



## Driyarkara's Educational Thought and Its Relevance to Peace Education

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### Abstract

Indonesian society is prone to various conflicts, both political and social. These conflicts not only cause material losses but also claim lives. Therefore, a step is needed to prepare society to face conflicts non-violently, namely through peace education. This paper examines Driyarkara's thoughts on education, which have relevance to peace education. This research uses a library research method and is analyzed using a content analysis method. The primary purpose of education for Driyarkara is to form young people into perfect human beings who not only have good intellect but also good character and morals and are able to live peacefully and harmoniously with other humans. To achieve a peaceful and harmonious personality, education must teach young people to be culturally literate, meaning to know their own culture and understand the cultures of others. Another step that must be taken is to include peace values in every learning process, including every subject, such as social, exact, and language subjects. For Driyarkara, equipping young people with knowledge of culture and peace will create a tolerant younger generation who are positive and able to find solutions to any conflicts that arise.

## Introduction

The life of Indonesian people from time to time has a long record of conflicts, there are many conflicts that occur in Indonesia that have a major influence on the lives of people in conflict and for the country. The conflict claimed countless lives and considerable non-material and material losses. If we look at our contemporary historical records, there have been many conflicts in our society, for example the social conflicts of the 1998 reform era, Ambon community conflicts, Poso conflicts, Aceh conflicts, Papua conflicts are a series of many conflicts in Indonesia which explain that this nation is a nation that is vulnerable to division. (Irfan, 2022)

In today's era, conflict is no less troubling. The report from the Statistics Agency noted that deaths that occurred due to conflict from 2015-2020 reached 3,658 people. This data is data on casualties not including injured victims and victims who experienced physical and psychological violence. If referring to data from the Village Potential Statistics Report (Podes) in 2018 revealed that nearly 3,150 Desar in Indonesia are prone to social conflicts that can trigger mass fights.

Another record of conflict was reported by the integrated team for handling social conflicts at the national level, noting that in 2018-2019 there had been 71 conflict events in various provinces. One of the triggers of conflict is the high political tension in Indonesia. Political contestation has clearly shaped a sharp polarization in Indonesia. The process of political demonstration that prioritizes religious, ethnic, racial and group identities has had an impact on the condition of society that is easily offended and easily divided. (Damanik et al., 2023)

The problem of conflict is actually not only experienced by Indonesia, but many countries in the world. To overcome this problem, efforts are made to prevent conflict from occurring or if conflict occurs, communities have the ability to respond to conflict in a positive way. One of the efforts made is *peace education* or peace education. Peace education is an attempt to educate people rather have good abilities in managing conflicts. (Indrawan, 2015)

To understand the concept of *peace education*, it is necessary to study the philosophical thought of one of the Catholic figures, Nicolaus Driyarkara. Driyarkara was a priest who produced many works of thought about man and education. Driyarkara's thought is a very important thought to be our basis in carrying out education in Indonesia to achieve the goal of education to make humans who behave like humans, education is not just a *transfer of knowledge*. This premise also we can language and analysis to be the basis for us to live a reconciling education. (Ngoranmele, 2020)

## Methods

This research is a *Library Research* study. The data used is document and library data in the form of books, newspapers, and other written sources. This study uses a descriptive analysis approach that aims to describe and philosophically analyze how Driyarkara's educational thinking and its relevance to *peace education* (Zed, 2008). In this study, researchers found data from various libraries in the form of primary sources are Driyarkara's books and writings about education and humans. Secondary sources of writings from people who had been in thought contact with Driyarkara such as his fellow priests and disciples. All these sources are analyzed constructively with content analysis to analyze the thoughts of Driyarkara. (Afrizal, 2015)

## Results and Discussion

### Biography of Father Nicolaus Driyarkara

Nicolaus Driyarkara, S.J., was born on June 13, 1913 at the foot of the Menoreh mountains, Kedunggubah Village, Kaligesing, Purworejo, Central Java, with the nickname Soehirman. Driyarkara wrote several times about the description of the place where he was born, the villagers are said to have lived well in his childhood because of the fertile soil conditions that produce good and abundant harvests, waterways have even been available since 1905. Kedunggubah is a place for surrounding villages to find a livelihood because the condition of the area around the small village of Driyarkara is an arid and destitute area.

