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Pedagogical Transformation In The Development Of Human Potential And Character : A Philoshophical Study Of Education

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Abstract

Contemporary educational practice is frequently confined to knowledge delivery, marginalizing the philosophical dimension that should serve as the primary foundation for human character formation. This study examines how pedagogical practice grounded in philosophical foundations encompassing ontological, epistemological, and axiological dimensions relates to the process of student character formation, employing the thought of John Dewey and Ki Hajar Dewantara as two mutually complementary analytical lenses. Designed as qualitative library research with a descriptive-analytic orientation, data were processed through philosophically framed content analysis organized around three pillars of the philosophy of education: ontology, epistemology, and axiology. The findings demonstrate that philosophy of education provides a concrete axiological foundation for character formation, not merely a theoretical backdrop, while pedagogy serves as the operational medium through which values are realized in everyday learning interactions. Dewey's experiential learning and Ki Hajar Dewantara's concept of menuntun converge on a shared premise: genuine character develops through value internalization within learning environments that actively respond to each learner's uniqueness, not through verbal instruction alone. This study concludes that the coherent integration of philosophical foundations and pedagogical practice constitutes a fundamental prerequisite for holistic education capable of producing learners who are both intellectually capable and morally resilient.

Keywords: Philosophical pedagogy; character education; John Dewey; Ki Hajar Dewantara; Holistic Education.

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INTRODUCTION

There is no human project more ambitious than education. It is not merely a matter of transferring knowledge from one mind to another education, in its most honest sense, is the endeavor of shaping human beings in their entirety: sharpening their reason, building their character, and nurturing their awareness that they are part of a civilization that never stops moving and always demands accountability.

The 21st century did not arrive quietly. It came bearing an acceleration that sometimes feels as though it exceeds our capacity to comprehend it, and an uncertainty that is no longer the exception but the permanent condition. In circumstances such as these, it is only natural that the demands placed on education shift accordingly.(Fullan & Langworthy, 2013) and the OECD (2019), though coming from different starting points, arrive at a remarkably similar conclusion: what human beings most urgently need today is not the ability to memorize, but the capacity for critical thinking, for remaining adaptable in the face of contexts that never stop changing, and for making ethical decisions amid complexities that do not always offer easy answers.

Indonesia faces all of this with burdens and opportunities of equal magnitude. Its extraordinary cultural diversity and the considerable potential of its human resources could become a formidable national strength but only if both are cultivated seriously by an education system that refuses to be satisfied with numbers and cognitive achievement alone. What is genuinely needed is an education courageous enough to position character formation not as a marginal insert at the edges of the curriculum, but as the very center of its entire movement.

Such concern does not emerge from a vacuum. The survey conducted by the Indonesian Child Protection Commission (KPAI, 2023) documents something that can no longer be comfortably ignored: cases of bullying, intolerance, and deviant behavior in school environments from primary through secondary levels show escalation rather than abatement. These figures are not merely statistics to be archived and forgotten. They are a mirror reflecting something deeper, something that the education system has yet to reach despite repeated rounds of reform.

On the policy front, the promise is by no means small. The Profil Pelajar Pancasila, initiated by the Ministry of Education, Culture, Research, and Technology, contains character dimensions that are both ambitious and sufficiently structured. However, the ministry's own review in 2022 revealed that the journey from policy document to classroom practice continues to encounter obstacles that are not merely technical in nature, but fundamentally philosophical. Many teachers implement these dimensions without truly understanding the value foundations that

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are supposed to undergird the entirety of such practice a gap compounded by systemic differences between urban and rural contexts that further complicate uniform implementation (Tandfonline, 2025). (Ataman & Avcı, 2025)

This is where the gap becomes most plainly visible: between what the normative goals of character education aspire to achieve and what actually takes place in the everyday reality of learning spaces. Not because educators lack good intentions. But because the philosophical cohesion that ought to serve as the backbone of all such practice has never truly been present and without it, character education will continue to operate like a grand edifice erected upon a fragile foundation.

Prior scholarship has approached character education from various angles: from curriculum implementation (Febriantina et al., 2021), from the richness of local wisdom (Muchtar, 2025), to the dimension of national education policy (Harefa & Tabrani, 2021). Systematic reviews further confirm that holistic education which most closely mirrors the philosophical integration this study advocates remains under-empirically examined despite its theoretical prominence(Mahyudin & Rosman, 2022). Studies that specifically examine the interconnection between the three philosophical foundations of pedagogy ontology, epistemology, and axiology and the character formation of learners within the context of multiple intelligence development remain remarkably scarce.

