



PHILOSOPHICAL APPROACH TO EDUCATION IN REALIZED INCLUSIVE AND JUST EDUCATION AS AN EFFORT TO OVERCOME THE CHALLENGES OF THE EDUCATION SYSTEM IN INDONESIA

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ABSTRACT

Indonesian education system faces complex structural challenges, particularly in the context of disparities in access, quality, and treatment, which have led to a significant undertaking of the ideal of inclusive and equitable education. This study aims to examine in depth how educational philosophy can serve as a fundamental foundation and conceptual framework for transforming the education system toward a more inclusive and equitable model. The approach used is a philosophical-analytical literature study, comparing and analyzing major philosophical schools of thought such as Progressivism, Social Reconstructionism, and Humanism in relation to policy and curriculum practices in Indonesia. The results of the study indicate that educational philosophy, particularly through the lens of Social Reconstructionism, offers a strong ethical and practical framework. This perspective demands that education not only function to transfer knowledge but also act as an agent of social change that actively identifies and dismantles systemic injustices (discrimination based on ethnicity, economics, or disability). Inclusive and equitable education is not only understood as providing physical access, but also as a restructuring of curriculum, pedagogy, and assessment that respects diversity and ensures equal opportunities for all students. Implementing this idea requires a paradigm shift from a uniform, homogeneous model to a heterogeneous model that accommodates specific needs, as well as strengthening the role of teachers as reflective agents and social activists. The conclusion of this study is that without a solid philosophical foundation, educational reform efforts in Indonesia will be patchy at best. A philosophical approach to education is an absolute prerequisite for producing consistent, sustainable policies that are truly oriented toward universal human values, so that the ideals of inclusive and equitable education can be realized in addressing the challenges of the existing system.

Keywords: Philosophy of Education, Inclusive Education, Educational Justice

INTRODUCTION

Education is a fundamental pillar in the development of a nation, functioning not only as a vehicle for the transfer of knowledge and skills, but also as a vital instrument for the formation of character, morality, and socio-economic progress.(Wuryandani,

2020). In the Indonesian context, with its rich cultural, social, and geographic diversity, the education system bears a dual responsibility: ensuring high-quality education while ensuring access and equitable treatment for every citizen. However, despite undergoing various phases of reform since independence, the national education system still faces a series of challenges that undermine its ideals. These challenges range from disparities in quality between urban and rural areas, extreme infrastructure gaps, to fundamental issues of discrimination and marginalization of vulnerable groups, all of which point to the system's failure to fully realize inclusive and equitable education.

The gap in the quality and access to education in Indonesia is not merely a technical or managerial issue, but rather a reflection of a deeper root problem: the lack of a solid philosophical foundation for education that is internalized in every policy and practice on the ground. To date, education reforms have tended to be pragmatic and oriented towards measurable, short-term results (e.g., improving National Examination scores or school participation rates), without addressing the fundamental questions: What is education for? And for whom is it truly intended? (Hartono, 2022) When these philosophical questions are ignored, the education system is vulnerable to becoming a tool for reproducing social inequality, where those who are already socially and economically advantaged will continue to gain access to the best educational resources, while marginalized groups remain trapped in a cycle of hardship.

The urgency to re-examine the education system through the lens of educational philosophy stems from the realization that the principles of inclusion and equity must be a central ethos, not merely an add-on program or a fleeting project. Inclusive education is often limited to the integration of students with special needs (PDBK) into regular schools. However, the meaning of inclusion is much broader, encompassing proactive efforts to eliminate all barriers that prevent the full and effective participation of all students, including those marginalized due to economic, ethnic, geographic, gender, or religious factors. (Polii, 2024). Meanwhile, educational justice demands more than just equal treatment (equality); it demands differential treatment (distributive justice) to address different starting points, ensuring that optimal learning outcomes can be achieved by all individuals, without exception. (Pratama et al., 2025). In this context, justice means allocating resources and support according to the unique needs of each group.

