



Ki Hajar Dewantara's Among System and Mobile Seamless Learning in Islamic Religious Education: A Conceptual Study

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ABSTRACT

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The development of digital technology has led to the emergence of the mobile seamless learning (MSL) paradigm, which allows the learning process to take place flexibly and sustainably across space and time. However, the implementation of digital learning in Islamic Religious Education (PAI) still tends to be technically oriented and does not fully support the formation of character and religious experiences of students. This study aims to reconstruct the Among Ki Hajar Dewantara System from the perspective of mobile seamless learning as the foundation of humanist digital pedagogy in PAI learning. The study uses a qualitative approach with a library research type. Data were obtained through documentation and literature searches from books, national and international journals, and previous studies relevant to the Among System, mobile seamless learning, and Islamic education. Data analysis was carried out using content analysis through the stages of reduction, categorization, interpretation, and conceptual synthesis. The results of the study indicate that the integration of the principles of *ing ngarso sung tulodo, ing madya mangun karso, tut wuri handayani*, and the concept of Tri Pusat Pendidikan with the MSL paradigm is able to build PAI learning that is humanist, contextual, flexible, and oriented towards the internalization of Islamic values. This reconstruction positions digital technology as a means of sustainably shaping students' morals, spirituality, and learning freedom in the era of digital transformation.

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INTRODUCTION

The development of digital technology has brought about significant changes in the paradigm of modern education. This digital transformation has given rise to various learning models that enable students to gain flexible and sustainable learning experiences through the use of mobile technology. One emerging paradigm is mobile seamless learning (MSL). This MSL approach is a form of learning that takes place continuously without being limited by space and time, so that the learning process occurs not only in the classroom but also extends to the family and community environment as part of the student's learning experience (Ng & Nicholas, 2013; Seow et al., 2009; Lung-Hsiang et al., 2015). This paradigm aligns with the demands of 21st-century education, which emphasizes contextual, flexible, and learner-centered learning.

In the context of Islamic Religious Education (PAI), the development of digital technology presents both opportunities and challenges. The use of digital technology in PAI learning can expand access to learning resources, improve digital literacy, and support contextual learning. However, the implementation of technology in learning often places more emphasis on technical and administrative aspects than on strengthening pedagogical values and student character (Irfan, 2025). The use of digital technology in learning has the potential to reduce humanistic interactions if it is not balanced with an appropriate pedagogical approach (D. P. Dewi et al., 2025b). As a result, Islamic Religious Education (PAI) learning has not fully developed a contextual and sustainable religious experience for students in their daily lives.

Furthermore, various empirical phenomena indicate a moral crisis among students in the digital era, such as increased bullying and cyberbullying, decreased respect for teachers, and low social empathy among students. The ethical crisis among students on social media even demonstrates a decline in moral conduct and responsibility in digital interactions (Haqqi et al., 2025). The phenomenon of cyberbullying is also increasingly prevalent in educational environments and has an impact on the mental health and character of students (Sadaruddin et al., 2025).. This condition shows that the digital transformation in education has not been fully balanced by the strengthening of character education and Islamic values that are adaptive to current developments.

In fact, the essence of Islamic Religious Education is not only oriented towards mastering religious material, but also towards developing individuals who are faithful, pious, and have noble character. Islamic education emphasizes the importance of habituation, role modeling, and internalization of Islamic values in students' daily lives (Maharani et al., 2025). Therefore, Islamic Religious Education (PAI) learning requires a pedagogical approach that not only transfers knowledge but also guides students to internalize and practice Islamic values in a contextual and sustainable manner.

From this perspective, Ki Hajar Dewantara's thoughts are strongly relevant to the goals of Islamic Religious Education. Ki Hajar Dewantara viewed education as a process of "guiding" all of a child's natural strengths so that they can achieve the highest level of safety and happiness (Putri & Siswanto, 2024). The Among system developed by Ki Hajar Dewantara positions students as subjects of education, guided by example, motivation, and mentoring. The principles of "ing ngarso sung tulodo," "ing madya mangun karso," and "tut wuri handayani" (Dewantara, 1977) demonstrate that teachers serve not only as transmitters of material but also as moral role models and guides to students' development. This concept aligns with the principles of Islamic education, which position educators as role models for students. Thus, education takes place not only through the delivery of material but also through habituation, mentoring, and role modeling in everyday life.

