



The Role of Educational Philosophy in Human Resource Development (HRD) at Jembrana Madrasah

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ARTICLE INFO

Keywords: Philosophy of Education, HR Development, Madrasah Jembrana

Received : 3 September

Revised : 19 October

Accepted: 20 November

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ABSTRACT

Philosophy of education plays a crucial role in the development of human resources (HR) by providing theoretical foundations and practical guidelines for the implementation of education. Philosophy of education not only serves as an analytical tool to understand the basic concepts of education but also as an instrument to assess and critique educational policies and practices. The traditional and critical approaches in philosophy of education contribute to a deeper understanding of educational goals and methodologies, ultimately aimed at improving the quality of HR. Various philosophical schools of thought such as progressivism, constructivism, and empiricism influence educational approaches that focus on developing individual skills and cognitive understanding in line with societal needs. In Indonesia, the concept of education based on Pancasila serves as the main guideline, reflecting national values. Through the application of philosophy of education, teachers and educational staff can focus on the holistic development of HR, covering intellectual, emotional, and moral aspects. Methods such as "Tri No" and the Tri Pusat Pendidikan introduced by Ki Hadjar Dewantara emphasize the role of family, school, and society in character development. The analysis shows that philosophy of education provides guidance for creating learning approaches that focus on the holistic development of human potential, considering social and cultural contexts

INTRODUCTION

Education is one of the important aspects in building the quality of reliable and highly competitive human resources (HR). In the educational process, the philosophy of education plays an important role as a foundation that guides the direction, methods, and goals of education itself. The philosophy of education not only helps formulate educational policies, but also answers fundamental questions such as "what," "why," and "how" related to learning and interactions between teachers and students (Jalaluddin & Idi, 2017). In this case, the philosophy of education is not just a theory, but also a practical tool that guides the implementation of the curriculum and creates a learning environment that is conducive to the development of individual potential (Hikmawan, 2017; Amka, 2019). Indonesia as a nation with diverse cultures, values, and belief systems, requires an educational approach that is appropriate to its context. The adoption of an educational philosophy that is relevant to local culture and social values provides an important foundation in creating an education system that is able to develop individual potential while forming national character. By understanding the nature of education through philosophy, educators and education practitioners can create more targeted strategies in advancing Indonesian human resources (Putri & Maralis, 2019). The philosophy of education allows them to design programs that are not only academic in purpose but also support the development of human values, social maturity, and moral maturity in students (Utamy et al., 2020). Furthermore, education based on philosophy becomes more meaningful and oriented towards human needs as creatures that continue to grow and develop. In this context, the philosophy of education not only offers a worldview that sees education as an academic process, but also as a means of forming character and quality of human resources that have intellectual and emotional maturity. Thus, the philosophy of education can also be considered a reflection of the values and goals of a nation's life. When the education system is oriented towards developing competitive, ethical, and socially skilled human resources, the nation is creating a generation capable of responding to global challenges while adhering to local values promoted by its educational philosophy (Dewi & Najicha, 2022; Gultom, 2022).

Therefore, in the context of human resource development in Indonesia, the philosophy of education is an aspect that cannot be ignored. The application of philosophy in education provides a clear and comprehensive direction in achieving the ultimate goal of education, namely to educate the nation's life and realize a complete Indonesian person. The philosophy that prioritizes wisdom, humanity, and the pursuit of knowledge (wisdom) is the basic strength to overcome various educational challenges in this modern era.

LITERATURE REVIEW

In the context of madrasah education in Jembrana Regency, Bali, there are 11 Madrasah Aliyah (MA), 16 Madrasah Tsanawiyah (MTs), 22 Madrasah Ibtidaiyah (MI), and 38 Raudhatul Athfal (RA), with a total number of teachers teaching at Madrasah Ibtidaiyah as many as 371 people, Madrasah Tsanawiyah as many as 353 people, Madrasah Aliyah as many as 281 people, and Raudhatul Athfal as many as 157 people (Emis Madrasah, 2024). The existence of these madrasahs and educators shows a commitment to developing an education system based on local religious and cultural values, which is in line with the principles of educational philosophy that underlie efforts to form character and develop individual potential.