Driyarkara initially began his education at *Volkschool* and *Vervolgschool* in Cangkep, Central Java. Later, he moved to HIS (*Hollandsch Inlandsche School*), an elementary school for natives with the language of instruction in Dutch. In 1928 Driyarkara moved to Malang and met Jesuit missionaries, Father Van Driessche and Father Prenthaler who greatly inspired Driyarkara. These two priests became a way for Driyarkara to cultivate a vocation and enthusiasm to become a Catholic clergy. In 1935, the boy whose childhood was called "Djenthun" followed the call to become a Catholic priest at the Jesuit monk candidate education center in Girisonta, Semarang. In this place, he changed his name to "Driyarkara" (Sukmono, 2013).

After completing his travels and education in Europe, Driyarkara returned to his homeland at in 1952. Returned to the city of Yogyakarta and became a lecturer of Divine philosophy at St. Ignatius College. While teaching he actively wrote in various media, one of which was in the corner section of Praba Magazine, under the pseudonym Nalajaya. Driyarkara has shown concern for education through his writings. The writing is written lightly but compellingly. In addition to educational issues, other writings that emerged were about national political issues and other themes related to spiritual and social.

Driyarkara's ministry journey continued in 1955, he participated in establishing PTPG Sanata Dharma and became its leader until 1967 when Sanata Dharma changed its status to IKIP. Throughout his life, Driyarkara produced many thoughts in the form of books and writings that were published even after his death. Some famous books and collections of writings such as the book *Pertjikan Philosophy*, published in 1964, *Driyarkara about Man* in 1978, *Driyarkara about state and nation* in 1978, *Driyarkara about education* published in 1978. Some other works are in the form of brochures and monographs.

### **Educational Objectives in Driyarkara Thought**

To understand Driyarkara's thoughts on education and peace education, it is necessary to first understand how Driyarkara thinks about humans and how humans should respond to phenomena in themselves as humans and in their lives as a society. In social community life, there are often differences in views between individuals and individuals or groups with groups. This difference in views has a negative impact on human life itself. (Hidayat & Nursikin, 2023)

Different views or differences in circumstances are often the beginning of conflict in society, some thinkers even claim that "conflict" has become part of human beings as a "nature". This means that since its origin, humans have been hostile to other humans. Humans with other humans harm each other, prey on each other. This is in line with the thoughts of an English thinker named Thomas Hobbes. He stated "*homo homini lupus*" (*Man is a wolf to other humans*) meaning that by nature man is a predator for other humans. In further conflict he also stated that "*bellum omnium contra omnes*," (*war all faces all*), man always makes conflict a part of his society (Petrilli, 2022).

Hobbes' ideas contradict Driyarkara's view of the relationship between humans and other humans. For Driyarkara, humans are not wolves to other humans but are companions of other humans. Driyarkara's thought explains how the difference between Hobbes and Driyarkara is;

*In contrast to Hobbes, Driyarkara emphasized human disposition to support each other. That is, humans are friends to other humans. Driyarkara realizes that there are indeed harsh and conflicting examples of reality in human history, but that is not the point. The point in Driyarkara's eyes is that humans are actually good, helpful and even like to look at each other as "traveling companions" on the pilgrimage of life. Homo homini socius, says Driyarkara, humans are companions to other humans (Shary, 2022).*

Driyarkara's thoughts on human nature provide a picture of the foundations for shaping man. Driyarkara's rationale is rooted in human nature as beings who from their origins live together in unity and peace. To achieve one and peaceful human beings, the long road to that ideal is through education.

This idea of man and his nature as a shared and social being became an important foundation in thinking about the purpose of education for Driyarkara. In his thinking, Driyarkara stated that the purpose of education is the process of humanizing humans to be more organized for young people. This process is often referred to by Driyarkara as the process of "hominization" and "humanization". Hominization is a humanization process in general, meaning that humans can only become "humans" if they get education, this is different from other creatures that do not need education because in essence they do not have reason. Humanization is a further process of Hominization, it refers to further human development, in this stage humans must develop culturally and scientifically. In other words, man develops perfectly with his skills and personality.