Furthermore, the concept of the Three Centers of Education, encompassing family, school, and community, demonstrates that the educational process takes place continuously across the various life environments (family, school, and community) of students (Muzakkir, 2017). This thinking aligns with the mobile seamless learning paradigm, which integrates formal and informal learning contextually. Through this approach, learning does not stop in the classroom but continues through students' experiences within the family and community. In Islamic Religious Education (IS) learning, a sustainable approach enables students to connect religious material with worship practices, moral reflection, and social interactions in everyday life (Yana et al., 2026), enabling Islamic values to be understood not only theoretically but also internalized through real-life experiences.

Several previous studies have discussed the relevance of Ki Hajar Dewantara's thinking in modern education. Research (Faiz et al., 2026) confirms that Ki Hajar Dewantara's educational concept has strong relevance to the implementation of the Independent Curriculum and the transformation of digital education. Research (D. P. Dewi et al., 2025a) also shows that the Among System principle can serve as a foundation for revitalizing character education in the digital era. Meanwhile, (Safiah et al., 2020) found that mobile seamless learning can improve students' critical thinking skills through the integration of digital technology and flexible learning. In the context of Islamic education, Maulidi et al. explain the importance of the techno-humanistic learning paradigm as a digital pedagogical approach that maintains the human center of religious education amidst technological developments (Maulidi et al., 2025).

However, research specifically integrating the Among Ki Hajar Dewantara System with mobile seamless learning in Islamic Religious Education (ISE) is still relatively limited. Most studies discuss digital education or character education in general, without linking it to the internalization of Islamic values in Islamic Religious Education (PAI) learning. Therefore, there is a research gap in the paucity of studies reconstructing the Among System from a mobile seamless learning perspective as the foundation of humanist digital pedagogy in Islamic Religious Education.

Based on this description, this study aims to reconstruct the Among Ki Hajar Dewantara System from a mobile seamless learning perspective in Islamic Religious Education to find a formulation for ISE learning that is humanistic, contextual, flexible, and oriented toward the internalization of Islamic values. This research is expected to provide a

conceptual contribution to the development of Islamic Education digital pedagogy that is not only adaptive to technological developments, but also capable of building students' morals and spirituality through continuous learning experiences in everyday life.

RESEARCH METHOD

This study uses a qualitative approach with a philosophical-conceptual library research. This approach was chosen because the study focuses on the reconstruction of Ki Hajar Dewantara's Among System from the perspective of mobile seamless learning in Islamic Religious Education (PAI) as the foundation of humanistic, contextual digital pedagogy, and oriented towards the internalization of Islamic values. The research data sources consist of primary and secondary sources. Primary sources include the works of Ki Hajar Dewantara discussing the Among System, the Three Centers of Education, freedom of learning, and educational goals, as well as scientific articles on mobile seamless learning. Secondary sources are obtained from national and international journals, books, proceedings, and previous research results relevant to Islamic education, digital pedagogy, character education, and technology-based learning. Data collection is carried out through documentation techniques and systematic literature searches using academic databases such as Google Scholar, DOAJ, and ResearchGate, taking into account the relevance of the theme, the credibility of the source, and the recency of the publication.

Data analysis was conducted using content analysis techniques through the stages of data reduction, categorization, interpretation, and conceptual synthesis. In the reduction stage, data relevant to the research focus was selected and classified based on main themes, such as the principles of *ing ngarso sung tulodo, ing madya mangun karso, tut wuri handayani*, *Tri Pusat Pendidikan*, and the characteristics of mobile seamless learning that emphasizes learning across space, time, and context. The interpretation stage was carried out by analyzing the relationship between the values of the Among System and the needs of digital pedagogy in Islamic Religious Education learning, while the synthesis stage was used to reconstruct the conceptual formulation of Islamic Religious Education learning based on mobile seamless learning that is humanistic, flexible, and oriented towards the formation of morals and religious experiences of students in everyday life. To maintain data validity, this study used source triangulation by comparing various relevant primary and secondary references to obtain a systematic and comprehensive conceptual construction.

