



## EXPLORING THE HUMANISM PHILOSOPHY THROUGH MOBILE LEARNING IN INDONESIA

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### ABSTRACT

*This study aimed to explore the functions of humanism philosophy in mobile learning (m-learning) in Indonesia. Using a qualitative approach through library research, this study analyzed the literature related to humanistic philosophy, educational technology, national regulations, and empirical studies on m-learning. The findings included (1) the shift in the teacher's role toward a digital facilitator, (2) students' self-actualization and learning autonomy in m-learning, (3) the integration of human values in the digital era and the challenges of social interaction, and (4) the alignment between educational regulations and philosophical foundations. Mobile learning has proven to support flexibility and independent learning; however, its predominantly technocentric use potentially weakens human values such as empathy, dialogue, and emotional closeness. Although national educational regulations through Merdeka Belajar policy are aligned with the humanistic approach, the implementation of m-learning requires more concrete pedagogical guidelines to ensure that technology truly humanizes learners. This study concluded that the integration of humanistic philosophy is essential in transforming m-learning from merely a medium for information delivery into a platform for self-development, character building, and the preservation of students' dignity.*

**Keywords:** Mobile learning, humanism philosophy, Merdeka Belajar

## 1. INTRODUCTION

The Indonesian education system guarantees equal distribution of education and the improvement of its quality to face the challenges of development and progress in science and technology (UU Republik Indonesia No 20 Tahun 2003 Sistem Pendidikan Nasional, n.d.) Sourced from Law No. 20 of 2003, this also underlines the importance

of implementing education that keeps pace with technological and informational developments. The government provides equal opportunities for digital learning. This is evidenced by President Prabowo's statement on November 17, 2025, during the launch of the Digital Learning Program for a Smart Indonesia at SMP Negeri 4 Bekasi. He even added that the government will provide equal educational access by prioritizing disadvantaged, frontier, and outermost (3T) regions. This proves that every child has the right to receive a high-quality education that follows modern trends. This aligns with the philosophical principles of humanism, which view humans as unique individuals with unlimited learning potential, upholding autonomy, freedom, and active student participation in learning. Students receive equal education, especially in 3T regions, which is corroborated by (Cristiani; Adelweisia, 2021), stating that digital learning improves school quality, educational standards, and the preparation of modern technological facilities throughout Indonesia. The primary goal of humanistic education is to "humanize humans" (Habsy et al., 2023), where the learning process is considered successful if students understand themselves and their environment, and are able to achieve optimal self-actualization. This concept is also reflected in Ki Hajar Dewantara's thoughts on humanistic education (Noviani et al., n.d.) which guides all inherent natures of students to achieve happiness and well-being in life. They have the right to receive an education, develop their potential, and find happiness in learning.

After the Covid-19 pandemic, Indonesian education underwent a significant transformation, primarily driven by the rapid development of digital technology (Hakim & Yulia, 2024) and the demands of managing technology (Novi Marliani & Idha isnaningrum, 2024). The massive phenomenon of distance learning (Pembelajaran Jarak Jauh) (Ariska, 2024) (Pasondi, 2024) underscores the crucial role of technology, including mobile devices (mobile learning/m-learning), with various studies examining the implementation of digital learning in this era. Not only in Indonesia but also globally, the use of m-learning enables collaboration (Alismaiel et al., 2022), interaction in learning, and meets students' needs through m-LMS (Alfalah, 2023)

Government regulations in Indonesia, through the Ministry of Education, Culture, Research, and Technology (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi), have responded to these changes with policies such as the "Merdeka Belajar" programs. (Taufik et al., 2024) . This policy implicitly adopts a humanistic approach (Wibowo & Salfadilah, 2025), promoting student autonomy, teacher

creativity, and the utilization of technology (Apriliyana et al., 2024) to complement the educational process. The use of online learning platforms and interactive multimedia is recognized as helping students learn independently (Tang et al., 2022) and develop critical thinking skills (Gever et al., 2021).