The use of a philosophical approach to education in this research is crucial because it offers an analytical tool capable of uncovering the hidden assumptions underlying educational policy. (Warlizasusi et al., 2022) said that the Essentialist school of thought might emphasize a uniform core curriculum and rigorous standards, which could inadvertently exclude students who don't fit the mold. In contrast, Dewey's Progressivism school, as cited by Wulandari (2020) and Counts' Social Reconstructionism on Nugroho (2020) placing emphasis on experience, social relevance, and the role of education as an agent of change (Syari et al., 2025) By analyzing and adopting an appropriate philosophical framework—for example, by combining the principles of Humanism in respecting individual dignity and Social Reconstructionism in demanding institutional reform—the education system can

transition from mere cognitive training to the formation of critical, empathetic, and empowered citizens.

The specific challenges facing the education system in Indonesia can be categorized into three main issues:

Disparities in Quality and Access

Indonesia, as an archipelagic nation, has a complex geography that leads to unequal access to quality schools. Schools in urban areas tend to have adequate facilities, access to technology, and skilled teachers, while schools in remote areas (3T) still struggle with lack of electricity, limited textbooks, and untrained teachers. (Rewa, 2021) This disparity is exacerbated by socioeconomic disparities. Wealthy families can send their children to prestigious private schools, creating a stark educational segregation, with children from lower socioeconomic backgrounds struggling to compete in a labor market that increasingly demands high qualifications. This phenomenon suggests that education, rather than being a social elevator, functions as a filter that perpetuates intergenerational inequality.

Policy and Implementation Inconsistencies

Although Indonesia has a strong legal basis, such as Law Number 20 of 2003 concerning the National Education System, and has ratified various international conventions on the right to education, implementation in the field is often top-down and fragmented. Government programs change over time (through numerous curriculum changes) without in-depth evaluation based on consistent philosophical values. Policies that tend to be centralized often fail to accommodate specific local needs and cultural diversity in various regions (Fuad Hassan, 2005a). An approach oriented towards educational philosophy demands consistency in the alignment between ideal (philosophical) goals, curriculum practices (pedagogical), and policies (political). Without this consistency, educational innovation will become merely a fleeting trend that does not have a sustainable impact on inclusion and equity.

Marginalization of Vulnerable Groups and Special Needs

The most pressing issue requiring philosophical intervention is the marginalization of vulnerable groups. These groups include children with disabilities, children from isolated tribes, children in conflict zones, and children who have dropped out of school. (Listina et al., 2023). Although the principle of education for all has been recognized, schools are still often unprepared, both in terms of infrastructure, the availability of special assistant teachers, and the attitudes of teachers and communities. The concept of true inclusion demands a shift in attitudes from mere tolerance to appreciation. (Suryani et al., 2023) We view diversity as a resource, not a problem. This requires a deep philosophical understanding of human rights and individual dignity, where every child, regardless of their physical, mental, or social condition, has an equal right to participate fully in the learning process. The humanistic approach to educational philosophy, for example, places great emphasis on developing the unique potential of each individual, opposing any form of educational system that is homogenizing and oppressive.

This research aims to bridge the gap between the reality of unfair educational practices and the nation's noble ideals. This research offers a clear theoretical framework on how the main principles of various schools of educational

philosophy—such as Existentialism that emphasizes individual freedom and responsibility; Social Criticism (Apple, 1990) that analyzes power and ideology in the curriculum; and Eastern Philosophy (Ki Hajar Dewantara, 1930) rooted in local wisdom such as Tut Wuri Handayani—can be integrated into a single foundation for inclusive and equitable education in Indonesia.

Specifically, this research will identify and formulate:

1. The ontological and epistemological foundations for inclusive and equitable education challenge traditional views of who is worthy of education and what constitutes valuable “knowledge” (Giroux, 1983).
2. The axiological implications of the chosen philosophical framework for curriculum design, teaching methods (differentiated pedagogy), and evaluation systems, ensure that educational practices are always oriented towards the values of justice, equality, and dignity.
3. Philosophical Policy Recommendations to address structural challenges in the Indonesian education system, with a focus on teacher training reform, resource allocation, and equitable decentralization.

Thus, this research is not merely descriptive or technically prescriptive, but transformative. It argues that efforts to realize inclusive and equitable education in Indonesia require fundamental interventions at the level of beliefs and values, which can only be addressed through a comprehensive and critical approach to educational philosophy (McMillan & Schumacher, 2010). By using philosophy as a compass, Indonesia can direct its education system towards a future where every child, regardless of background, truly has an equal opportunity to develop and contribute fully to society (Schutz, 1970).