RESULT AND DISCUSSION

Basic Concepts of the Ki Hajar Dewantara's Among System in Education

The Among System is an educational concept developed by Ki Hajar Dewantara as the basis for national education, oriented toward independence, humanism, and the development of student character. According to Ki Hajar Dewantara, education is the process of "guiding" all of a child's natural strengths so that they can achieve the highest level of safety and happiness, both as individuals and members of society (Dewantara, 1977). From this perspective, educators do not act in an authoritarian manner, but rather act as mentors, guiding, directing, and creating a learning environment that liberates students. Therefore, education is not merely understood as a process of transferring knowledge, but

also as an effort to shape personality, morals, and character through contextual learning experiences oriented toward human values. Nugroho explained that Ki Hajar Dewantara's education emphasized respect for individual freedom, increased self-confidence, and the holistic development of students' potential (Nugroho, 2023).

The main principles of the Among System are reflected in the motto "ing ngarso sung tulodo, ing madya mangun karso, and tut wuri handayani." These principles emphasize that educators must be role models, build enthusiasm and motivation among students, and provide encouragement and support from behind. The relationship between teachers and students in the Among System is humanistic, dialogical, and participatory, enabling the educational process to take place through role models, habituation, and ongoing mentoring. In this context, teachers function not only as transmitters of learning materials but also as moral figures who exemplify behavior and life values for students. This concept has strong relevance to values-based education and character building because it places role models at the heart of the educational process (Mais et al., 2021). Furthermore, the Among System emphasizes the importance of learning freedom, providing students with the space to develop according to their interests, talents, and developmental stage without pressure that stifles their creativity and freedom of thought, enabling them to grow optimally (Irawati et al., 2022).

Ki Hajar Dewantara also introduced the concept of the Three Centers of Education, encompassing family, school, and community as the primary environments for character formation in students. According to this concept, education takes place not only in the classroom but also through social interactions and daily life experiences within the family and community. The family serves as the primary center of education instilling moral values and character, the school serves as a place for developing knowledge and skills, and the community serves as a space for actualizing students' values and social experiences. The Three Centers of Education concept demonstrates that the educational process is continuous and contextual because students learn from various experiences they encounter in real life. This idea is relevant to the modern educational paradigm, which emphasizes the importance of integrating formal, informal, and non-formal learning in creating a comprehensive and meaningful learning experience (Rindaningsih et al., 2020).

In the development of contemporary education, the thoughts of Ki Hajar Dewantara are increasingly seen as relevant as a philosophical foundation in facing the challenges of digitalization in education. (E. S. Dewi & Chiaralazzo, 2026) emphasize that the Among System has a humanistic character that can balance the tendency of digital education to be too technocratic with ethical guidance through the principles of *asah*, *asih*, and *asuh*. Digital education that is solely oriented towards the use of technology has the potential to reduce social interaction and the ethical dimension of learning. Therefore, the values of the Among System are needed so that technology continues to be used as a means of liberating students, not just an administrative tool for learning. Sulistyaningrum also explains that Ki Hajar Dewantara's educational philosophy remains relevant in building a humanistic digital pedagogy because it places humans at the center of education (Sulistyaningrum et al., 2023). In line with that, (Fitri et al., 2025) state that Ki Hajar Dewantara's thoughts have important implications for schools in the Society 5.0 era because they are able to combine technological

advances with cultural values and national character. Another study, (Busti et al., 2026) emphasizes that Ki Hajar Dewantara's educational philosophy can serve as a foundation for developing humanistic education amidst the disruption of digital technology. Thus, the Among System is not only relevant as a philosophical legacy of national education but can also serve as a conceptual foundation for building a humanistic, contextual, and independent-learning education in the digital age.

Mobile Seamless Learning as a Paradigm for Sustainable Digital Learning

Mobile seamless learning (MSL) is a digital learning paradigm that enables students to learn continuously without being limited by space, time, or learning context. This concept has evolved with advances in mobile technology, enabling flexible learning processes through digital devices such as smartphones, tablets, and laptops (Sharples et al., 2016). In the MSL approach, learning occurs not only in the school environment but also extends to the family and community as part of the student's learning experience (Ng & Nicholas, 2013; Seow et al., 2009; Lung-Hsiang et al., 2015). Furthermore, (Zhang & Looi, 2011) explain that in seamless learning, learning occurs through a combination of individual and collaborative efforts across different contexts. This approach has evolved as the use of mobile devices has become increasingly relevant to today's learning needs. Thus, MSL positions digital technology as a means to create contextual, flexible, personalized, and sustainable learning experiences.

