

# THE INFLUENCE OF KI HAJAR DEWANTARA'S UMANISTIC EDUCATION CONCEPT AND SELF-EFFICACY ON STUDENTS' SELF-CONCEPT IN SMP GARDEN COLLEGE CITY OF BOGOR STUDENTS

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## ABSTRACT

This study aims to determine: (1) The effect of the concept of humanistic education ki hajar dewantara on self-concept in students of the Bogor Middle School Student College Park Student. (2) The effect of self-efficacy on self-concept on students of the Bogo City Student Park Middle School College. (3) The influence of the concept of Ki Hajar Dewantara's humanistic education and self-efficacy on self-concept in students of the Bogor Middle School Student College Park Student. This research method uses multiple linear regression method which is part of quantitative descriptive. The population in this study were students of the Bogor Middle School Student College Park Student with 344 students consisting of 200 male students and 144 female students. As for the sample of the population in this study amounted to 186 people. Samples were selected by proportional random sampling technique, while 30 people were selected for the instrument trial. The research instrument used to measure the self-concept variable (Y) and self-efficacy (X2) is a questionnaire on the attitude scale. While the concept of humanistic education, Ki Hadjar Dewantara, the instrument used was a behavioral scale questionnaire. Each instrument made 40 items, and then tested it to respondents as many as 30 people to determine the validity and reliability of the instrument. Prerequisite test data analysis is done by testing the normality and linearity, after the data is met the conditions, then the hypothesis test is performed. The results showed: (1) There was a positive and significant effect between Ki Hadjar Dewantara's (X1) Humanistic Education Concept and Self-Concept (Y). As shown by the results of the t test of the variable Humanistic Education Concept Ki Hadjar Dewantara has sig. Equal to 0.003. This means that the probability is smaller than the probability value of 0.05 or (0.003 < 0.05). Results Simple correlation analysis shows a positive relationship, although based on the correlation coefficient, the P Correlations value of 0.147 indicates a very low relationship. Regression coefficient of 0.148 which means that if the Humanistic Education Concept factor increases by 1 units then the self-concept will increase by 0.14 or 14%. The null hypothesis is rejected and the research hypothesis is accepted. (2) There is a positive and significant effect between Self-Efficacy (X2) and Self-Concept (Y). From the t test results it is known that the Self-Efficacy variable has sig. of 0,000. This means that the probability is smaller than the probability value of 0.05 or (0.00 < 0.05). Then it can be concluded that there is a positive and significant relationship between Self-Efficacy and Self-Concept. Correlation Test Results obtained P Correlations value of 0.655 based on the table above, then showed a strong relationship between the Self-Efficacy variable and the Self-concept variable. 0.819 or 81%. The null hypothesis is rejected and the research hypothesis is accepted (3) There is a positive and significant effect between Ki Hadjar Dewantara's Humanistic Education Concept (X1) and Self-Efficacy (X2) with Self-Concept (Y). From the F test results obtained an F value of 76,629 with a probability value of sig. equal to 0,000, this means the probability value sig. smaller than the Probability value of 0.05 or (0,000 < 0.05). Then it can be concluded that there is a positive and significant relationship simultaneously between Ki Hadjar Dewantara's Humanistic Education Concept and Self-Efficacy with Self-Concept. The null hypothesis is rejected and the research hypothesis is accepted.

**Keywords:** Self Concept, Ki Hadjar Dewantara Humanistic Education, Concept, Self-Efficacy.

## INTRODUCTION

Self-concept is an important factor in life. Every individual behaves in accordance with their self-concept. Various problems that occur and become a scourge on society are caused by negative self-concept. School is an important place in forming self-concept in students.

UNICEF data in 2016 shows that violence against teenagers in Indonesia is estimated to reach 50 percent. Meanwhile, according to 2017 data from the Indonesian Ministry of Health, there were 3.8 percent of pupils and students who stated that they had abused narcotics and dangerous drugs. KPAI data in 2018 shows that the number of brawl cases was only 12.9 percent, but in 2019 the number of brawls increased to 14 percent.