Two thinkers from two different parts of the world arrived at mutually reinforcing conclusions, despite departing from distinctly different starting points. (Dewey & Dewey, 1915)argued that genuine education grows from experience it shapes ways of thinking and ways of acting far more deeply and durably than any instruction that can be delivered through classroom lecture. This view has been reaffirmed in contemporary scholarship: (Tubbs, 2023), writing in the Journal of Philosophy of Education, demonstrates that Dewey's progressive pragmatism remains the most internally consistent philosophical framework for linking democratic values with everyday pedagogical practice. Ki Hajar Dewantara, drawing from the Nusantara tradition he inhabited with full consciousness, offered a formulation of equal sharpness: to educate is to guide not to force growth, but to provide fertile ground so that every potential within a child may develop in harmony with the cultural and moral values alive within the community.

It is precisely this gap that the present study addresses. This study aims to analyze in depth how pedagogy grounded in philosophical foundations encompassing the ontological,

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epistemological, and axiological dimensions relates to the process of character education among learners who carry multiple potentials, and to articulate the concrete pedagogical implications that can serve as a reliable guide for primary school teachers.

Axiological dimensions as an interconnected analytical system not as isolated concepts. Second, this study is among the first to systematically compare and synthesize the philosophical thought of John Dewey and Ki Hajar Dewantara as complementary lenses for understanding character formation in the Indonesian primary education context, demonstrating their conceptual convergence across distinct cultural and intellectual traditions. Third, this study moves beyond theoretical description by deriving concrete pedagogical implications from the philosophical analysis, thereby bridging the gap between philosophical idealism and practical classroom decision-making that previous library-based studies have left unaddressed.

This study aims to analyze in depth how pedagogy grounded in philosophical foundations encompassing the ontological, epistemological, and axiological dimensions relates to the process of character education among learners who carry multiple potentials. Beyond that, this study also endeavors to articulate what all of this means in actual practice: the concrete implications that can serve as a reliable guide for primary school teachers as they stand before their classes and make pedagogical decisions each and every day.

This study is designed as library research grounded in a qualitative approach with a descriptive-analytic orientation. This design choice was not an arbitrary decision it emerged from a fundamental epistemic consideration. The object of inquiry in this study is not a phenomenon that can be measured in numbers or tested in a laboratory. What is being confronted are ideas, constructions of thought, and layers of meaning that can only be reached through patient and thorough reading of philosophical texts.

This choice is consistent with what Creswell and Poth (2018)(Creswell & Clark, 2006; Ishtiaq, 2019) have argued: that the interpretive paradigm opens space for researchers to construct meaning in layered ways particularly when the questions at hand are not merely matters of fact, but touch upon the domain of values, ideology, and the ways in which human beings perceive and make sense of the world. It is here that the qualitative approach finds its deepest relevance.

The paradigm undergirding this study is interpretivism an epistemological tradition that rejects the view that reality is something singular, fixed, and straightforwardly measurable. Within this tradition, reality is understood as a construction of meaning that is always contextual

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and historical in nature: it is shaped within time, within space, and within the ever-moving relations among human beings.

It is within this framework that the thought of John Dewey and Ki Hajar Dewantara is positioned in this study not merely as names cited to reinforce an argument, but as two mutually complementary analytical lenses. Both are employed to examine with genuine seriousness how the philosophical foundations of pedagogy relate to the process of character formation among learners, particularly within the Indonesian context with its own distinctive character and complexity.

METHOD

This study is designed as library research grounded in a qualitative approach with a descriptive-analytic orientation. This design choice emerged from a fundamental epistemic consideration: the object of inquiry ideas, constructions of thought, and layers of meaning can only be reached through patient and thorough reading of philosophical texts. This choice is consistent with what (Yu, 2009)Creswell and Poth (2018)(Creswell, 2007, 2017) have argued: that the interpretive paradigm opens space for researchers to construct meaning in layered ways, particularly when the questions at hand touch upon the domain of values, ideology, and the ways in which human beings perceive and make sense of the world.

The paradigm undergirding this study is interpretivism an epistemological tradition that rejects the view that reality is singular, fixed, and straightforwardly measurable. Within this tradition, reality is understood as a construction of meaning that is always contextual and historical in nature. It is within this framework that the thought of John Dewey and Ki Hajar Dewantara is positioned not merely as names cited to reinforce an argument, but as two mutually complementary analytical lenses.