However, amidst the euphoria of technology adoption, a reality emerges that the focus of implementation is often dominated by technocentric aspects—an orientation toward speed of access, efficiency of information transfer, and the quantity of digital content. Excessive use of technology without proper guidance can pose risks such as a lack of concentration (Yang et al., 2021), declining morality, and a lack of social interaction that is essential for developing human values such as empathy and cooperation. This indicates that technology raises issues such as dehumanization, inequality, and the loss of human values like empathy, dialogue, and emotional closeness (Nipan et al., 2024).

There is a significant and visible disconnection between the humanistic philosophical foundation of national education (as reflected of Pancasila and Merdeka Belajar policy) and the implementation of mobile-based learning, which tends to be pragmatic and mechanistic. The implementation of m-learning often overlooks central humanistic principles, such as the teacher's role as an empathetic facilitator, the importance of student autonomy in directing their own learning, and evaluation that focuses on personal development rather than mere cognitive scores. This has the potential to erode the essence of "humanizing humanity" within Indonesia's digital education process.

Therefore, a deep exploration regarding the role of humanism philosophy in the context of mobile-based learning in Indonesia is required. This research becomes relevant to ensure that the implementation of mobile technology does not only focus on cognitive knowledge transfer, but also succeeds in 'humanizing humanity', developing the unique potential of everyone, and creating meaningful learning in accordance with the philosophical foundations and national education regulations (Yusuf et al., 2024). This study will analyze how the principles of humanism can be effectively integrated into the design and implementation of m-learning to achieve the national education goals.

### ***HUMANISM PHILOSOPHY***

Humanism is a movement aimed at reviving the sense of humanity and aspiring toward better social interaction, or a philosophy that considers humans as the most central object of study. The emergence of humanism philosophy cannot be separated from humanistic education, which focuses on affective outcomes, learning about exploring learning consciousness, and learning to enhance human creativity and potential. In humanistic learning theory, learning is a process that begins and is directed for the sake of humanizing human beings. Humanizing human beings means achieving optimal self-actualization, self-understanding, and self-realization of the learner (Solichin, 2019). A renowned education expert from the mid-20th century, Abraham Maslow, is credited with contributing to the development of humanistic education. He held a positive view of humans, believing that individuals possess the potential to progress and grow. Humans will achieve maturity through a supportive environment and active self-effort to realize their potential. He also studied healthy and creative individuals to identify the characteristics of people who are creative and successfully self-actualized. Humanistic philosophy is an educational approach that places humans at the very centre of the learning process. According to (Sabila, 2026) humanistic theory in education is more holistic and emphasizes individual growth as well as the development of interpersonal skills. This highlights that every individual possesses the potential, creativity, and ability to develop optimally through meaningful learning processes. Within humanistic philosophy, learners are viewed as unique individuals who have the freedom to determine their own learning direction. Therefore, learning does not solely focus on cognitive achievements, but also attends to the emotional, moral, social, and character development of the learners. Teachers in this approach act as facilitators who guide, motivate, and create a learning environment that supports student self-actualization. Furthermore, humanistic philosophy upholds human values such as empathy, appreciation for diversity, cooperation, and respect for human dignity. Thus, the primary goal of humanistic education is to 'humanize human beings' so that learners can develop into independent, creative, responsible, and meaningful individuals within society.

### ***MOBILE LEARNING***

The concept of Merdeka Belajar (Independent Learning) is a proposal to reconstruct the national education system. The hope of this policy is to restore the essence of education to humanize human beings or to provide a liberating education. Mobile learning offers exciting new opportunities for learning, and it is a part of electronic learning that provides broader opportunities due to its mobile nature and good technological capabilities for learning. This learning can take place anywhere, thereby benefiting students through the presence of mobile technology. Flexible access to technology helps students construct knowledge throughout their daily activities. This technology reaches people living in remote locations where there are no schools, educators, or libraries. It delivers instruction and information to these remote areas without requiring individuals to leave their geographical regions.