According to Rahmat. J., self-concept is a view and feeling about oneself. This perception of self can be psychological, social and physical. This concept is not only a descriptive image, but also an assessment of the self. So self-concept includes what one thinks and what one feels about oneself.

According to Hurlock, the development of self-concept is influenced by two factors, namely, factors from within the individual himself (internal) and factors from outside the individual (external). There are two internal factors that greatly influence the development of self-concept, namely:

1. The individual's physical appearance, which results in changes in the individual's and other people's views and assessments of him or her. Individuals are encouraged to formulate new concepts about their physical appearance.
2. Psychological development which is characterized by cognitive development and language development which causes individuals to become increasingly aware of their 'I' and enrich their self-expression.

Individuals are aware of their abilities and weaknesses, talents, beliefs, attitudes and values and personality traits. Individuals can form abstract concepts about themselves and can express them using abstract language. And the external factor that has the most influence on the development of a person's self-concept is the social environment, where a series of social interactions take place. Social interaction is an element that greatly influences the development of a person's self-concept

From the description above, students' beliefs and students' awareness of their abilities and weaknesses are internal factors that are very influential in their lives and the formation of their self-concept. Students' confidence in their ability to learn the lessons will influence their active learning which will influence student participation in learning which ultimately results in increased student achievement and productivity. A student's belief in his ability to exercise some form of control over his own functioning and events in the environment is called "Self-Efficacy".

According to Bandura "Self-effectiveness or self-efficacy is defined as an individual's assessment of his or her ability to organize and carry out a series of actions necessary to achieve various forms of performance that have been determined. Self-efficacy is self-assessment, to be able to carry out actions that are good or bad, right or wrong, and can or cannot do things as required. Bandura also stated that "Self-efficacy is a person's belief in his ability to exercise some form of control over the person's own functioning and events in the environment."

The external factor that has the most influence on the development of a person's self-concept is the social environment, where a series of social interactions take place. Schools are places where social interaction occurs between students and the school community. The lack of emotional attachment between school members, including students, teachers and parties who play a role in the learning process, affects a person's self-concept and personality development. Good quality education allows for positive interactions between students and the school community, so that the existence of students in developing their various talents and potential is more optimal, and children have a positive self-concept so that they develop more into independent and self-confident human beings, so that problems occur. on students themselves can be minimized.

Talking about humanist education, Ki Hajar Dewantara is a pioneer of humanist education in Indonesia, by promoting national education with the concept of massively strengthening the instillation of the noble values of the nation itself in the lives of students. As stated by Ki Hajar Dewantara, quoted by Mohammad Yamin in a description of the humanization process, "Give freedom to our students: not free freedom, but one that is limited by the real demands of nature and leads to culture, namely the nobility and refinement of human life."

Humanistic education is education that is able to introduce a high appreciation of humans as creatures of Allah who are noble and free and within the limits of their essential existence, and also khalifatullah. Thus, humanistic education aims to form human beings who have awareness, freedom and responsibility as individual human beings, but are still responsible for their social environment.

Taman Siswa is the name of the school founded by Ki Hadjar Dewantara on July 3 1922 in Yogyakarta. Park means a place to play or study, and Siswa means student. When it was first established, the Taman Siswa school was given the name "National Onderwijs Institut Taman Siswa", which was the realization of an idea he had together with friends at the Slosokliwon community. The Taman Siswa School is now based in the Ibu Pawaiyan (Majelis Luhur) hall on Jalan Taman Siswa, Yogyakarta, and has 129 branch schools in various cities throughout Indonesia. One branch of the Student Garden School is in Bogor City.

The basic principles in Taman Siswa schools/education which serve as guidelines for a teacher are known as Patrap Triloka. This concept was developed by Suwardi after he studied the progressive education system introduced by Maria Montessori (Italy) and Rabindranath Tagore (India/Bengal). Patrap Triloka has elements (in Javanese)

- *Ing ngarsa sung tulada* which means the one in front giving an example.
- *Ing madya mangun karsa* which means in the midst of building will/initiative,
- *Tut wuri handayani* which means from behind to support.