METHODS

This research employs a qualitative approach with a philosophical-analytical literature study. This approach was chosen because the primary focus of the research is to examine and analyze in-depth the abstract concepts and normative principles that form the foundation of educational philosophy, and then connect them to empirical issues regarding inclusive and equitable education in the context of the Indonesian education system. This research does not involve primary field data collection, but rather relies on the interpretation, synthesis, and critical evaluation of relevant textual sources.

The primary data source for this research is bibliographic literature, which includes classic and contemporary works in the fields of educational philosophy, social justice theory, inclusion theory, and educational policy in Indonesia. Specifically, this research collects and reviews educational philosophy textbooks, scientific journal articles discussing philosophical schools such as Social Reconstructionism and Humanism, official Indonesian government policy documents (e.g., laws, ministerial regulations, and curriculum blueprints), and reports from international institutions (such as UNESCO and the World Bank) that focus on educational inequality and inclusion.

The data analysis process was conducted through three main stages. First, a conceptual analysis of various schools of educational philosophy was conducted to

identify their ontological, epistemological, and axiological perspectives on human nature, knowledge, and educational values. Second, a contextual analysis was conducted by comparing these philosophical principles with the real challenges facing the Indonesian education system in realizing inclusion and equity, for example in terms of curriculum design or unequal budget allocation. Third, a critical synthesis stage was conducted in which the researcher formulated a new or modified philosophical framework, believed to be most relevant and effective in supporting truly transformative educational policies and practices in Indonesia. Through this method, the research aims to produce recommendations that are not only descriptive of existing problems but also philosophically prescriptive for sustainable solutions rooted in universal values of justice.

RESULT

This study presents in-depth findings derived from a critical-philosophical analysis of the theoretical foundations of ideal education, contextualized with the specific challenges of the Indonesian education system. The main findings emphasize that efforts to realize inclusive and equitable education cannot be sufficiently resolved through technical fixes or ad hoc policies, but must be rooted in a transformative and integrated philosophical foundation for education. This analysis identifies the need for a paradigm shift from a uniform, output-oriented system to one centered on human dignity and agents of social change. The findings are grouped into three main sections: identification and synthesis of philosophical foundations, formulation of operational principles of inclusion and equity, and comparison between the traditional and the proposed transformative paradigms.

Identification and Synthesis of Main Philosophical Foundations

This study analyzes various schools of educational philosophy to find the most robust and relevant framework for addressing the challenges of disparity, marginalization, and discrimination in Indonesian education. Significantly, it finds that no single school of philosophy is capable of fully addressing the complex issues of inclusion and justice. Effective solutions require a philosophical synthesis of Social Reconstructionism and Existential Humanism, enriched by the practical aspects of Progressivism.

Social Reconstructionism, as a structural foundation, provides a foundation for addressing the root causes of social problems. Figures such as Theodore Brameld (1956/1971) and the early call of George S. Counts (1932) asserted that education should act as an active agent of change to reform unjust and discriminatory social orders, transforming learners into critics and engineers of a more democratic society. This directly addresses issues of structural disparity and injustice.

However, Reconstructionism must be balanced by a focus on individual dignity, as provided by Existential Humanism. This school ensures that in the pursuit of social justice, every learner, especially those marginalized, is valued as a unique individual. Abraham H. Maslow's (1968) ideas on self-actualization and Carl R. Rogers' (1969) ideas on learner-centered education and empathetic relationships provide a vital framework for creating a discrimination-free environment. Philosophers such as

Maxine Green (1973) also reinforce the importance of recognizing diverse individuals and experiences in the classroom.

While both schools of thought provide a purpose (social change) and a focus (individuality), Progressivism offers a methodological bridge for implementation. Pioneered by John Dewey (1916), this school emphasizes experiential learning and relevant problem-solving, making it an ideal tool for inclusive education. This flexible, child-centered approach—as also noted in a contemporary study of inclusive education in Indonesia by Irvan & Jauhari (2018)—allows the curriculum to adapt to diverse needs and interests, combating marginalization by encouraging active participation.

Thus, this synthesis creates a comprehensive framework: Reconstructionism addresses structural injustice, Existential Humanism guarantees individual dignity and rejects discrimination, while Progressivism provides practical methods for realizing equitable, inclusive, and relevant education on the ground.