One way to help humans develop optimally in the process of hominization and humanization is to maximize the function of education. Driyarkara understood that education should shape the character and morality of individuals. He invited to include moral and spiritual dimensions in the educational process, creating humans who are more aware of human values. Education must return man to his identity as a friend to others. (Permana, 2024)

For Driyarkara, a true human being is not only one who has high intellectual intelligence, but also one who has profound moral wisdom. Thus, education should be a vehicle to develop these two aspects in a balanced manner. He interpreted education as a means to guide man to reach his full potential, both in terms of his intelligence and moral integrity. Education is a solid foundation that shapes the character and thinking of individuals in society.

Another goal of education in Driyarkara's perspective is that education not only fills the intellectual void, but also guides man to dive into his spiritual dimension. Driyarkara explained that education is a process to humanize humans starting at a young age. The education that Driyarkara refers to in this context does not only lie in formal education in schools. For Driyarkara, the most fundamental understanding of education is any form of action that leads a person to a more dignified or human standard of living. (Asa, 2019)

Driyarkara's thoughts on education emphasize the importance of developing reason and conscience. For him, education should not only produce intellectually intelligent individuals, but also wise in decision making and have a sense of moral responsibility towards others. Driyarkara views that true education should inspire the formation of strong character and high moral awareness. In this context, Driyarkara's thought organically leads us to the relevance of peace education. Peace education, according to Driyarkara, is not just about reducing conflict and tension, but creating the foundation for harmonious human relations. He saw peace not only as the absence of conflict, but as the result of understanding, tolerance, and compassion between individuals.

To build education as in his thinking, Driyarkara explained not only how the estuary of education should be, but further he also thought about how the process to create the purpose of education really is. For Driyarkara, education does not just refer to results, because seeing that the most educational education is the educational process itself. In a sense, to see the results of education, it should not only be at the end, but rather the process as a whole. To get that complete result, we must start educating from the roots of a human being, namely personality, practicing living together and living culturally.

To achieve true educational goals there must be a close relationship between parents and the state through schools and teachers about youth education. For Driyarkara, college and teaching are meetings between parents and the state regarding the education of their children. For this reason, a close relationship between parents and schools is needed. For this reason, it is necessary to realize how the construction of teaching in schools and the state must be directed. (Aziz, 2016)

### **Driyarkara Peace Education Thought**

Humans are social creatures who naturally need interaction and engagement with others. Human life is interwoven in a complex web of social relationships, which includes family, friends, communities, and society more broadly. Unfortunately, humans as social creatures are not a strong reason for peace between fellow humans, conflicts between humans often occur in various fields, in addition to social factors, economic factors are also a trigger for frequent conflicts between humans and even involve large political forces that make conflicts widen into conflicts between countries which of course harm humans in their lives as a society. To maintain the integration of community life, a way is needed so that humans can maintain

relationships between individuals with individuals, groups with individuals and groups with groups remain harmonious. One of the main and first ways this is done is through the application of peace education (Sahfutra, 2019).

The design of peace education is made for a broad purpose, not only to resolve conflicts between countries, but also to resolve conflicts that occur due to factors of race, region, religion, ethnicity, neighbors, family or even with someone who has a different mind. Peace education believes that a person educated with a spirit of nonviolence will produce individuals who are tolerant, good self-control, empathetic and respectful of others so that they will form families and communities that contribute to a harmonious family and society.

Departing from the view that humans are friends to others expressed by Driyarkara, it is clear that Driyarkara basically realized that humans must live in peace side by side with other humans. To reach this point of peace, Driyarkara thought the friendliest way to this end was through education. Driyarkara always mentioned that education should be a fundamental activity. What is meant by fundamental is doing educational actions, someone is doing actions that touch basic human values. Doing educational action according to Driyarkara is touching the root of our life so as to change and define that life and thus fundamental or basic action as human beings. It explains that Driyarkara wanted education not only to be a place of courses but an attempt to change and define one's life (Valerian, 2021).

In the implementation of peace education there are at least five steps that must be done. According to Jhonson & Jhonson the five steps are; First, the compulsory education system is built by ensuring that every student interacts and has sufficient time to build good interaction and relationships between each student. Second, education should give them the opportunity to work together. Third, learners must be taught to think critically and constructively to make decisions on things that are considered difficult. Fourth, education should equip students to have constructive negotiation and mediation skills. And fifth, education should be done to instill the values of social life and direct students to a long-term harmonious life.