By paying attention to the background above, the author is encouraged to study further the influence of Ki Hajar Dewantara's Humanistic Education Concept in the scope of learning at school and self-efficacy on students' self-concept. The reason the author chose the Taman Siswa Middle School as a place for research is because the Taman Siswa College is the forerunner to the development of humanistic education that is currently developing in Indonesia.

The formulation of the problem in this research is formulated as follows:

1. Is there an influence of the humanistic education concept of Ki Hajar Dewantara on the self-concept of junior high school students at Taman Siswa College, Bogor City Branch?

2. Is there an influence of self-efficacy on self-concept in junior high school students at Taman Siswa College, Bogor City Branch?
3. Is there an influence of Ki Hajar Dewantara's concept of humanistic education and self-efficacy on the self-concept of junior high school students at Taman Siswa College, Bogor City Branch?

## DESCRIPTION OF THEORY

### A. Self-Concept

Self-concept is an image that a person has about himself, which is formed through experiences obtained from interactions with the environment. This concept is not an innate factor, but rather develops from continuous experience. The basis of an individual's self-concept is instilled at an early stage in a child's life and becomes the basis that influences his behavior later in life.

Rahmat J. defines self-concept as views and feelings about oneself. This perception of self can be psychological, social and physical. This concept is not only a descriptive image, but also an assessment of the self. So self-concept includes what one thinks and what one feels about oneself.

Furthermore, Hurlock defines self-concept as a person's concept of who and what he is. This concept is a mirror image, determined to a large extent by the role and relationships of others, what one's reaction to it is likely to be. The ideal self-concept is a description of the appearance and personality one desires. Meanwhile, Kartini Kartono defines self-concept as the whole that a person feels and believes is true about himself as an individual, his ego and the things involved in it.

Hurlock (1980) in his book also said that self-concept has three components, namely:

- a. The Perceptual Component or physical concept, namely the image a person has of their physical appearance and the impression they make on other people. These components include body attractiveness and gender harmony,
- b. The Conceptual component or psychological self-concept, namely a person's concept of special characteristics that are different from other people which include self-confidence, independence, courage, failure and weakness.
- c. The Attitude Component or attitude component, namely the feelings a person has towards themselves now and in the future, a sense of pride or shame. This component includes the beliefs, values, aspirations and commitments that shape him.

Based on the explanation above, the synthesis of self-concept is our view of who we are, what and how we are, with indicators: (1) physical self-concept includes the image a person has of his physical appearance and the impression he makes on other people. (2) psychological self-concept, including a person's concept of special characteristics that are different from other people, which include self-confidence, independence, courage, failure and weakness. (3) attitude, including the feelings a person has towards themselves now and in the future, feelings of pride or shame.

### B. Ki Hadjar Dewantara's Humanistic Education

Judging from etymology, the root of the word humanis comes from the Latin word humus which means soil or earth, then the word homo appears which means human or earth creature and humanus means earthy and human nature and is in accordance with human nature. All of these words are the opposite of the words deus, divas, divinus which mean animals, plants and everything in the world.

In the popular scientific dictionary, humanist comes from the word human which means about humans or human ways. Humane means humane. Humanities means knowledge that includes philosophy, moral studies, art, history and language. Humanistics is a trend in psychology that emerged in the 1950s as a reaction to behaviorism and psychoanalysis. So humanistic is a feeling of humanity or something related to humanity. In its development, a school of humanistic psychology emerged which said that perfect humans are those who are able to realize human values within themselves, so that when they are unable to do so, inequality will arise within them.

According to Ki Hadjar Dewantara, education is a guide in the life of children's growth, meaning that education guides all the natural strengths that exist in children, so that they as humans and as members of society can achieve the highest safety and happiness.

Ki Hadjar Dewantara's dream of education is to shape students into human beings who are free physically and mentally. The noble mind and physical health to become a useful member of society responsible for the welfare of the nation, homeland and humans in general. In order to achieve this goal, Ki Hadjar Dewantara offers several educational concepts and theories, namely: "Panca Darma", namely the basics of education which include: "The basis of independence, nature, culture, nationality and the basis of humanity".

