ عِظْمًا ۝ فَكَسَوْنَا الْعِظْمَ لَحْمًا ۝ ١٤ ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۝ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝ ١٥ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ۝ ١٦

Moreover, verily We have created man out of an essence (derived from) the ground; Then We made the essence of the semen (which is stored) in a solid place (womb); Then the semen We made a clot of blood, then a clot of blood We made a lump of flesh, and a lump of flesh We made bones, then the bones We wrapped with meat. Then We made him another (shaped) being. Then blessed is God, the best Creator; Then, after that, you shall die; then, you will be resurrected (from your graves) on the Day of Judgment. (Q.S. al-Mu'minun: 12-16).

Based on the discussion of the above verse, Kadar M. Yusuf said that if viewed from a scientific aspect, humans are required to learn and be able to master knowledge related to embryology, both cognitively, affectively, and psychometrically. Mastery of knowledge about embryos is beneficial for humans. However, for Kadar M. Yusuf, studying embryos is not just mastering knowledge about embryos or constructing knowledge. Other learning outcomes must be achieved, namely faith and monotheism. The verse is described in two verses at the end of his discussion about embryos that develop into humans and will eventually experience death and resurrection later in the field of mahsyar.

Learning Principles

In general, learning is a search for knowledge based on the nature of learning described from the perspective of Kadar M. Yusuf. Learning must certainly be able to influence the student, which includes perspectives, thoughts, and actors. Kadar M. Yusuf emphasized that learning, as an activity to seek knowledge, must be based on certain principles. The principle expressed by Kadar M. Yusuf about learning is a philosophical basis that builds the student's thinking (Yusuf, 2021). Kadar M. Yusuf said that the principles of learning in question are as follows (Yusuf, 2021):

The Principle of Monotheism

Tauhid is the first and foremost principle, where a learning activity must be built on the principle of monotheism. This can be seen in the Qur'anic discussion of science and natural phenomena as objects of study. From this, it is very clear that to direct people to monotheism or learning must depart from monotheism and be oriented to it.

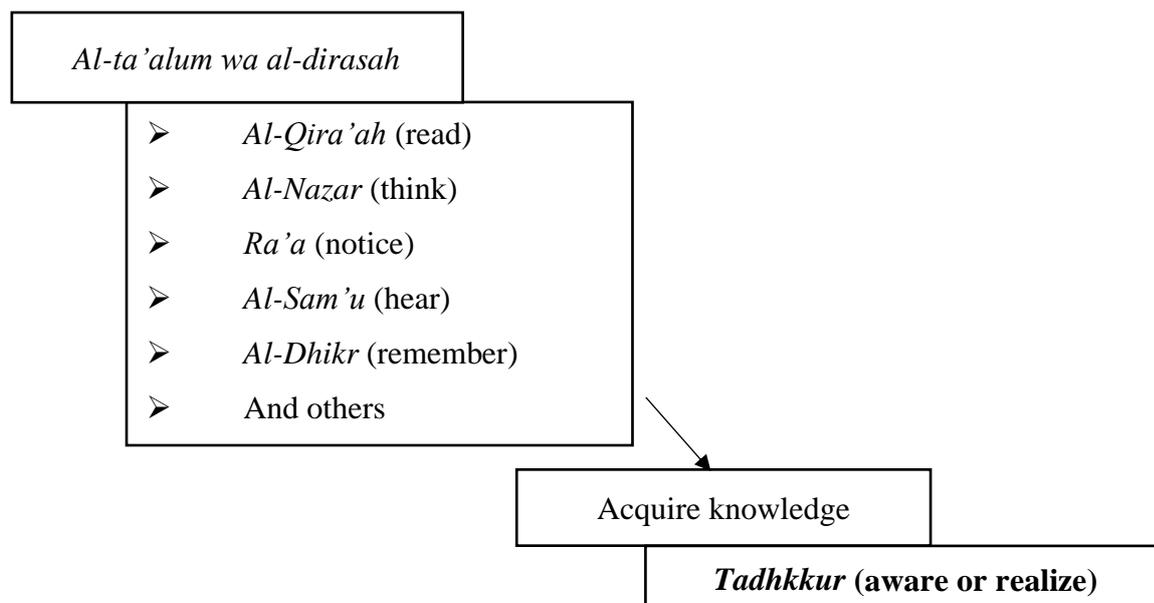
The Principle of Sincerity and Clear Purpose

Monotheism, used as the foundation or main principle in learning, will further illustrate the sincerity and purpose of seeking knowledge. Sincerity in learning means being clean from worldly goals and interests. Therefore, getting a job should not be the main goal of learning but should be seen as a result of mastering knowledge.