The purpose of this step is to facilitate human development to develop the ability to think, behave and skills to realize a better and quality society in which an empathetic, spiritual and culturally healthy society is contained. To realize these ideals can be done by providing a combination of education with culture, or local wisdom.

His thoughts on peace education were also conveyed by Driyarkara. For Driyarkara, education must be culture-based. We live in a culture so we have to act to be cultured human beings. Cultural views and the importance of culture in the process of forming humans into complete human beings. Driyarkara explains how culture becomes part of the human process in Homonization. (Dewantara, 2019)

The role of culture in peace education does not only include philosophical issues, for Driyarkara one of the steps that must be taken is to maximize the function of culture-based subjects in school education. The function of cultural group subjects (language, history, literature, art) must be able to educate young people in their lives and in their steps in entering society and community culture.

As a first step, civilizing education can be done since elementary school, before there is a grouping of subjects. According to Driyarkara, in elementary school there must be an introduction to culture by teaching students about habits. For example, how to dress, how to speak and how to behave towards others. For example, an example that can be done is to make rules about clothing to teach children to use clothes according to their place and location, which ones can and cannot and the reasons. This will train children to understand the values in society. In higher levels of education, with the emergence of cultural group subjects the role becomes

clearer. The role that Driyarkara refers to is that cultural subjects help young humans enter into the culture itself. (Retnowati, 2016)

Driyarkara's idea of education to train people to live together with other humans as friends is the foundation of his thinking about peace education, but it certainly needs to be understood more clearly where peace education is placed, whether it is an insert into certain subjects that are directly related, or become the goal of an overall education movement (curriculum). Driyarkara emphasizes the purpose of education to live together as the purpose of education. This does not mean that education does not have to prioritize cognitive and pedagogical skills to ensure human development as a whole.

The application of peace education can basically be done in two ways, namely by enacting a comprehensive peace education curriculum by replacing the existing curriculum or the second by incorporating the content of the peace curriculum into the existing curriculum, each country may carry out peace education flexibly and according to the same needs, but for the same purpose of producing young people who have positive attitude towards a conflict.

In application at the education unit level, peace education can be included in the content of each subject or part of the subject, each school can modify, adapt, or develop models and approaches about peace education. Schools must ensure that students have the ability not only to make students understand about violent behavior, war, conflict, acts of tolerance, criminality, but to direct students to the realization of positive conditions of peace. Referring to the application of peace education, Driyarkara tried to elaborate how each subject should participate in creating human beings. Human beings are one of the important goals in education, becoming human beings who are able to run their lives individually and socially. (Bariyah, 2019)

One group of subjects whose educational function can be used optimally to create a more harmonious and human human being according to Driyarkara is the social subject group. Included in this group of subjects are sociology, anthropology, law, economics, statecraft and so on. According to Driyarkara, the label "social" for this subject is pinned because this subject directly explains the relationship between each human being and shows human togetherness.

*What is seen there are the symptoms that arise from living together and acting together. Grouping (which is studied in sociology) states that there are people united, law shows human actions that affect other human beings, so based on the existence of living together. Production and distribution, money, enterprises, to everything based on living together. So in social lessons the child is directly dealing with human decency.*

As the closest lesson to learning about human togetherness, Driyarkara answers an important question, how social subjects help students become human beings who have the ability to understand society and themselves better (Purwosaputro & Sutono, 2021).

The educative function of social lessons for Driyarkara is to invite and train children to see the human world as a shared world and themselves as existing together. Driyarkara has always consistently seen that the human world is a shared world. What is in the world is created for the common good. This explains that man was created to live together with others, even the individualist actually remains in this sense, he also recognizes that he cannot live without being together. Because of the importance of togetherness, humans must love each other, be fair, help, work together. The purpose of life these days is the goal of being able to be happy together, to have common prosperity, and the whole world must go to unity so that it seems as if it is one big family.

In Driyarkara's view, social subjects should help young humans in social education to lead to young humans who have a social mentality. Although this goal is not only the responsibility of the school. The social mentality in question must be broad and encompass nations around the world. In a simpler sense, Driyarkara said that social subjects can help to achieve young humans who are able to understand social life more perfectly, more explicitly, and more seen its intricacies and responsibilities.