The data corpus is constructed from two mutually reinforcing layers. Primary sources include Dewey's Democracy and Education (1916) (Dewey & Dewey, 1915)and Experience and Education (1938)(Dewey & Hook, 1985), and Ki Hajar Dewantara's Bagian Pertama: Pendidikan (1962)(Dewantara & Dewi, 2025)(Dewantara, 2018). Secondary sources were gathered through structured searches on Google Scholar, the GARUDA portal, and journals indexed in SINTA and Scopus, using five primary keywords: "pedagogik filosofis," "pendidikan karakter," "John Dewey education," "Ki Hajar Dewantara," and "landasan filosofis pendidikan." Publication timeframe: 2015–2025. Inclusion criteria required articles to be indexed at minimum SINTA 3 or Scopus-

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equivalent, directly relevant to philosophical pedagogy or character education, and published within ten years of the study.

Data processing unfolded across three mutually continuous stages: (1) collection and screening sources passing selection criteria were mapped thematically; (2) reduction texts were disaggregated and organized into the three philosophical frameworks serving as primary analytical units; and (3) critical synthesis findings from all three domains were integrated inductively to identify patterns of relationship between the philosophical foundations and actual pedagogical practice.

The analytical instrument is philosophically framed content analysis, developed in accordance(Miles & Huberman, 1994)(Miles et al., 2014). Reliability was actively pursued through two mechanisms: theory triangulation (Denzin & Lincoln, 1994; Fusch et al., 2018)and conceptual member checking verifying consistency of findings against peer-reviewed publications by Indonesian philosophy of education scholars.

RESULT AND DISCUSSION

Pedagogy as a Discipline Grounded in Philosophy

Positioning pedagogy solely as a collection of teaching techniques is not merely an oversimplification it is a misrepresentation with far-reaching consequences. As a scholarly discipline, pedagogy rests upon a set of philosophical assumptions that determine how we perceive human beings, how we perceive knowledge, and how we perceive value. These three foundations are what(Rahmadani et al., 2023) identify as the ontological, epistemological, and axiological dimensions of every educational practice. Without this foundation, the act of educating amounts to little more than a directionless procedure: one that takes place, but carries no meaning.(Aen et al., 2026; Hendriarti et al., 2025) Herlambang (2021) affirms the same point with greater sharpness that pedagogy as a science of education cannot be separated from a critical examination of its philosophical foundations, for it is precisely there that the genuine distinction lies: between an education that merely delivers content and an education that truly forms human beings.

John Dewey stands as one of the most consistent thinkers in his rejection of the reduction of education to information transfer. In Democracy and Education (1916)(Dewey, 2016)(Dewey & Boydston, 2024), he argued that genuine education grows from experience not arbitrary experience, but experience that is reflected upon, given meaning, and integrated into the way a

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person thinks and acts. For Dewey, experience is not merely a medium of learning; it is the very substance of education itself. Contemporary scholarship sustains this view:(Tubbs, 2022)demonstrates that the Deweyan philosophical framework remains internally coherent precisely because it refuses to separate democratic values from pedagogical practice, while Lind (2022) shows that Dewey's concept of reflective thinking moving from raw experience to deliberate moral habit provides the most philosophically defensible model for democratic character formation currently available in the literature.

On the other side, Ki Hajar Dewantara formulated a similar principle yet from a different root, from the land and tradition of the Nusantara that he inhabited with full and deliberate consciousness. The concept of *menuntun* guiding that he offered is not merely a pedagogical metaphor that sounds beautiful when spoken. It is a philosophical statement about the very nature of the relationship between educator and learner. To guide means to accompany, not to direct in an authoritarian manner. It means providing space for growth, not determining the form that growth must take. Within this framework, the learner is not an object to be shaped according to a predetermined mold but a subject who arrives carrying a unique nature and potential that every educator must respond to with care and attentiveness (Muchtar & Suryani, 2019)(Suryani & Artini, 2019). Ariyanti, Herlambang, and Muhtar (2025) (Gantina et al., 2025)reinforce this perspective by demonstrating that the pedagogical competence demanded of 21st-century teachers is precisely the ability to respond to the uniqueness of each learner contextually not merely to master subject content. A demand that, remarkably, had already been articulated by Ki Hajar Dewantara long before 21st-century discourse brought it to the surface.