Social Reconstructionism: Foundations for Structural Justice

Social Reconstructionism, as pioneered by figures such as George S. Counts, rejects the view that education serves only to adapt individuals to existing society. Instead, this school asserts that schools should be the primary agents of social change and renewal. In the Indonesian context, which is rife with socioeconomic inequality and geographic disparities, Social Reconstructionism provides the foundation for realizing structural educational justice.

Reconstructionism demands that education be more than neutral. It must explicitly teach students to critically analyze the root causes of the injustices they observe (for example, why schools in Java are better equipped than those in Papua). This philosophy emphasizes the importance of Distributive Justice (fair allocation of resources) and Procedural Justice (transparent and participatory decision-making processes). The application of Reconstructionism means that the curriculum should not be a sterile collection of facts, but rather a tool for dialogue and social action. For example, school projects should be directed at solving community problems, so that students learn that knowledge has transformative power. The failure of the current education system, which tends to emphasize Essentialism or Perennialism, is that it tends to reproduce the status quo rather than challenge it.

Existential Humanism: Foundations for Individual Dignity

While Reconstructionism focuses on society, Existential Humanism offers a much-needed focus on the individual. This school, with its emphasis on freedom, responsibility, and the search for meaning (as in the work of Jean-Paul Sartre), as well as its emphasis on the full potential of human beings (as in the work of Carl Rogers), is an ethical anchor for the concept of inclusion.

Inclusive education often risks being treated as merely a mainstreaming program. Humanism counters this view by asserting that every learner, including those with physical or mental disabilities, or those from cultural and religious minority backgrounds, has intrinsic value and dignity that is non-negotiable. This philosophy calls for child-centered pedagogy and differentiated instruction. Teachers must view learners not as passive recipients of standardized knowledge, but as autonomous subjects in the process of self-creation. In practice, this means that the

education system must actively adapt to children's needs, rather than forcing them to conform to a rigid system.

Philosophical Synthesis: Three Streams Toward Action

The synthesis proposed by this study is that Social Reconstructionism provides the “What” (educational goals: just social change), while Existential Humanism provides the “Why” (educational ethics: respect for individual dignity), and Progressivism (Dewey) provides the “How” (educational methods: experience, problem solving, and relevance).

Table 1: The Role of Philosophy in Realizing the Principles of Inclusive Education

Philosophical School	Main Focus	Relevance to Inclusion and Justice	Practical Implications of the Curriculum
Social Reconstructionism	Social Change and Justice	Demanding Distributive Justice (Resources), Procedural Justice (Policies), and dismantling discriminatory power dynamics.	Critical Curriculum, Social Project Based Learning (PBP), and active citizenship education.
Existential Humanism	Autonomy and Individual Dignity	Guaranteeing the Rights and Dignity of every student, focusing on holistic self-development, and child-centered pedagogy.	Individualization of Learning, Recognition of Uniqueness, and Differentiated Instruction.
Progressivism	Experience and Problem Solving	Education should be relevant to real life and encourage active participation, bridging the gap between theory and practice.	<i>Learning by Doing</i> , use of the local environment as a learning resource, and authentic assessment.

The following table summarizes how the identified philosophical streams provide a basis for the principles of inclusion and justice.

Formulation of Operational Principles of Inclusion and Justice

Based on the philosophical synthesis above, this study formulates four operational principles that can serve as guidelines for policymakers, administrators, and teachers in implementing truly inclusive and equitable education. These principles attempt to bridge the gap between philosophical idealism and everyday educational practice.

Principle of Recognition

This principle, deeply rooted in Humanism, demands that educational systems move beyond tolerance and toward active appreciation of diversity. This means that differences (ethnicity, language, disability, economic background, sexual orientation, or religion) should not be seen as shortcomings or barriers to be eliminated, but rather as pedagogical resources that enrich the shared learning experience.

In practice, the Principle of Recognition requires:

1. **Multicultural Curriculum:** Teaching materials must reflect the history, contributions, and perspectives of all ethnic and cultural groups in Indonesia.
2. **Inclusive Language:** The use of local languages or sign language should be accommodated early in the learning process to ensure full understanding and participation.
3. **Recognition of Special Needs:** Seeing disability as part of human diversity and providing individual support without stigma.