The basic principles in Taman Siswa schools/education which serve as guidelines for a teacher are known as Patrap Triloka. This concept was developed by Suwardi after he studied the progressive education system introduced by Maria Montessori (Italy) and Rabindranath Tagore (India/Bengal). Patrap Triloka has elements (in Javanese) :

- a. *Ing ngarsa sung tulada* which means the one in front giving an example.
- b. *Ing madya mangun karsa* which means in the midst of building will/initiative,
- c. *Tut wuri handayani* which means from behind to support.

Patrap Triloka is used as a guide and guidance in the world of education in Indonesia. Teachers are not only educators and lecturers but also as value system transformers who are part of the leadership cadre process for the nation's struggle.

Based on the theoretical explanation above, the synthesis of Ki Hadjar Dewantara's Humanistic Education Concept is education which aims to direct the potential of every human being to produce independent human beings, who develop completely and in harmony in all aspects of their humanity and are able to appreciate and respect other humans. through Patrap Triloka with indicators: (1) setting an example, (2) building will/initiative (3) providing support.

### C. Self-Efficacy

Self-efficacy consists of the words "self" which is defined as an element of personality structure, and "Efficacy" which means self-assessment, whether you can carry out good or bad actions, right or wrong, can or cannot do something as required. Self-efficacy theory is based on Bandura's social-cognitive theory which postulates that a person's achievement or performance depends on the interaction between behavior, personal factors (for example: thoughts, beliefs) and a person's environmental conditions.

Self-efficacy is one aspect of self-knowledge that has the most influence in everyday human life. This is because self-efficacy influences individuals in determining the actions they will take to achieve a goal, including estimates of various events that will be faced.

According to Bandura, self-effectiveness or self-efficacy is defined as an individual's assessment of his or her ability to organize and carry out a series of actions necessary to achieve various forms of performance that have been determined. Self-efficacy is self-assessment, to be able to carry out actions that are good or bad, right or wrong, and can or cannot do things as required. Likewise, Bandura and Woods define self-efficacy as referring to the belief in an individual's ability to mobilize the motivation, cognitive abilities, and actions needed to meet the demands of a situation.

Meanwhile, Baron and Byrne define self-efficacy as a person's evaluation of their ability or competence to carry out a task, achieve goals, and overcome obstacles.

In this research, what is meant by self-efficacy is a person's ability to organize and carry out a series of actions needed to mobilize motivation, cognitive abilities and actions needed to meet the demands of a situation or task to achieve various forms of performance that have been determined.

Bandura stated that each individual's self-efficacy will differ from one individual to another based on three dimensions.

The following are the three dimensions, namely:

a. Level

This dimension relates to the degree of task difficulty when the individual feels capable of doing it. If individuals are faced with tasks arranged according to their level of difficulty, then the individual's self-efficacy may be limited to tasks that are easy, medium, or even include the most difficult tasks, according to the limits of their perceived ability to meet the demands of behavior. required at each level. This dimension has implications for selecting behavior that one feels capable of carrying out and avoiding behavior that is beyond the limits of one's perceived ability.

b. Strength

This dimension relates to the level of strength of an individual's beliefs or expectations regarding his abilities. Weak hopes are easily shaken by unsupportive experiences. On the other hand, steady hope encourages individuals to persist in their efforts. Although there may be experiences that are less supportive. This dimension is usually directly related to the level dimension, namely the higher the level of difficulty of the task, the weaker the confidence felt to complete it.

c. Generalization

This dimension relates to the broad field of behavior in which individuals feel confident about their abilities. Individuals can feel confident in their abilities. Is it limited to a particular activity and situation or to a varied set of activities and situations.

Based on the theoretical description above, the synthesis of Self-Efficacy is an individual's assessment of his or her ability to organize and carry out a series of actions required to achieve various forms of performance that have been determined by indicators: (1) the degree of difficulty in learning faced (2) the level of strength of belief or the individual's expectations regarding his abilities (3) with the broad field of behavior in which the individual feels confident in his abilities.