METHODOLOGY

This research uses a library research method, which involves collecting data through understanding and learning theories that are relevant to the research topic from various literature sources. Zed (2004) stated that there are four main steps in conducting a literature study, namely: preparing tools, compiling a list of references, arranging time, and reading and recording research materials. The data collection process is carried out by searching for and compiling information from various sources, such as books, journals, and previous research. The literature obtained is then analyzed in depth to strengthen the arguments and ideas in this study. Zed (2003:3-5) mentions four main characteristics of literature research: researchers utilize text or numbers, library data is used directly, generally comes from secondary sources, and is not bound by place and time constraints. Data collection is carried out by exploring various journals, books, physical and digital documents, and other sources of information relevant to the research topic.

RESULTS AND DISCUSSION

Philosophy of Education

Philosophy of education is a discipline that studies the relationship between philosophical principles and educational practices. In understanding the philosophy of education, two main approaches are often used: the traditional approach and the critical approach. The traditional approach views the philosophy of education as a pure form, where various schools of philosophy provide alternative answers to philosophical questions that arise in the context of education. According to Prasetya (2002), this approach produces various interpretations and understandings of the goals and methodologies of education. On the other hand, the critical approach offers a more dynamic perspective, where the questions asked are not bound by time and context, allowing for relevant analysis for contemporary and future conditions. The definition of the philosophy of education also varies according to the views of experts. John Dewey, for example, sees education as a process of forming fundamental basic abilities, both in intellectual and emotional aspects, which aims to advance human life (Dewey, 1916). In this view, philosophy functions as a general theory of education that is in line with the goals of education itself. Meanwhile,

Thomson (in Arifin, 2005) states that philosophy means seeing all problems without limitations, creating comprehensive thinking about education. Van Cleve Morris added that education is a philosophical study that functions as a social agent in fighting for a better future (Morris, 1995).

The philosophy of education not only functions as a theory, but also as an analytical tool for educational practices. In this context, the philosophy of education seeks to answer fundamental questions about the goals, methods, and outcomes of education. Through critical analysis, the philosophy of education examines the structure and benefits of education and the relationship between educators and students in the learning process. Soeprapto (2013) stated that the philosophy of education provides a strong conceptual basis for the education system, helping society in shaping the character and values of the next generation.

In the contemporary era, the philosophy of education faces various challenges that require critical and systematic thinking. This includes analysis of education policies, curriculum theories, and other relevant aspects. The philosophy of education serves as a guide to organizing and aligning the steps in the education process, so that it can provide relevant answers to the problems faced (Ya'kub et al., 2023). Thus, the philosophy of education becomes an important tool in understanding and improving educational practices, and contributing to the formation of a better society.

In Indonesia, madrasah-based education also plays an important role in implementing educational philosophy. In Jembrana Regency, Bali, there are 11 Madrasah Aliyah (MA), 16 Madrasah Tsanawiyah (MTs), 22 Madrasah Ibtidaiyah (MI), and 38 Raudhatul Athfal (RA). Madrasah Emis data (2024) noted that the number of teachers in Madrasah Ibtidaiyah was 371 people, Madrasah Tsanawiyah 353 people, Madrasah Aliyah 281 people, and Raudhatul Athfal 157 people. The existence of these madrasahs shows a serious effort in implementing an education system based on local religious and cultural values. Through the application of relevant educational philosophy, madrasahs in Jembrana play a role in developing a young generation that is not only intellectually intelligent, but also moral and has character. Overall, educational philosophy is a complex and multidimensional discipline. Through a systematic and analytical approach, the philosophy of education not only serves to understand education, but also as a means to overcome the challenges and problems that exist in the world of education today. Thus, the philosophy of education has a significant role in shaping the future of education and society.