What is most compelling about the comparison between these two thinkers is not their differences, but their point of convergence. Dewey speaks of experiential learning; Ki Hajar Dewantara speaks of menuntun. Both arrived at conclusions that run conceptually parallel: that character cannot be taught through verbal instruction alone it can only grow through a process of value internalization within a learning environment designed with genuine philosophical consciousness. Table 1 below synthesizes their philosophical positions across the three analytical dimensions.

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Table 1. ***Philosophical Comparison: Dewey and Ki Hajar Dewantara Across Ontological, Epistemological, and Axiological Dimensions***

Dimension	John Dewey	Ki Hajar Dewantara	Point of Convergence
Ontology	Human beings are organisms that actively develop through interactions with their environment. There are no fixed innate potentials; everything is shaped through experience (Dewey, 1916; Tubbs, 2023).	Every child possesses their own inherent nature (*kodrat alam* and *kodrat zaman*). The educator's task is not to shape the child but to guide the growth of the potential already present within them (Dewantara, 1962).	Learners are active subjects, not passive objects. Recognizing the uniqueness of each individual's potential is an epistemic prerequisite for effective education (Attwood, 2022).
Epistemology	Meaningful knowledge emerges through reflective thinking—a cycle of experience, reflection, experimentation, and evaluation. Values cannot simply be taught; they must be experienced and internalized through real-life experiences (Dewey, 1938; Lind, 2022).	Knowledge that shapes character is knowledge rooted in cultural values that are alive in learners' everyday realities, rather than imported knowledge that lacks contextual roots (Dewantara, 1962).	The internalization of values occurs only through meaningful and contextualized experiences, not through verbal transmission. Both thinkers reject a positivistic approach to moral development.
Axiology	Education always encompasses a value dimension. Every pedagogical decision expresses a value	Indonesian archipelagic values (*nilai-nilai Nusantara*), such as mutual cooperation (*gotong royong*),	Education is not a value-neutral activity. Every pedagogical action conveys value messages to learners,

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	judgment about the kind of human being education seeks to cultivate. Democracy and freedom are the highest values (Dewey, 1916; Biesta, as cited in Zhao, 2024).	harmony, and balance, constitute an irreplaceable axiological foundation. The principles *ing ngarso sung tuladha* (leading by example), *ing madya mangun karsa* (inspiring initiative in the midst of others), and *tut wuri handayani* (providing support and encouragement from behind) encapsulate the overall value orientation (Dewantara, 1962).	whether consciously or unconsciously. Axiology is a foundation of education, not merely a curricular embellishment (*Holistic Education SLR*, Salas-Pilco et al., 2022).

Source: Synthesized by authors from Dewey (1916, 1938), Dewantara (1962), Tubbs (2023), Lind (2022), Attwood (2022), and Salas-Pilco et al. (2022)

The Ontological Dimension: Perceiving the Learner as Subject

The most fundamental question in pedagogy is not "how does one teach effectively?" That question, while important, is in truth the second question. The first and the one that determines everything else is: "who, in essence, is the human being we are educating?" It is the answer to this ontological question that then flows outward in every direction: into the way a teacher perceives learners, into the way the learning process is designed, and into the choice of which values are worth striving for within the space of the classroom.

The ontological foundation of character education, as elaborated by Atmadja (2018)(Juliangkary et al., 2023), positions the human being not as an entity that needs to be filled from the outside or shaped according to a predetermined mold. The human being and therefore the learner is a subject who inherently carries multiple potentials waiting to be developed. Herlambang (2015) has underscored this in his study of ethnic wisdom education, demonstrating

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that authentic character development is only possible when educators genuinely acknowledge and respond to the unique cultural background that each learner brings.

Howard Gardner's theory of multiple intelligences reinforces this ontological foundation: human intelligence is neither singular nor hierarchical every individual carries a unique configuration of intelligences across linguistic, kinesthetic, musical, interpersonal, and naturalist domains, among others. An education system that recognizes only logical-mathematical and linguistic intelligence systematically neglects the potential of the majority of its learners(Ibrahim et al., 2022) (Dardiri et al., 2021). Contemporary scholarship has both sustained and complicated Gardner's contribution:(Attwood, 2022), in a Scopus Q1 conceptual analysis, demonstrates that while MI theory's neuroscientific basis remains contested, its pedagogical value for teacher education lies precisely in its disruption of standardized assessments as the sole measure of student potential an argument with direct implications for how teachers perceive and respond to individual learners.