## RESEARCH METHODS

This research method uses multiple linear regression methods which are part of quantitative descriptive. The population in this study were junior high school students at Taman Siswa College, Bogor City Branch, with a total of 344 students consisting of 200 male students and

144 female students. The population sample in this study was 186 people. The sample was selected using a balanced random technique (proportional random sampling), while 30 people were taken to test the instrument.

The research instrument used to measure the variables of self-concept (Y) and self-efficacy (X2) is an attitude scale questionnaire. Meanwhile, Ki Hadjar Dewantara's concept of humanistic education, the instrument used is a behavior scale questionnaire. Each instrument was made with 40 items, and then tested on 30 respondents to determine the validity and reliability of the instrument items.

Prerequisite tests for data analysis were carried out using normality and linearity tests. After the data met the requirements, hypothesis testing was carried out.

## RESEARCH RESULT

Based on the results of hypothesis testing, it turns out that the three alternative hypotheses proposed are significantly acceptable. The description of each of the three hypotheses in question can be explained as follows:

First, testing the first hypothesis concludes that there is a positive and significant relationship between Ki Hadjar Dewantara's Humanistic Education Concept and self-concept. What is shown by the results of the t test is that the variable Ki Hadjar Dewantara's Concept of Humanistic Education has a sig. Amounting to 0.003. This means that the probability is smaller than the probability value of 0.05 or ( $0.003 < 0.05$ ). So it can be concluded that there is a positive and significant relationship between Ki Hadjar Dewantara's Concept of Humanistic Education and Self-Concept.

**Table 1: Correlation Test of Ki Hadjar Dewantara's Concept of Humanistic Education (X1), with Self-Concept (Y)**

|  |                     | Correlations |  |
|--|---------------------|--------------|--|
|  |                     | Konsep Diri  | Konsep Pendidikan Humanistik Ki Hadjar Dewantara |
| Konsep Diri                                      | Pearson Correlation | 1            | .147*  |
|  | Sig. (2-tailed)     |              | .045   |
|  | N                   | 186          | 186  |
| Konsep Pendidikan Humanistik Ki Hadjar Dewantara | Pearson Correlation | .147*        | 1  |
|  | Sig. (2-tailed)     | .045         |  |
|  | N                   | 186          | 186  |

\*. Correlation is significant at the 0.05 level (2-tailed).

The results of a simple correlation analysis of the Correlation Test of Ki Hadjar Dewantara's Humanistic Education Concept (X1), with Self Concept (Y) show a positive relationship, although based on the correlation coefficient, the P Correlations value is 0.147, indicating a very low relationship.

The Ki Hadjar Dewantara Humanistic Education Concept variable (X1) has a positive influence on the Self Concept variable with a regression coefficient of 0.148, which means that if the Humanistic Education Concept factor increases by 1 unit, self-concept will increase by 0.14 or 14%.

Second, testing the second hypothesis concludes that there is a positive and significant relationship between Self-Efficacy (X2) and Self-Concept (Y), as shown by the results of the t test which shows that the Self-Efficacy variable has a sig. of 0.00. This means that the probability is smaller than the probability value of 0.05 or ( $0.00 < 0.05$ ). So it can be concluded that there is a positive and significant relationship between Self-Efficacy and Self-Concept.

**Table 2: Correlation Test of Self-Efficacy (X2), with Self-Concept (Y)**

|              |                     | Correlations |             |
|--------------|---------------------|--------------|-------------|
|              |                     | Efikasi Diri | Konsep Diri |
| Efikasi Diri | Pearson Correlation | 1            | .655**      |
|              | Sig. (2-tailed)     |              | .000        |
|              | N                   | 186          | 186         |
| Konsep Diri  | Pearson Correlation | .655**       | 1           |
|              | Sig. (2-tailed)     | .000         |             |
|              | N                   | 186          | 186         |

\*\* . Correlation is significant at the 0.01 level (2-tailed).