The Role of Philosophy in Madrasah Education

The philosophy of education consists of two main elements: philosophy, which seeks to find the truth in human life, and education, which aims to develop human potential optimally, including physical, intellectual, emotional, and moral aspects (Sugiarta, Mardana, Adiarta & Artanayasa, 2019 in Arifin, 2024). Brubacher, as quoted by Simanjuntak (1950), emphasized that philosophy not only produces new knowledge, but also gives birth to fundamental thoughts about education through philosophical analysis. Thus, the philosophy of education functions as a discipline that answers fundamental questions in

education, such as the origin and purpose of human life (Djamiluddin, 2014 in Arifin, 2024). The progressivism school of philosophy, pioneered by John Dewey, emphasizes changes in educational methods. This school rejects traditional approaches and supports adaptive education that develops problem-solving skills and individual independence. The principles of progressivism were implemented by Ki Hadjar Dewantara in the Indonesian education system, including the concept of the Tri Pusat Pendidikan which includes education in the family, school, and society. This system supports the formation of character as well as formal knowledge and social skills of children (Faiz & Kurniawaty, 2020; Suparlan, 2015; Triyo, 2007 in Arifin, 2024).

Ki Hadjar Dewantara also introduced the Tri No method (watch, niteni, nirokke) which involves the learning process through observation, understanding, and imitation of positive behavior. In addition, the motto "Ing Ngarso Sung Tulodho, Ing Madyo Mangun Karsa, Tut Wuri Handayani" reflects the role of educators as role models who motivate and support the development of students independently (Dwiarto, 2010; Majelis Luhur Persatuan Tamansiswa, 1977 in Arifin, 2024).

Education also plays an important role in educating the nation's life and shaping individual morals. This is in line with the National Education System Law No. 20 of 2003 which stipulates that education must develop critical, creative, and responsible thinking skills, producing competent individuals who are able to compete globally and advance the nation (Sudarsana, 2018; Kewuel, 2017 in Arifin, 2024).

In addition, teachers as educators have a central role in guiding and developing the potential of students, which functions as the foundation for the success of education at various levels (Sulfemi, 2018 in Arifin, 2024).

The philosophy of education is also very relevant in the context of madrasah education, as seen in Jembrana Regency, Bali, which has various types of madrasahs, including 11 Madrasah Aliyah (MA), 16 Madrasah Tsanawiyah (MTs), 22 Madrasah Ibtidaiyah (MI), and 38 Raudhatul Athfal (RA). Madrasah Emis data (2024) shows that the number of teachers in Madrasah Ibtidaiyah is 371 people, Madrasah Tsanawiyah 353 people, Madrasah Aliyah 281 people, and Raudhatul Athfal 157 people. The existence of this madrasah reflects an effort to implement an educational philosophy that underlies the formation of character, morals, and social skills of students.

In madrasah education, the philosophy of education plays a role in fostering religious values that are integrated with academic learning. Education based on Islamic educational philosophy, as adopted by madrasahs in Jembrana, aims to create a generation that excels not only in academic knowledge, but also in morals and morality. Through an understanding of educational philosophy, educators can help students develop themselves holistically, covering intellectual, emotional, social, and spiritual aspects.

Teachers as educators in madrasahs also play an important role in directing students to achieve educational goals, which are not only academic achievement, but also the development of morals and character. The progressivism approach, which supports adaptive education methods and

character development, is very relevant in madrasah education in Jembrana. The education system in madrasahs that combines religious knowledge and life skills can create individuals who are not only intellectually intelligent, but also have the ability to contribute positively to society.

Thus, the philosophy of education provides a theoretical and practical basis for the development of madrasah education in Jembrana, to form students who have high moral and intellectual qualities, and are able to compete globally without losing their cultural and religious identity.

Philosophy of Education and Its Various Schools

1. The philosophy of education initially developed as an approach to addressing educational problems in Anglo-Saxon countries. In the United States, the study of the philosophy of education began by studying several schools of philosophy such as pragmatism, idealism, realism, and existentialism, which were then applied in various aspects of education. In England, the philosophy of education focuses on the basic principles of education, such as educational goals, curriculum, teaching methods, and educational organization. Meanwhile, in the Netherlands, the term philosophy of education is not used, but rather the terms pedagogy, theoretical pedagogy, and opvoedkunde (Pujawardani et al., 2023). In general, the philosophy of education is a systematic thought that uses philosophy as a basis for compiling the implementation of education and explaining the values and goals that are the direction of its implementation. According to Qahar in Nasution (1983: 104), the philosophy of education can be defined as a philosophy applied in the world of education, so that this general philosophical study is applied in the context of education (Pujawardani et al., 2023).