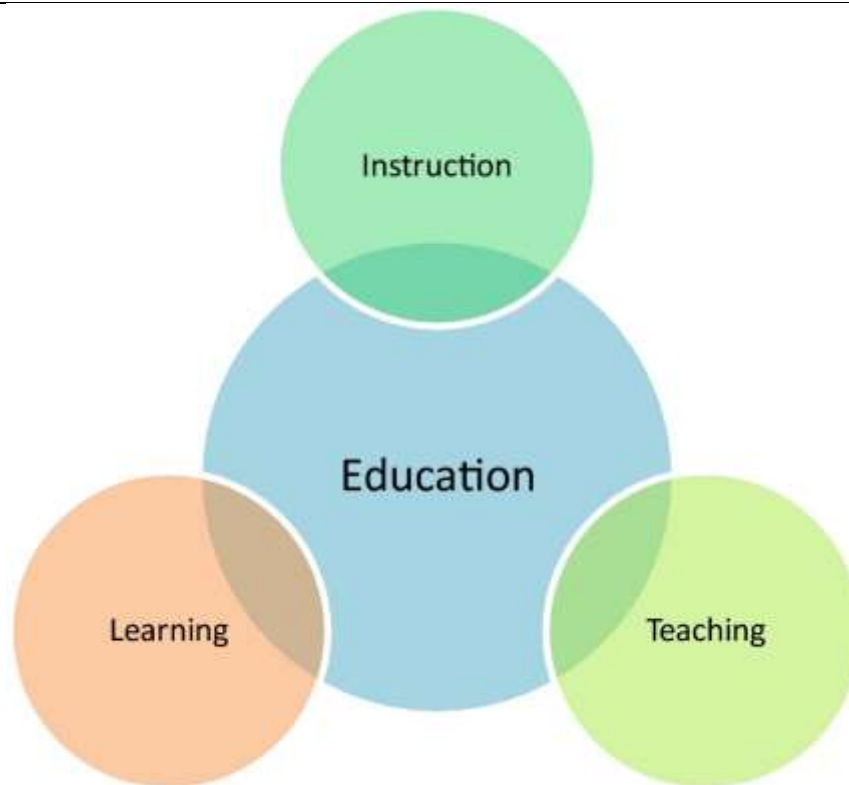
Restructuring Principles

Inspired by Social Reconstructionism, this principle focuses on changing the internal structures of schools and the broader system. Restructuring recognizes that injustices are often embedded in unconscious rules, procedures, and resource allocations.

1. **Distributive Justice Resource Allocation:** Funding, facilities, and high-quality teachers should be allocated proportionally more to areas or schools with the highest levels of difficulty and inequality (e.g., 3T areas).
2. **Admissions Reform:** Eliminating admissions practices that implicitly discriminate against poor or marginalized groups.
3. **Accountable Decentralization:** Giving local schools autonomy to adapt the curriculum, but with strict accountability to ensure equity and inclusion standards are met.

Responsiveness Principle

This principle, derived from Progressivism, emphasizes pedagogical flexibility and contextual relevance. Education must be responsive to changing student needs and the dynamics of the social environment. Teachers can no longer teach all students the same way; they must be able to implement adaptive instructional differentiation.



Responsiveness includes:

1. Flexible Pedagogy: Using a variety of teaching methods (visual, auditory, kinesthetic) and diverse learning resources to accommodate different learning styles.
2. Formative Assessment: The use of assessment is not only to measure outcomes, but to diagnose and adjust the learning process on an ongoing basis, ensuring that no student is left behind.
3. Local Relevance: Making local issues, cultural wisdom, and local environmental challenges an integral part of learning content.

Principles of Critical Empowerment

This principle, which lies at the heart of Social Reconstructionism and Critical Philosophy (as articulated by Paulo Freire), is the ultimate goal of education. Education should not only make students feel good about themselves (Humanism) or empower them to solve problems (Progressivism), but should also empower them to act as agents of change in an unjust society.

While Critical empowerment involves:

1. Critical Literacy: Teaching students to read and interpret the world around them, not just texts, by understanding existing power structures and ideologies.
2. Participatory Action: Encouraging students to participate in decision-making in their schools and communities.
3. Transformative Dialogue: Creating safe spaces in schools to discuss sensitive issues related to injustice and discrimination, promoting empathy and solidarity.