The results of the Correlation Test between Self-Efficacy (X2) and Self-Concept (Y) obtained a P Correlations value of 0.655 based on the table above, indicating that there is a strong relationship between the Self-Efficacy variable and the Self-Concept variable.

The Self-Efficacy variable (X2) also has a positive influence on Self-Concept (Y) with a regression coefficient of 0.819, which means that if the Self-Efficacy factor increases by 1 unit, Self-Concept will increase by 0.819 or 81%.

Third, from the F test results, the F value is 76.629 with a probability value of sig. of 0.000, this means the probability value is sig. smaller than the Probability value of 0.05 or ( $0.000 < 0.05$ ). So it can be concluded that there is a positive and significant relationship simultaneously between Ki Hadjar Dewantara's Humanistic Education Concept and Self-Efficacy and Self-Concept. So the hypothesis is accepted and the conclusion of the test states that there is a positive and significant influence between Ki Hadjar Dewantara's Humanistic Education Concept and Self-Efficacy simultaneously with Self-Concept.

**Table 3: Correlation Test of Humanistic Education Concept (X1), Self-Efficacy (X2), with Self-Concept (Y)**

| Model Summary <sup>b</sup> |                   |          |                   |                            |
|----------------------------|-------------------|----------|-------------------|----------------------------|
| Model                      | R                 | R Square | Adjusted R Square | Std. Error of the Estimate |
| 1                          | .675 <sup>a</sup> | .456     | .450              | 7.215                      |

a. Predictors: (Constant), Konsep Pendidikan Humanistik, Efikasi Diri

b. Dependent Variable: Konsep Diri

Based on the results of multiple linear regression, it can be seen that the R value is 0.675. If you are guided by the interpretation of the Correlation Coefficient in table 3, it shows that there is a strong relationship between the variables Humanistic Educational Concept (X1), Self-Efficacy (X1) and Self-Concept (Y). Apart from that, the R Square value is 0.456. This means that the Humanistic Education Concept and Self-Efficacy variables together can explain 45.6% of the Self-Concept variable. The remaining 54.4% is explained by other factors or variables that are unknown and not included in this research.

Based on the description above, it can be seen that the independent variable that has the strongest relationship and the greatest contribution to the dependent variable is Self-Efficacy.

## CONCLUSION

Based on the results of data processing and analysis that have been carried out and described in the previous chapters, the following conclusions can be drawn:

Testing the first hypothesis statistically using the t test is that  $H_0$  is rejected and  $H_a$  is accepted, meaning that there is a positive and significant relationship between Ki Hadjar Dewantara's concept of humanistic education and the self-concept of junior high school students at Taman Siswa College, Bogor City Branch.

1. Statistically testing the second hypothesis with the t test,  $H_0$  is rejected and  $H_a$  is accepted, meaning that there is a positive and significant relationship between Self-Efficacy and Self-Concept in junior high school students at Taman Siswa College, Bogor City Branch.
2. Testing the third hypothesis statistically with the F Test is that  $H_0$  is rejected and  $H_a$  is accepted, meaning that there is a positive and significant relationship between Ki Hadjar Dewantara's Humanistic Education Concept and Self-Efficacy and Self-Concept in junior high school students at Taman Siswa College, Bogor City Branch.
3. The Humanistic Education Concept and Self-Efficacy variables together can explain 45.6% of the Self-Concept variable. The remaining 54.4% is explained by other factors or variables that are unknown and not included in this research.

## SUGGESTION

Based on the results of the research, the conclusions stated above will be put forward several suggestions which are expected to be taken into consideration in relation to efforts to improve students' self-concept, including:

1. Increase student self-efficacy through various positive activities that support learning so that students have more experience to improve learning performance which indirectly impacts students' self-confidence and self-concept.
2. Increasing the application of Ki Hadjar Dewantara's humanistic education concept through the among system, where tutoring provides the widest possible opportunities for student independence. Students are encouraged to develop true self-discipline, through their own experience, understanding and efforts
3. This research can still be developed with other research by changing or adding independent variables, so that other factors can be identified that also significantly influence self-concept.

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