Learning Objectives

The goal means the direction or goal to be achieved. In simple terms, a goal means something highly coveted, like an archer hoping his arrow can reach the target or object being arrowed. Thus, Kadar M. Yusuf said that global learning goals would be achieved after the learning process (Yusuf, 2021).

Kadar M. Yusuf, in formulating the concept of learning in general, is very nuanced Qur'anic. Thus, the learning objectives expressed by Kadar M. Yusuf are very interesting because the learning objectives will have Qur'anic nuances. Where one of the schemes given by Kadar M. Yusuf regarding learning activities in achieving learning goals can be described as follows (Yusuf, 2021):



Kadar M. Yusuf's level with the scheme regarding learning clearly shows the end of learning or the goals to be achieved from learning. Not only limited to acquiring knowledge the ultimate goal of learning, but Kadar M. Yusuf emphasized *tadhkkur*, namely awareness or awareness. The scheme revealed by Kadar M. Yusuf was later developed again by Kadar M. Yusuf that the goal of learning is not only to be aware or aware that oneself is a creature of God but that awareness is also a bridge used to reach the mouth of the learning goal. Then, Kadar M. Yusuf said that at least four standards measure success in learning activities. These four will form knowledge and skills, form self-awareness as God's creatures, form awe of God as a source of knowledge and controller of nature and all its contents, and form vertical and horizontal piety (Kadar M. Yusuf, 2019).

The four standards said by Kadar M. Yusuf are related to one another, where the peak or estuary is the formation of a pious person vertically and horizontally. Furthermore, the learning objectives promoted by Kadar M. Yusuf are as follows (Kadar M. Yusuf, 2019):

a. Foermed Knowledge

One of the targets to be achieved in learning activities is the formation of knowledge, or in the sense that learning activities form knowledge in students. If you use terms from constructivist theory, then learning is constructing knowledge. Thus, the target of learning activities is constructing knowledge in a learner.

Kadar M. Yusuf emphasized that if an activity is carried out that does not lead to the formation of self-knowledge, then it is not a learning activity. Therefore, listening, seeing, thinking, and other learning activities are forms of seeking knowledge and constructing it. The formation of knowledge as a form of "knowing" and "leaving a mark." However, the formation of knowledge in question is not only limited to the cognitive aspect but also includes psychomotor and scientific effects.

b. Consciousness Formed

Kadar M. Yusuf said that the purpose of learning is not only limited to the formation of knowledge, but the purpose of learning should also be able to form self-awareness. As Kadar M. Yusuf said, the purpose of self-awareness is awareness, or a state of understanding one has, then that state forms one's perception and attitude.

Therefore, consciousness is formed through knowledge. Without knowledge, consciousness will not be formed.

c. Admire God

The awareness gained from the knowledge that has been learned will lead to the formation of awe of God. That is, learning with all its activities and activities will result in mastery of knowledge, and mastery of knowledge will form awareness. At the same time, forming this awareness will give birth to a sense of awe of God. Thus, it can be said that learning aims to construct feelings for God. Admiration for God is depicted in feelings in the heart that give birth to attitudes in the form of words and deeds.

d. Formation of Vertical Piety and Horizontal Piety

The estuary of learning that must be achieved in learning activities is the same as the goal of Education, namely the formation of personal piety that is learned, both vertical and horizontal. The purpose of learning is not limited to mastery of knowledge but must manifest itself as self-awareness as God's creature, admiring Him, and piety. Kadar M. Yusuf emphasized that learning is considered unsuccessful if it has not reached the level of vertical piety and horizontal piety.