According to (Wong & Looi, 2011) mobile seamless learning has ten key dimensions that emphasize the continuity of learning across various contexts: the integration of formal and informal learning, individual and social learning, learning across time and location, ubiquitous access to knowledge through digital technology, the integration of digital and non-digital activities, the use of various devices, rapid transition between learning tasks, the multidisciplinary synthesis of existing and new knowledge, and the application of diverse pedagogical approaches facilitated by educators. These dimensions demonstrate that mobile seamless learning (MSL) is not solely oriented toward the use of technology but also toward transforming the learning process to become more active, adaptive, and participatory.

In the context of digital education, the implementation of mobile seamless learning offers numerous opportunities for improving the quality of learning. (Safiah et al., 2020) found that the application of MSL can improve students' critical thinking skills through the integration of digital technology and flexible learning. The use of mobile devices also allows students to gain rapid access to information, expand learning resources, and improve digital literacy skills. Furthermore, this approach supports the realization of 21st-century learning that emphasizes creativity, communication, collaboration, and problem-solving. In Islamic Religious Education (PAI) learning, MSL also opens up opportunities for more contextual religious learning experiences because students can connect religious material with worship practices, moral reflection, and social interactions in everyday life. Thus, PAI learning takes place not only through the transfer of material in the classroom, but also through the ongoing internalization of Islamic values within the family and community.

However, the implementation of mobile seamless learning also faces various challenges in digital education practices. Excessive use of digital technology has the potential

to create dependence on digital tools for student independence, reduce the quality of social interactions, and reduce the humanistic dimension in education dewi(Anggriyani et al., 2024). Furthermore, disparities in technology access and low digital literacy in some regions remain obstacles to the optimal implementation of digital learning. In the context of Islamic Religious Education, these challenges can lead to learning being more oriented towards technical aspects than towards character development, spirituality, and students' religious experiences. Therefore, the implementation of MSL requires a pedagogical approach that maintains the human center of education so that technology becomes not only a tool for transferring information but also a means of moral formation and holistic personality development in students.

From this perspective, the mobile seamless learning paradigm is relevant to Ki Hajar Dewantara's educational thought, which emphasizes freedom of learning and the continuity of educational experiences in everyday life. The concept of learning across spaces and contexts in MSL aligns with the Tri Pusat Pendidikan (Three Centers of Education) concept, which positions family, school, and community as mutually integrated educational environments. Therefore, reconstructing MSL based on the values of the among system is crucial for delivering digital education that is not only technologically innovative but also grounded in the values of humanism, ethics, and student learning freedom.

Reconstructing the Among System from a Mobile Seamless Learning Perspective

The reconstruction of the Among System from a mobile seamless learning (MSL) perspective in Islamic Religious Education (PAI) positions digital technology not merely as a medium for delivering material, but as a learning tool that is liberating, humanistic, and oriented toward the internalization of Islamic values in students' lives. In this context, Islamic Religious Education (PAI) learning is no longer understood merely as the transfer of religious knowledge in the classroom, but rather as a process of developing morals, spirituality, and religious experience that continues in daily life. This concept aligns with Ki Hajar Dewantara's view that education is a process of "guiding" students according to the dictates of nature and the times (Azizah, 2024). Therefore, the use of digital technology in Islamic Religious Education (PAI) learning needs to be directed toward supporting the development of students' character and spiritual awareness, rather than merely fulfilling administrative or technical learning needs.

From an MSL perspective, the role of the teacher is transforming from an information center to a digital mentor who guides, motivates, and assists students in building meaningful learning experiences. The principles of "ing ngarso sung tulodo," "ing madya mangun karso," and "tut wuri handayani" remain relevant in digital learning through exemplary ethical use of technology, mentoring during the learning process, and providing space for students to learn independently, creatively, and responsibly. Islamic Religious Education teachers serve not only as conveyors of religious material but also as role models who guide students in using technology wisely and in accordance with Islamic value (Sanusi et al., 2024). In this context, humanist digital pedagogy requires teachers to possess a balance of pedagogical, spiritual, and digital literacy skills so that learning interactions remain dialogic, reflective, and transformative amidst the development of digital technology (Maulidi et al., 2025).

The reconstruction of the Among System from a mobile seamless learning perspective is seen in the integration of formal and informal learning through the Tri Pusat Pendidikan concept, which involves families, schools, and communities as interconnected learning environments. In Islamic Religious Education (ISE) learning, mobile technology enables students to connect religious material with real-life experiences, such as reflections on worship, discussions, and the practice of Islamic values, making learning more contextual and sustainable. Furthermore, this reconstruction emphasizes strengthening character education and digital ethics through the values of *asah* (sharpening), *asih* (love), and *asuh* (nurturing), as the foundation of humanist digital pedagogy. Therefore, Islamic Religious Education (ISE) learning based on mobile seamless learning is not solely oriented toward the use of technology, but also toward the development of morals, religious awareness, and students' learning freedom.