It is here that Ki Hajar Dewantara finds its most contextually resonant relevance. Long before Gardner articulated his theory in the language of modern cognitive science, Ki Hajar had already affirmed something substantively identical: that every child is born with a different nature, and the task of education is to respond to that nature not to standardize it, not to force it into a single uniform mold. Ningsih, Herlambang, and (Gantina et al., 2025)reinforce this ontological relevance within the contemporary context: character education grounded in Pancasila values genuinely calls for an approach capable of viewing the multiplicity of learners as a richness, not as an obstacle to be standardized out of existence.

The Epistemological Dimension: How Values Become Character

If ontology answers the question of who is being educated, then epistemology answers a question no less pressing and perhaps more frequently overlooked: how can values be genuinely internalized into character, rather than remaining as moral recitations that evaporate the moment learners step outside the classroom?

The epistemological framework in character education, as argued by (Fauzi & Subiyantoro, 2021), firmly rejects the positivistic approach that reduces moral knowledge to propositions that can be taught didactically delivered, noted, examined, and then considered complete. Knowledge of the good knowing the good in Lickona's terminology is a fundamentally different kind of knowledge. It can only be obtained through lived experience and internalization,

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not through transmission. Marlina, Herlambang, and Muhtar (2025)(Gantina et al., 2025) reinforce this: the moral crisis experienced by students is not solely a product of insufficient knowledge about values, but a consequence of the absence of spaces for value internalization within the learning process itself.

Dewey offers the most coherent answer to this epistemological problem through the concept of reflective thinking. For Dewey, meaningful knowledge does not arrive in a finished form ready to be received it is born from a process: a person encounters a real situation that generates tension or uncertainty, then actively seeks a way through it via reflection, experimentation, and evaluation. It is this process that shapes ways of thinking and, ultimately, ways of conduct.(Lind, 2023), drawing on Dewey's later democratic philosophy, shows that reflective thinking is not merely a cognitive method but a moral one it is the mechanism through which citizens (and students) develop the habits of democratic character that Dewey considered the proper telos of education. Values such as honesty, responsibility, or empathy cannot grow through moral lectures delivered from the front of a classroom; they must be presented as experience real situations that demand the active involvement of learners, that compel them to choose, to deliberate, and to bear the consequences of their choices(Harefa & Tabrani, 2021).

Ki Hajar Dewantara expresses much the same thing yet through a different prism the cultural prism that he believed to be the most fertile ground for the growth of character. For Ki Hajar, knowledge that genuinely forms character is knowledge rooted in cultural values that live and breathe within the everyday reality of learners not imported knowledge that is alien to their context, arriving without roots and therefore difficult to truly internalize. (H. Herlambang & Fitri, 2019) develop this perspective further: the genuine capacity for 21st-century thinking does not emerge from partial and textual learning of content, but from integrative and contextual understanding that consciously connects knowledge with the real lived experiences of learners an argument that aligns with Dewey's premise that meaningful knowledge is always rooted in experience.

The Axiological Dimension: Value as Foundation, Not Curricular Decoration

Of all the philosophical dimensions that undergird pedagogy, axiology is perhaps the most frequently neglected in practice and it is precisely for that reason that it is the most urgently deserving of attention. As affirmed by Atmadja (2018)(Juliangkary et al., 2023), axiology as the branch of philosophy that addresses the theory of value provides the normative foundation for

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every pedagogical decision. It answers the question that is so often left unasked amid the technical busyness of teaching: what values are worth striving for through education, and why?

Thomas Lickona (in Dalmeri, 2014; Suroso & Husin, 2024)(Lickona, 2012) formulates axiologically sound character education as education that operates across three interrelated and inseparable levels: moral knowing knowledge of the good; moral feeling a genuine desire to act well; and moral action actual and concrete action in the reality of daily life. All three must be present simultaneously, because character that stops at moral knowledge alone is fragile it knows, but does not act. Data from KPAI (2023) show an escalation of bullying and intolerance cases in educational institutions a sharp indication that existing character education continues to operate at the level of moral knowing alone, without succeeding in penetrating the levels of moral feeling and moral action that actually determine real behavior.

This axiological foundation carries direct implications for the way teachers make decisions in the classroom every day, in every moment that might appear trivial. There is no pedagogical decision that is free of value. The selection of texts, the design of tasks, the way a teacher responds to a learner's error, and the way a teacher conducts themselves when conflict erupts in the classroom all of these carry value messages that are received by learners, whether consciously or not (Rahmadani et al., 2023). (Gantina et al., 2025)add an important prospective dimension to this framework: in the context of Indonesia Emas 2045, the reorientation of character education is not merely a moral agenda responding to short-term crisis it is a civilizational agenda, a long-term foundation of national development.