Moreover, according to Driyarkara, social subjects should be directed towards the goal of creating a self-conscious human being as an individual and as a shared human being;

*Young people who sit in high school will have the possibility of actively participating in society. Therefore, the notion of sociality, as it is painted, is for them very necessary. For them it is not enough just the understanding of ancient farmers. The understanding we point to is included in the equipment of their lives. Unlike ordinary people, educated humans are different. Thus, social subject groups should help students in their process of becoming educated human beings. By assisting in gaining a more perfect understanding of sociality, the subject group helps the protégé to become a self-aware human being as an individual responsible for his fellow human beings.*

The application of social subjects for the purpose of peace education and training in cohabitation that has been delivered by Driyarkara is the subject of social earth science. Social earth science is the earth science that must explain that the earth is a place of living together. Earth science that discusses the relationship between living space and human groups that live there. Through earth science, young humans know the ways and forms of life, progress, development, civilization, through earth science we teach various kinds of eels and social conditions of the group explained by considering the state of living space concerned. This would give young humans the idea that humans should not be seen as individuals per se, but as part of a social group (Goddess, 2020).

With all that knowledge, students will not be able to dive into themselves as human beings who live together with others and understand the role of others in themselves. Students are able to understand their own group to form a more harmonious society. In the end, through [the lessons of this social group] social people are formed who are able to live peacefully as a social society.

Not only social subjects, other subjects such as exact according to Driyarkara must form a harmonious and human being. Exact sciences should not be separated from human life. The exact science group must not have an attitude that thinks that only the exact group has an objective view or considers exact is the only science and the most correct and integral method in understanding humans and their environment. For Driyarkara (2006), the pedagogical function of exact sciences is to help children or young humans in the process of diving the physical realm, namely becoming humans who understand their relationship with the surrounding nature.

The role of exact groups in understanding the environment can be seen and applied in one of the natural science lessons, namely biology. By studying biology, students are able to learn the intricacies of living things. Understanding these ins and outs will lead to knowledge about ecosystems that results in an understanding of the importance of cleanliness, the barrier to maintaining forests and the importance of managing waste well. Other subjects such as physics can train students to have rational thinking about nature. The estuary of all these lessons is the formation of students who are more human.

From these views, it can be concluded that Driyarkara has a view of peace education in the purpose of education, which is to form young people who are able to enter and adapt and cultivate into society harmoniously. To achieve this goal, Driyarkara thought that all aspects

of education should be directed towards creating young people who have values and skills in living together with other humans peacefully. The approach that can be pursued is with a holistic approach or through culture and subject groups.

Driyarkara stressed that peace education should permeate universal human values. It involves recognizing and appreciating cultural, religious, and ethnic diversity, so that each individual can coexist in peace and harmony. Peace education according to Driyarkara is a path to a deeper understanding of the essence of humanity, creating strong social bonds and mutual respect. The importance of Driyarkara's thinking on peace education lies in its ability to combine eastern and western wisdom, local and global values, and intellectual and spiritual dimensions. He taught us that education should not limit itself to academics alone, but rather penetrate into aspects of life that include ethics, morals, and spirituality.

## Conclusion

Nicolaus Driyarkara is a Catholic cleric born in Kedunggubah, Central Java. The man who as a child was called "Djenthu" followed the call to become a Catholic priest at the Jesuit monk candidate education center in Girisonta, Semarang. In this place, he changed his name to "Driyarkara". In Driyarkara's thought, education aims to shape young people into complete human beings, people who develop not only intellect but also develop spiritual life and character. To achieve this goal, education must be the impetus for "Homonization and Humanization". Homonization is helping young humans develop physically as basic as humans in general. While humanization is a process to develop humans scientifically and culturally to be able to live in society. The basis of Driyarkara's educational thinking is to make humans friends with other humans. To be able to live harmoniously and friendly with other humans, Driyarkara wants an educational process that prioritizes the values of peace. For Driyarkara, education must create an individual who is able to live at peace with himself and also with the society in which he lives. Peace education can be done by teaching cultural education so that young people understand their culture and are able to tolerate other different cultures. Another way that can be done is to incorporate the value of peace into subject groups such as social, language and even exact. With these values and knowledge, young humans are expected to be able to adapt and respect the society and culture in which they live so as to form a more harmonious society.

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