Based on a synthesis of the Among Ki Hajar Dewantara System concept and the mobile seamless learning (MSL) paradigm, this study reconstructs a humanist digital pedagogical framework for Islamic Religious Education (IS) learning. This framework demonstrates the integration of humanism, spirituality, freedom of learning, and the contextual and sustainable use of digital technology. Through this framework, technology is positioned as a learning tool that supports the internalization of Islamic values and the

holistic development of students' character.

Figure 1. Framework of Humanistic Digital Pedagogy Based on Among System and Mobile Seamless Learning

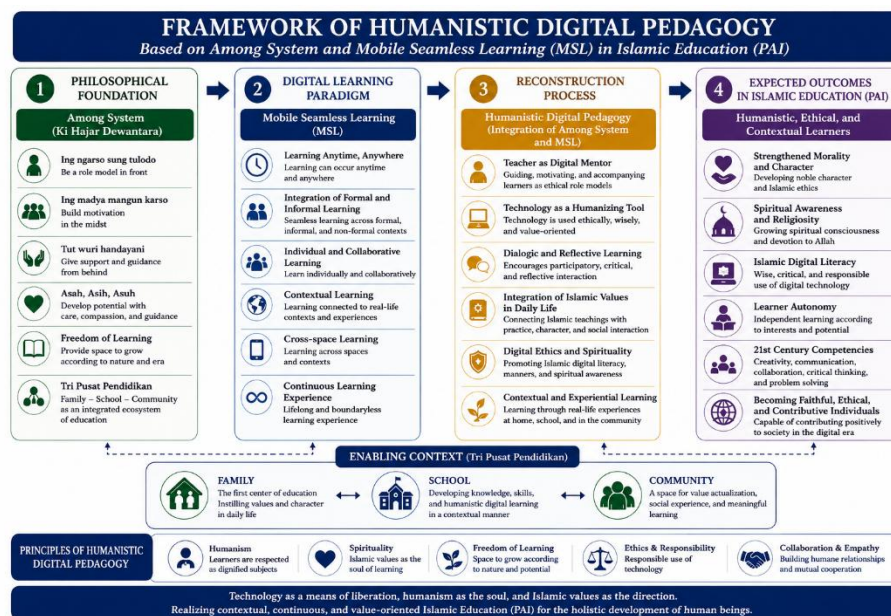


Figure 1 shows that humanist digital pedagogy is built through the integration of the philosophical foundations of the Among System and the mobile seamless learning paradigm. The Among System serves as a foundation of values emphasizing humanism, role models, and learning freedom, while MSL provides a flexible, contextual, and sustainable digital learning paradigm. The integration of the two results in the reconstruction of humanist digital pedagogy that positions teachers as digital mentors and technology as a means of humanizing learning. This framework culminates in the formation of students with a balanced religious character, Islamic digital literacy, spiritual awareness, and 21st-century competencies.

Therefore, the reconstruction of the Among System from the perspective of mobile seamless learning in ISE can be understood as an effort to integrate technological advances with the values of humanism, spirituality, and students' learning freedom. Digital technology is not positioned as the center of education, but rather as a supporting tool for the formation of individuals with faith, morals, and the ability to learn independently in various life contexts. This reconstruction also demonstrates that the thoughts of Ki Hajar Dewantara remain relevant as the foundation of humanist digital pedagogy in facing the challenges of Islamic education in the era of digital transformation.

Implications of Humanist Digital Pedagogy in Islamic Religious Education

The reconstruction of the Among System from a mobile seamless learning perspective has important implications for the development of humanist digital pedagogy in Islamic Religious Education (PAI). Digital learning is no longer understood simply as a technology-based knowledge transfer process, but as an educational process that positions

students as subjects guided holistically through role models, mentoring, and the internalization of Islamic values. In this context, PAI teachers transform into digital mentors who not only possess technological competence but are also capable of building reflective, ethical, and dialogical educational interactions with students. This approach aligns with Paulo Freire's thinking (Ramadhany et al., 2026) on humanization, which views education as a fundamental process for humans to achieve their wholeness. Humanist education emphasizes a dialogical relationship between teachers and students, so that both act as subjects who learn together and reflect on the realities they face. Freire also viewed humans as beings endowed with consciousness, freedom, and reflective capacity to understand and transform the social realities around them. Furthermore, the integration of technology into Islamic Religious Education (PAI) learning also supports the development of 21st-century skills such as creativity, communication, collaboration, and digital literacy without neglecting the moral and spiritual development of students. Thus, humanist digital pedagogy based on the Among System can be an alternative approach to creating adaptive Islamic Religious Education (PAI) learning that is oriented toward character building.