Kadar M. Yusuf explained that vertical piety is obedience to God by carrying out normative provisions or laws in the form of *mahdhah* worship, such as prayer, fasting, pilgrimage, remembrance, and *tasbih*. The purpose of learning about vertical piety will be illustrated in the attitude of humans who carry out worship activities not only to abort obligations but to carry out worship with pleasure and become a necessity in daily life. Meanwhile, horizontal piety means obedience in carrying out normative provisions or laws regarding relationships and interactions among fellow creatures, both human and non-human.

The Relevance of Ki Hajar Dewantara's Learning Concept and Kadar M. Yusuf in the Era of Society 5.0

It can be drawn from the common thread that the thoughts of the two figures regarding the concept of learning, namely gaining knowledge by involving all sensory/physical and mental aspects, then using learning methods that not only prioritize cognitive aspects but are far more important to prioritize psychomotor and affective aspects. In the end, the concept of learning from Ki Hajar Dewantara and Kadar

M. Yusuf is both anchored in piety and safety and the highest happiness, or in a sense, it can be said the formation of an independent human being.

Nur Afif has conducted research that learning will foster creativity and build the ability to think logically and critically, especially in this era of society 5.0 (Afif, 2019). In the era of society 5.0, everything seems to be easily accessible. The media is growing rapidly, making many young people trapped in the happiness provided by super-sophisticated tools. A small example of how cell phones can be used for anything, from games, watching movies, and social media, to even learning resources, is widely spread on cell phones. This is just a small example of how the era of society 5.0 has greatly affected the world of Education in particular.

Therefore, looking at the current era of society 5.0, online learning is being done. With this technological advancement, it will certainly be a big question for the world of Education: Can the online learning process produce output that exceeds the face-to-face learning process? As has been described, these two educational leaders agree that learning is an activity that will provide knowledge and knowledge. With all that has been described, the learning concept of Ki Hajar Dewantara and Kadar M. Yusuf emphasizes that the final estuary of learning is piety and safety and the highest happiness, or the formation of an independent human being.

Ki Hajar Dewantara and Kadar M. Yusuf's thoughts about the concept of learning if it is connected with the era of society 5.0, then it seems that the connecting thread is clear between the learning concepts of Ki Hajar Dewantara and Kadar M. Yusuf and the era of society 5.0. The two figures indirectly said that there was no word of rejection in the development of technology in the world of Education. This can be seen in how Ki Hajar Dewantara and Kadar M. Yusuf agreed that learning is an activity that will provide knowledge. This learning concept certainly does not contradict the era of society 5.0. Even though learning is online, it does not prevent the learning process from continuing.

The online learning process may be enough to have an impact that will hinder the achievement of learning goals. If globally, Ki Hajar Dewantara and Kadar M. Yusuf indeed said that the concept of learning is an activity that will provide knowledge, but the thoughts of the two figures are not only limited to knowledge, but the ultimate goal is piety and safety and the highest happiness, or in other words the formation of an

independent human being. The era of society 5.0 does not only present in terms of the online learning process, but the face-to-face learning process also has a nuance of digitalization. That way, approaches to learning activities in the digitalization era will find a structured and continuous pattern (Miarso, 2004). Therefore, if digitization is used in the face-to-face learning process, achieving the ultimate learning goal is easy.

Conclusion

Based on the results of the data analysis that has been carried out regarding the learning concept of Ki Hajar Dewantara and Kadar M. Yusuf and its relevance to the era of society 5.0, it can be concluded that the concept of learning from the perspective of Ki Hajar Dewantara, namely learning is an activity that will provide knowledge and knowledge so that free human being. Meanwhile, Kadar M. Yusuf said that learning is an activity that will produce knowledge and help form vertical and horizontal piety. The thoughts of Ki Hajar Dewantara and Kadar M. Yusuf about the concept of learning are very relevant in the era of society 5.0, this is because the two figures do not reject changes in the world of Education, provided that the activities carried out produce knowledge and knowledge. Furthermore, even technology can facilitate the achievement of learning objectives because the media in learning is growing and not boring. The thoughts of the two figures are not only relevant in the era of society 5.0. However, they must be implemented and realized to provide a good filter for humans to enjoy the era of society 5.0. Thus, it is hoped that the results of this study can provide a representation of the concept of learning in general so that future research can be more explicit about the concept of learning, which is not only seen from the perspective of two figures but can be seen from the point of view of educational figures outside Indonesia. Who are familiar with technological developments.

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