### ***INDONESIA EDUCATION REGULATIONS (MERDEKA BELAJAR)***

Kurikulum Merdeka (Standar et al., 2024) as an idea aimed at realizing meaningful and effective learning to foster the thoughts (*cipta*), feelings (*rasa*), and intentions (*karsa*) of learners as lifelong learners with Pancasila character, is regulated under Government Regulation No. 57 of 2021 concerning National Education Standards and Government Regulation No. 4 of 2022 concerning Amendments to Government Regulation No. 57 of 2021 concerning National Education Standards. Kurikulum Merdeka is grounded in the ideals of independence and the philosophy of Pancasila, which aim to intellectualize the nation's life and fulfill the lives of Indonesian individuals and society. The educational philosophy perspective in the development of Kurikulum Merdeka, based on the framework of Ki Hajar Dewantara (1928), is an effort to develop independent humans—individuals who, physically and mentally, do not depend on others but rely on their own strengths. Therefore, learning needs to be directed to liberate, build independence, and establish the sovereignty of learners, while still recognizing the authority of teachers. Looking from the juridical foundation regarding government policy regulated in Presidential Regulation No. 18 of 2020 concerning the National Medium-Term Development Plan 2020-2024, which includes increasing the utilization of ICT in learning, especially in synergizing distance learning models and online learning systems, the alignment with using mobile-based learning in Indonesia remains governed by existing regulations. Furthermore, the equitable utilization and availability of teaching and learning quality are also stipulated in the

Regulation of the Minister of Education, Culture, Research, and Technology No. 13 of 2022 concerning Amendments to the Regulation of the Minister of Education and Culture No. 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture 2020-2024.

## **2. RESEARCH METHODE**

This study employed a qualitative approach with a library research design (Creswell, 2009) also frequently referred to as a literature study. This method was selected because the primary objective of the study was to thoroughly examine, compare, and synthesize various relevant research findings and theoretical concepts from literary data such as books, scientific journals, documents, and other relevant literature concerning the role of humanism philosophy through mobile learning in Indonesia. The nature of this research was descriptive-analytical, wherein non-numerical data in the form of texts and notes are described and interpreted to understand the phenomenon under investigation. It utilized two data sources: primary and secondary data. The primary data sources consist of relevant Indonesian educational laws and regulations, such as the National Education System Law and the latest policies from the Ministry of Education, Culture, Research, and Technology regarding digital learning and Merdeka Belajar. The secondary data sources included textbooks and monographs on humanism, educational philosophy, and educational technology, as well as national and international scientific journal articles (2019-2026) that discussed m-learning, humanistic education, and the Indonesian educational context. The data analysis technique utilized content analysis, which involves an in-depth discussion of information through: Data Reduction, by selecting, focusing, and simplifying raw data from the collected literature, while discarding data irrelevant to the role of humanism in m-learning; Data Display, by presenting the reduced data in the form of structured narratives, tables, or charts to facilitate understanding of the relationships between concepts (for instance, the correlation between the principle of student autonomy and m-learning application features); and lastly, Conclusion Drawing, by deriving conclusions based on the synthesis of findings from the various analysed literatures and re-validating them against the theoretical framework employed.

## **3. RESULT AND DISCUSSION**

This research involved searching for journals and reading books to gain a deeper understanding of the literature regarding the power of humanistic philosophy. Several points have been discussed based on the findings of this literature review, including:

**1) *The Shift of the Teacher's Role Toward a Digital Facilitator***

The results of the literature study explain that humanism demands the teacher's role to be a facilitator (Mubarok & Sayyi, 2025), rather than merely a transmitter of knowledge. The role as a facilitator requires a teacher to be able to facilitate student learning by directing, guiding, providing learning motivation or encouragement, and supplying the media and learning sources needed by students. It also involves managing instruction through sound planning, organizing, supervising, and evaluating learning. There are underlying principles for the teacher's role as a facilitator, (Solichin, 2019) which include presenting learning materials and explaining various problems tailored to students' needs, providing contextual explanations where teachers attempt to connect the material to students' daily lives, and offering recognition and appreciation for students' opinions and perspectives during instruction through both verbal expressions and non-verbal cues. Within the context of m-learning in Indonesia, a shift in this role has been observed.

Mobile learning platforms can facilitate a more fluid, two-way communication (Weng et al., 2024) allowing teachers to provide personalized guidance through chat features or discussion forums. Teachers are no longer the central source of information, but rather designers of learning experiences who guide students in accessing and validating information. To optimize this role, teachers must provide motivation and respect student autonomy, conduct inquiries rooted in data and various primary sources, value student perspectives, engage in dialogic communication, offer opportunities for students to search for and discover new concepts, ideas, or thoughts, as well as guide, direct, and mentor or empower students throughout the learning activities.