Education itself is interpreted as a human effort to develop physical and spiritual potential in accordance with the values in society and culture. This effort includes instilling values and norms that are then passed on to the next generation to be developed in everyday life. Thus, in every civilization, education takes place as a way for humans to maintain their survival (Pujawardani et al., 2023).

Educational philosophy reflects the outlook on life of society and forms a picture of the ideal human being that is expected. This philosophy is the basis for designing educational goals and principles, and functions as a specialization in philosophy to provide guidance to educators and education personnel regarding the quality of individuals to be achieved through education, for example whether the individuals produced have a democratic or authoritarian attitude (Pujawardani et al., 2023).

Educational practices continue to develop through comparisons of various educational philosophies and educational histories from various nations, which influence a nation's outlook on life. Therefore, the concept of education can change along with the development of society and human culture, and must follow the educational needs that apply at a certain time (Pujawardani et al., 2023).

History shows that there are various influential schools of educational philosophy, such as Empiricism, Constructivism, Progressivism, Essentialism, Perennialism, and Reconstructionism (Pujawardani et al., 2023).

According to Pujawardani et al., (2023) the history of educational philosophy records various influential schools of thought, including:

1. Empiricism: Pioneered by John Locke, this school of thought considers that children are born as "tabula rasa" (blank sheets) that can be written according to experience. According to Locke, all knowledge is obtained through the senses, so that the environment and education play a major role in shaping personality.
2. Constructivism: This school of thought emphasizes that knowledge is built through experience and individual interaction with their environment. Its figure, Jean Piaget, argued that effective learning must be appropriate to the stage of cognitive development of students, who build knowledge through an active construction process.
3. Progressivism: Developing in the early 20th century, progressivism views education as a tool to foster critical thinking skills and self-confidence through experimentation. This school of thought links education to progress and social change.
4. Essentialism: This philosophy emphasizes the teaching of stable and enduring cultural values, with the curriculum focused on basic material that everyone should understand. The goal is to form strong, insightful, and useful individuals.
5. Perennialism: This school of thought believes in timeless values that have stood the test of time. Figures such as Plato and Aristotle considered education to play a role in finding and maintaining universal values that can be used as a reference in life.
6. Reconstructionism: A derivative of progressivism, reconstructionism emphasizes social renewal and the formation of a better society through education. The focus of education is to equip students to be able to face global social, political, and economic problems.

Each of these schools offers a different approach to developing education, adapting to the development of society and the needs of students.

The Function of Philosophy in Educational Management

Philosophy plays an important role in educational management, especially in the development of human resources in schools. The following are the main functions of philosophy in educational management according to Langgulong (1987):

1. Understanding the Teaching System

Philosophy helps deepen understanding of the education system. In education, differences of opinion between teachers or educators often arise from different philosophical views, for example regarding curriculum objectives, approaches to students, religious and moral values, and how to deal with the principal. By understanding philosophical analysis, educators can have a broader and deeper view.

2. Analyzing Concepts and Terms

In the world of education, there are many terms that must be clearly defined. Philosophy plays a role in analyzing and interpreting these terms in accordance with relevant educational principles, so that educational concepts become more structured and focused.

3. Criticizing Assumptions and Facts

Educational philosophy functions to criticize existing assumptions and facts. This is important so that the formation of educational theory has a solid foundation and does not simply accept facts or assumptions without in-depth verification.

4. Guiding Educational Principles

Philosophy acts as a filter for theories from various fields (psychology, economics, administration, etc.) that are applied in education. Philosophy helps sort out which theories are appropriate to apply in a particular educational environment, considering differences in social and cultural contexts. For example, the theory of evolution may be accepted in certain societies, but rejected by other societies.