Paradigm Comparison: From Uniform to Transformative

The most striking finding of this study is the stark contrast between the de facto dominant educational paradigm in Indonesia and the proposed paradigm. The

traditional paradigm tends to be essentialist (focused on the transmission of core knowledge) and technocratic (focused on efficiency and measurable outcomes). Both tendencies inherently conflict with demands for inclusion and equity because they idealize uniformity as the standard of success.

The traditional paradigm holds that by treating all students equally (e.g., the same curriculum, the same exams), equity is achieved (equity = equality). However, transformative philosophy suggests that treating all students with different starting points equally will only perpetuate unequal outcomes.

The proposed Philosophical Transformative Paradigm makes distributive justice and the recognition of dignity the primary criteria for success. This paradigm demands a shift in the role of teachers from mere transmitters of material to transformative intellectuals (Giroux), capable of identifying and responding to injustices within and beyond the classroom.

Table 2: Comparison of Philosophical Paradigms of Education in Indonesia

Dimensions	Traditional Paradigm (Essentialist/Technocratic)	Transformative Paradigm (Philosophical Synthesis)
The main purpose	Achieve minimum standards and produce competent workforce.	Realizing Social Justice and developing Citizen Autonomy.
The Concept of Justice	Equality (Equal treatment for all).	Distributive Justice (Differential treatment according to need/demand for equality of outcomes).
The Role of Teachers	Curriculum Implementer and Standard Assessor.	Reflective Agent, Social Activist, and Differentiated Learning Facilitator.
Assessment	National, Uniform, and Cognitive-Oriented Standards.	Authentic, Formative, Holistic, and Responsive to Individual Progress.
Curriculum	Rigid, Centralistic, and Discipline-Oriented.	Flexible, Contextual, Critical, and Oriented towards Social Problem Solving.

The conclusion of this study is clear: implementing an integrated philosophical approach to education is not merely an option, but an ethical and structural prerequisite for addressing the challenges of the Indonesian education system. Only by internalizing the principles of Recognition, Restructuring, Responsiveness, and Critical Empowerment rooted in Humanism and Social Reconstructionism can the education system be truly inclusive, equitable, and transformative. Failure to adopt this philosophical framework will result in policy reforms remaining superficial and failing to reach the most marginalized groups.

CONCLUSION

Based on the discussion and findings outlined in this study, it can be concluded that a philosophical approach to education plays a crucial role in establishing an

inclusive and equitable education system in Indonesia. Current educational reforms have tended to be technocratic and pragmatic, failing to address the deeper philosophical roots that underpin systemic transformation. Yet, the challenges facing the national education system are not merely technical but also reflect structural inequalities that require fundamental and sustainable solutions. In this context, the philosophy of education serves as an analytical tool capable of uncovering hidden assumptions in educational policies and practices and offering a consistent framework of values.

This research emphasizes that the combination of three major philosophical streams—Social Reconstructionism, Existential Humanism, and Progressivism—can provide a powerful conceptual synthesis for realizing inclusive and equitable education. Social Reconstructionism provides an ethical framework for challenging structural injustices in the education system; Existential Humanism ensures that individual dignity and potential are recognized and valued; while Progressivism provides a relevant and contextual methodological approach to educational practice. The three complement each other in forming a system that not only transfers knowledge but also builds critical awareness, empathy, and social empowerment.

The implementation of this philosophical framework is broken down into four main operational principles: recognition, restructuring, responsiveness, and critical empowerment. These four principles serve not only as normative guidelines but also as practical guides in designing curricula, teaching methods, evaluation systems, and resource allocation policies. The recognition principle demands active respect for diversity; the restructuring principle encourages systemic change and equitable allocation; the responsiveness principle ensures education is contextual and adaptive to students' needs; while the critical empowerment principle underscores the importance of social literacy and active participation in building a just society.

Overall, this study concludes that without a solid philosophical foundation internalized in every aspect of educational policy and practice, any form of reform will be merely superficial patchwork. Inclusive and equitable education can only be realized if the education system boldly adopts a transformative paradigm rooted in humanitarian values, social justice, and respect for individual dignity. By making educational philosophy the foundation and direction, Indonesia can build an education system that is not only academically intelligent, but also ethical, empathetic, and socially just.

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