Another implication is the strengthening of character education and students' spirituality through ongoing learning across spaces and life contexts. The integration of the Three Centers of Education concept with mobile seamless learning enables the internalization of Islamic values to take place not only in schools but also through learning activities within the family and community (Ng & Nicholas, 2013). The use of mobile technology enables students to connect Islamic Religious Education material with everyday religious experiences, such as worship practices, moral reflection, and social interactions based on Islamic values. This approach is relevant to contextual learning theory, which emphasizes the importance of linking learning material to students' lived realities for more meaningful learning (Iswati et al., 2025). Furthermore, experiential digital learning can enhance students' emotional engagement and spiritual awareness through reflective and collaborative activities (Patimah et al., 2025). In the context of Islamic education, this learning model supports the development of morals and religious awareness that are not only cognitive but also applied in students' daily behavior.

Furthermore, reconstructing the Among System from a mobile seamless learning perspective also has strategic implications for the development of Islamic Religious Education (PAI) learning in the era of digital transformation. This approach demonstrates that the use of educational technology must be balanced with strengthening ethical, cultural, and spiritual dimensions to prevent the learning process from becoming trapped in a purely technocratic orientation. In this context, humanist digital pedagogy based on the Among System supports the creation of student-centered, contextual learning and provides space for learning freedom according to students' potential and needs (Faiz et al., 2026). In addition, the integration of technology with humanist values is also relevant to the thoughts of Ki Hajar Dewantara who places humans as the center of education and emphasizes the importance of balance between the development of science, character, and culture (Sulistyaningrum et al., 2023; E. S. Dewi & Chiaralazzo, 2026). Therefore, the reconstruction of the Among System not only contributes to the development of a technology-based Islamic Education learning model, but also strengthens the direction of Islamic education that is

humanistic, contextual, inclusive, and oriented towards the formation of people who are faithful, moral, and able to face the challenges of the digital society wisely.

CONCLUSION

The reconstruction of the Among Ki Hajar Dewantara System from the perspective of mobile seamless learning demonstrates that Islamic Religious Education (PAI) in the digital era requires a pedagogical approach that is not only adaptive to technological developments but also oriented toward the values of humanism, spirituality, and character formation. The integration of the principles of *ing ngarso sung tulodo, ing madya mangun kearso*, and *tut wuri handayani* with the mobile seamless learning paradigm produces a more contextual, flexible, and sustainable formulation of PAI learning through the interconnected roles of family, school, and community. In this framework, digital technology is positioned not merely as a tool for transferring information, but as a medium that supports meaningful religious learning experiences and the internalization of Islamic values in students' daily lives. This reconstruction further confirms the relevance of Ki Hajar Dewantara's educational philosophy as a foundation for humanistic digital pedagogy capable of responding to the challenges of Islamic education in the era of digital transformation. Theoretically, this study contributes to the development of humanistic digital pedagogy by reconstructing the Among System within the framework of mobile seamless learning. This conceptual integration offers a new perspective that combines the values of humanism, learning freedom, spirituality, and contextual digital learning as the foundation for Islamic Religious Education in the digital age. Practically, this study contributes to the development of a humanistic digital learning model for Islamic Religious Education that emphasizes ethical technology use, continuous learning experiences, character formation, and the strengthening of students' spiritual awareness through the integration of formal and informal learning environments.

This study still has limitations because it is based on library research focusing on conceptual analysis and has not empirically tested the implementation of the proposed learning model in educational settings. In addition, this study has not specifically discussed technical strategies for implementing mobile seamless learning across different educational levels and student characteristics. Therefore, future research is recommended to develop and empirically examine learning models based on the Among System and mobile seamless learning through experimental research, development studies, or classroom action research in Islamic Religious Education. Further studies are also needed to investigate the effectiveness of humanistic digital pedagogy in improving students' character, digital literacy, and spiritual experiences in various educational contexts in Indonesia.

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