5. Accepting and Directing Change

Every society experiences changes caused by various factors. Philosophy of education plays a role in adapting these changes into the education system, ensuring that the changes accepted are in line with the values and educational goals of the local community.

Overall, philosophy in education acts as a guide that ensures that every aspect of education runs according to basic principles that are in harmony with the context of society and the needs of the times.

Implications of Philosophy in Madrasah Education Practices

Educational philosophy can function to develop a conceptual foundation that is in accordance with a nation's outlook on life as a basis for implementing an education system. In Indonesia, educational philosophy is based on the ideology and constitution of the country. Therefore, Indonesian educational philosophy is known as the "Pancasila educational philosophy," which demands that every educational policy reflect the values of Pancasila. The results of education are also expected to demonstrate behavior that is in line with these values. Each country, because it has a different educational philosophy, does not need to adopt the educational system of another country without considering the conditions of its society. Therefore, educational policies must be determined wisely. Educational philosophy serves as a guide for educational planners and educators, as well as a source of inspiration for educators in implementing educational ideas, such as determining the direction of education, who needs to receive education, how educational methods are applied, and what the role of educators is. Educational philosophy also has an analytical role, namely carefully examining aspects of education so that its validity can be clearly understood. In addition, educational philosophy provides a perspective or direction for educators about the goals and reasons behind education. The philosophy of education also plays an investigative role, by examining and testing the truth of an educational theory (Rusmi and Zulfitria, 2024).

In the context of madrasah education in Jembrana Regency, the philosophy of education has very important implications in determining the direction and policies of education. Jembrana has 11 Madrasah Aliyah (MA), 16 Madrasah Tsanawiyah (MTs), 22 Madrasah Ibtidaiyah (MI), and 38 Raudhatul Athfal (RA), with a significant total number of teachers: 371 teachers in MI, 353 teachers in MTs, 281 teachers in MA, and 157 teachers in RA (Madrasah Emis Data, 2024). The philosophy of education applied in madrasahs must reflect local and religious values, while still referring to the basic principles of Pancasila as the main foundation.

The implications of philosophy in madrasah education in Jembrana are reflected in the way education is implemented at each level of madrasah, starting from RA, MI, MTs, to MA. The philosophy of education based on Pancasila directs madrasahs to develop the character of students who reflect moral, social, and religious values. In addition, the philosophical approach of progressivism pioneered by John Dewey can also be applied in madrasah education, where education does not only focus on teaching science, but also on developing critical skills, creativity, and problem-solving abilities of students. In practice, the philosophy of education provides direction for the role of educators in madrasahs, who not only function as teachers, but also as mentors and role models. As applied by Ki Hadjar Dewantara in the Indonesian education system, educators in madrasahs are expected to be "ing ngarso sung tulodho, ing madyo mangun karsa, tut wuri handayani" (being in front giving examples, in the middle giving encouragement, and behind giving encouragement). This philosophy encourages educators to shape the character of students, who are not only skilled in academics, but also have good morals, can adapt to the development of the times, and are ready to contribute to society.

In addition, a critical and analytical philosophy of education will influence how education policies in madrasahs in Jembrana are formulated. By understanding the philosophy of education as an analytical guide, educators and madrasah managers can evaluate and adapt learning methods that are appropriate to the needs of students and the challenges of the times, while still adhering to moral and religious values.

Overall, the philosophy of education applied in madrasah education in Jembrana has a profound impact on creating a learning environment that not only prioritizes academic achievement, but also the development of character and moral integrity of students. This contributes to realizing a generation that is intelligent, has noble character, and is able to compete globally while maintaining cultural and religious identity.