**2) *Self-Actualization and Student Learning Autonomy in M-Learning***

According to (Rozak & Zuhri, 2025) the principles of humanism philosophy emphasize student autonomy and self-actualization. When mobile-based learning is implemented, its inherent characteristics of time and place flexibility directly support these principles. Mobile-based learning eliminates physical

barriers (Faujjanor et al., 2024) such as being confined to a classroom, which often restricts student freedom. Through m-learning, students gain full control over when and where they learn, directly fostering independence aligned with student autonomy and enabling them to pursue a more personalized and meaningful education relevant to their life goals, which corresponds to the humanistic principle of self-actualization. This phenomenon demonstrates that Indonesian students utilize mobile devices to learn anytime and anywhere, aligning with the Merdeka Belajar policy that promotes independence. Previous research has found (Hamdani et al., 2022) that the use of interactive multimedia helps students learn independently and develop critical thinking skills.

In reality, this autonomy is often limited by rigid application designs or dense curriculum demands. Humanistic autonomy is not merely the freedom to access materials, but the freedom to choose the methods and objectives of learning. According to (Zalabany, 2024) most m-learning applications remain push-information based (pushing information one way) rather than pull-information based (allowing students to pull information according to their interests and needs). Consequently, students' potential for self-actualization in exploring their interests through m-learning becomes hindered.

### ***3) The Integration of Human Values in the Digital Era: Challenges of Social Interaction***

One of the critical findings from the literature review is the challenge of integrating essential human values (such as empathy, collaboration, and ethics) into digital interactions (Anggara et al., 2025). Humanistic philosophy highly values direct social interaction as a medium for character building. Although mobile technology provides online collaboration features, reality shows that these interactions often feel artificial, lack non-verbal cues, and risk causing cyberbullying or social isolation. There is a clear gap between the need for humanistic social interaction and the nature of the mobile medium, which tends to be individualistic and fragmented. This creates a social challenge where society appears more digitally connected, but reality for individuals may

feel lonelier and more isolated. A more humanism-conscious instructional design is required to bridge this gap, for instance, by incorporating real-world problem-based collaborative projects that demand deep communication, rather than merely ordinary group assignments.

#### **4) *Regulatory and Philosophical Alignment***

The regulatory standpoint stated Merdeka Belajar policy provides a strong legal umbrella for the implementation of humanism in digital education. This regulation emphasizes the autonomy of educational units and instructional innovation. This indicates that the regulation is already inclusive of humanistic approaches; however, its implementation at the technical level of m-learning still requires more concrete guidelines. Humanism philosophy functions as an ethical compass in navigating technology implementation, preventing it from falling into mere technological determinism. Humanism reminds us that the primary goal of technology must be to serve and enhance human dignity, ensuring that humans retain control over their creations and utilize their power to build a future centred on human well-being.

#### **4. CONCLUSION**

This study demonstrated about humanism philosophy plays a vital role in guiding mobile-based learning in Indonesia to remain focused on holistic human development. Although m-learning offers flexibility, broad access, and supports the Merdeka Belajar policy, its implementation still faces challenges such as the dominance of a technocentric approach and a lack of integration of essential human values. Overall, the integration of humanism philosophy into m-learning is highly necessary to ensure that technology serves as a means of empowerment, rather than merely an information distribution tool. Consequently, digital education in Indonesia will be better equipped to foster independent, empathetic, and critical individuals who are ready to self-actualize their potential in real life.

The policy implications of this study indicate that the Indonesian government needs to strengthen the direction of digital education regulations to align more closely with humanistic values. Policies for the equitable distribution of technological resources such as the provision of stable internet, learning devices, and ICT infrastructure support must

become a priority, particularly for 3T (frontier, outermost, and remote) regions, so that the humanistic principle of equal learning opportunities can be fully realized. Furthermore, teachers must be equipped with new competencies as digital facilitators who are capable of guiding, motivating, and mentoring students within an increasingly complex digital ecosystem.

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