Contemporary research grounded in systematic review methodology further substantiates this urgency.(Salas-Pilco et al., 2022), in a Scopus-indexed systematic literature review of holistic education, find that pedagogy genuinely responsive to axiology one that values emotional engagement, relational ethics, and reflection alongside content demonstrably improves student wellbeing and social development outcomes. This empirical grounding lends weight to what (M. Herlambang et al., 2024) identify as the root of the problem: the demoralization of students occurs not because character programs are absent, but because these programs are carried out without a solid pedagogical basis, without the question of why these values matter, how values ought to be genuinely internalized, and what kind of human being the entirety of the educational process aspires to produce.

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CONCLUSION

The journey of this study leads to one conviction that is difficult to refute: the crisis of character education currently faced by Indonesia is not merely a technical problem that can be resolved by adding moral instruction hours or updating curriculum documents. Its roots run far deeper and they are philosophical in nature. As long as pedagogical practice is carried out without a clear ontological grounding concerning who the learner is, without an adequate epistemological framework concerning how values are genuinely internalized, and without a solid axiological foundation concerning which values are truly worth striving for character education will continue to revolve at the surface, preoccupied with programs and indicators, without ever touching the deepest layer of human formation.

The examination of the thought of John Dewey and Ki Hajar Dewantara reveals something beyond the mere relevance of two classical figures. It reveals an intellectual convergence that transcends geographical boundaries and cultural traditions. Dewey, from the tradition of American pragmatism, and Ki Hajar Dewantara, from the philosophical roots of the Nusantara that he inhabited with full and deliberate consciousness, arrived at conclusions that meet conceptually at a single point: that human character is not born from instruction, but from internalization. That to educate is not to transfer the contents of the educator's mind into the mind of the learner, but to provide the most conducive conditions for every individual to discover, to test, and ultimately to internalize the values that will serve as the compass of their life.

The convergence of these two thinkers is not an intellectual coincidence. It is evidence that pedagogical truth is cross-cultural that there is something universal in the way human beings grow and form their character even though that truth must be expressed through different idioms, through languages and traditions born from different soils.

From the ontological dimension, this study affirms something that is too often taken lightly: that the acknowledgment of the uniqueness and multiple potentials of every learner is not merely a morally admirable humanist stance. It is an epistemic prerequisite for education that is genuinely effective. Educators who perceive learners as active subjects not passive vessels waiting to be filled will design learning experiences that are fundamentally different: more dialogic, more contextual, and more generous in providing space for learners to construct understanding from within themselves, rather than receiving it from the outside as something already complete.

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From the epistemological dimension, it is found that truly transformative moral knowledge can only be formed through experience that is reflected upon not through the memorization of values completed on examination papers and forgotten the following day. And from the axiological dimension, this study affirms something that ought to give every teacher pause for thought: that every pedagogical decision, however small, invariably carries a value dimension that is received by learners far more powerfully than any value delivered verbally from the front of the classroom.

What must be underscored with firmness is the practical implication of all these findings. The integration of philosophical foundations and pedagogical practice is not an abstract agenda relevant only within academic discussion. It is real work that must be carried out inside the classroom in every interaction between teacher and learner, in every choice of method, every text selected, every way a teacher responds to error. A teacher who possesses philosophical awareness who knows *why* they teach, not only *what* they teach and *how* they teach it is the teacher most likely to produce learners who are not only intellectually capable, but also morally steadfast when confronting the pressures and complexities of real life.

This study is, of course, not without its limitations, and academic honesty demands that these be acknowledged openly. As a library-based study centered on two thinkers, it has not yet examined how this philosophical-pedagogical integration actually operates in concrete terms within classrooms shaped by diverse social, cultural, and economic contexts real classrooms filled with complexities that are not always capturable through text alone.

Subsequent studies that combine this philosophical framework with field research whether through ethnographic study, classroom action research, or phenomenological approaches will enrich our understanding of the distance between philosophical idealism and the pedagogical reality that actually unfolds behind the doors of Indonesian classrooms. That distance is real, and understanding it with honesty is a step that cannot be bypassed.

It is here that a wide and open space awaits the next generation of educational researchers. Not to prove that philosophy matters that has been sufficiently demonstrated, and this study has endeavored to show it. But rather to answer the question that is more challenging and more urgent: how exactly can philosophy live, breathe, and work within the real classrooms of Indonesia with all their limitations, their diversity, and their incomparable richness.

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