Philosophy of Education and Madrasah Human Resources

Humans are creatures that have various innate potentials. Based on their potential, humans are often referred to by various terms. In terms of intellectual potential, humans are known as *homo intelecus*. In addition, because of their ability to create goods and equipment, humans are called *homo faber*. As social beings, humans are also known as *homo sacinss* or *homo sociale abima*. Not only that, humans have the ability to feel, understand, distinguish, and have wisdom, wisdom, and knowledge. Based on this ability, humans are known as *homo*

sapiens philosophy, which is able to gain insight into the truth and make choices between alternatives. This allows humans to face problems and learn to be wise. Philosophy also provides guidance through reflective thinking methods, so that humans can align logic, feelings, reason, experience, and religion in an effort to meet the needs of a prosperous life (Adib, 2009 in Maelani et al., 2019). Philosophy can be approached from two perspectives. The first approach sees the philosophy of education as a school of thought based on the philosophical views of certain figures. The second approach focuses on finding answers to educational problems that require a philosophical review. In this case, education functions as a philosophical thought applied in the world of education, which is the basis for compiling an education system (Barnadib, 1987 in Maelani et al., 2019).

In the relationship between individuals and society, the philosophy of education plays a role in developing individual potential while preserving cultural values. From an individual perspective, education aims to develop a person's potential, while from a social perspective, education functions as a means to pass on cultural values. Therefore, education has two main tasks: developing individual potential and preserving cultural values. As cultured beings, humans are basically the creators of culture itself, which then develops along with the increase in human potential as creators of culture (Langgulung, 1986 in Maelani et al., 2019).

The philosophy of education also has a significant role in the development of Human Resources (HR) in Indonesia, including in the context of madrasah education in Jembrana Regency. Madrasah education which includes 11 Madrasah Aliyah (MA), 16 Madrasah Tsanawiyah (MTs), 22 Madrasah Ibtidaiyah (MI), and 38 Raudhatul Athfal (RA) in Jembrana (Madrasah Emis Data, 2024) functions not only to develop students' academic abilities, but also to shape their character and morality. According to the philosophy of education, education in madrasahs must function to develop individual potential (intellectual, emotional, moral) and at the same time pass on cultural and religious values. In this case, educators in madrasahs have an important role in implementing the philosophy of education as a foundation for developing human resources with character, noble character, and able to compete at the global level. Madrasahs, with a curriculum that combines science and religious values, become educational institutions that prepare students not only to be successful academically, but also as moral and virtuous citizens.

The philosophy of progressivism education that focuses on the development of practical skills and creativity can be integrated into madrasa education to help students solve problems critically and adapt to changing times. Thus, education in madrasahs in Jembrana is expected to not only produce a generation that is academically intelligent, but also has social skills and the ability to contribute positively to society.

In addition, the application of Pancasila values as the basis for the philosophy of education in madrasas also influences the way education is carried out. Pancasila provides guidelines for forming characters based on values such as humanity, social justice, and national unity. This is very relevant to the goal of madrasa education to form human resources who are not only intelligent, but also have noble character and have high social awareness.

Thus, the philosophy of education plays a key role in forming and developing human resources in madrasas, by emphasizing the development of individual potential holistically and the application of moral and cultural values in the learning process. This not only helps students prepare themselves for the future, but also plays a role in creating a better and more civilized society.

Quantity of Human Resources in the Perspective of Madrasah Education Philosophy

In the context of education in Indonesia, including in Madrasahs in Jembrana Regency, the role of human resources (HR) is very important and must be seen from the perspective of educational philosophy. Ramirez et al. (1998) in Maelani et al. (2019) stated that there are two types of relationships between humans as capital and economic growth. First, economic growth affects human development through household activities, government, and the role of civil society. Second, human development contributes to the economy by increasing individual capabilities which in turn encourage productivity and creativity. Meier and Rauch (2000) in Maelani et al. (2019) added that educated individuals are an important investment for development.

In the context of Madrasah in Jembrana, which consists of 11 Madrasah Aliyah (MA), 16 Madrasah Tsanawiyah (MTs), 22 Madrasah Ibtidaiyah (MI), and 38 Raudhatul Athfal (RA) (Madrasah Emis Data, 2024), it is important to pay attention to how education in madrasahs not only produces graduates with cognitive intelligence, but also creates quality individuals in various aspects, including social, emotional, and spiritual.

However, the orientation of education in Indonesia, including education in madrasahs, currently still does not fully place students as the center of human resource development. This is due to the tendency of educators to be too literal in understanding education, which emphasizes academic achievement alone. Education that focuses too much on economic aspects, compared to overall human development, hinders the learning process which should be more oriented towards the development of character and individual potential.

Riyanto (2004) in Maelani et al. (2019) identified several problems in education in Indonesia, which are also relevant to the conditions of education in madrasas, such as: (a) a learning approach that focuses on memorization, (b) teaching methods dominated by lectures, (c) passive evaluation, and (d) a classroom environment that does not support active student participation. In madrasas, this can lead to a lack of development of student potential in non-academic aspects, such as creativity, character, and social skills. To overcome this problem, it is necessary to implement a more progressive modern approach, such as the seven habits of excellence proposed by Stephen R. Covey, which can help build student character proactively, visionarily, and synergistically. In this case,

madrasas in Jembrana need to focus on character development and social skills through a curriculum that emphasizes not only cognitive aspects, but also life skills that are useful for students' futures.

A more humanistic educational paradigm, which prioritizes a balance between students' physical and psychological development, is also very important. Fadjar (2005, 2008) in Maelani et al. (2019) emphasizes the importance of this balance to achieve civilized human development. However, in some madrasas, there is still a tendency to be more oriented towards achieving academic results alone, which can ignore the importance of developing students' critical and creative thinking skills. Therefore, efforts are needed to align the educational curriculum in madrasas with the goals of a more holistic educational philosophy.

Chatib (2013) in Maelani et al. (2019) highlighted that many schools in Indonesia function like "Robot Schools," where the learning and assessment processes only focus on cognitive aspects, without providing space for the development of other student potentials. This also applies to madrasas that seem to prioritize test scores over character and social skills. Education in madrasas needs to prioritize the development of character and social intelligence, which will be students' provisions in their lives after graduation.

In this case, collaboration between madrasahs and the community is an important factor in actualizing the potential of human resources. A healthy and harmonious learning environment can support positive interactions between individuals and society. Madrasahs in Jembrana can strengthen this relationship by involving the community in learning activities, so that students not only gain academic knowledge, but also the social skills needed in everyday life.

In addition, an overly authoritarian education system, which often forces students to follow the curriculum without providing space for self-expression, is an obstacle to the development of student potential. Therefore, education in madrasahs must collaborate with the community, creating space for students to actualize themselves and become whole individuals, in accordance with the goals of education that focus on developing quality human resources with noble character.

Thus, the philosophy of education in madrasahs, especially in Jembrana Regency, must prioritize the development of human resources who are not only academically intelligent but also have strong character, good social skills, and are able to adapt to changing times. An inclusive and humanistic educational philosophy will create madrasahs as institutions that not only educate academically, but also shape quality human beings, with noble morals, and are ready to contribute to society.

CONCLUSIONS AND RECOMMENDATIONS

The philosophy of education plays a vital role in directing educational practices that can develop human potential optimally. Philosophical thinking as explained by Dewey (1916) emphasizes the importance of education that encourages democracy and active participation, which is very relevant in the development of human resources (HR) in the modern era. Education must be oriented towards the development of critical and creative skills of individuals, so that they are able to adapt to changing times and make positive contributions to society. On the other hand, the philosophy of education also has a role in maintaining cultural values, as conveyed by Langgulung (1986), who considers education as a means to pass on culture to the next generation.

At the local level, such as in Madrasah Jembrana, a progressive and humanistic educational philosophy is very relevant to be implemented. Madrasah Jembrana, with its various types and levels, needs to ensure that the education provided does not only focus on cognitive aspects, but also on the development of students' character and social skills. By implementing a balanced educational philosophy, which prioritizes intellectual, emotional, and moral development, Madrasah Jembrana can create a generation that is not only academically intelligent, but also has a strong character and qualified social skills, in accordance with the demands of the times. Thus, the philosophy of education becomes an important guideline in realizing holistic and quality education at Madrasah Jembrana.

FURTHER STUDY

This research still has limitations, so it is necessary to carry out further research related to the topic of The Role of Educational Philosophy in Human Resource Development (HRD) in order to improve this research and add insight to readers.

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