

The Role of Student Organizations in the Disruptive Current Cycle

*Yohanes Paulus Luciany¹, Vina Karina Putri², Hariz Rohman
Nurtsalits³, Muhammad Faadhil Az Zahraan⁴

¹Universitas Flores, Jl samratulangi ende, East Nusa Tenggara,
Indonesia

²Universitas Bina Bangsa, Jl Raya Serang - Jakarta, KM. 03 No. 1B,
Banten, Indonesia

³Najaha Education Development Center (NEDC), Jl. Sidomulyo,
Ponorogo, East Java, Indonesia

⁴Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Jl.
Gajayana No.50, Malang City, East Java, Indonesia

*yohanespaulusluciany@gmail.com

Abstract: *There are various kinds of Student Organizations (Ormawa) in every tertiary institution. One of the organizations that researchers will discuss is the Islamic Student Association (HMI). HMI is the oldest student organization in Indonesia. Therefore, HMI must contribute to the nation's next generation, especially in the conditions of an all-sophisticated era or an era of disruption, where knowledge is a basic need. The purpose of this study is to explain the role of student organizations in the Disruptive Current cycle. The research method used is qualitative. Primary data comes from observation, interviews and documentation. The results of the research reveal the role of student organizations as institutions that help raise a generation of professionals. HMI Komisariat Fitrah takes on the role of The Second University. With the Changemaker Hub pattern, it can respond to today's challenges and give birth to a generation of professional intellectuals.*

Keywords: Student Role, Student Organization, Disruptive Current, HMI.

Introduction

Basically, human life continues to develop. This development was caused by technological advances by humans (Akmalia, Nurkhalis, & Wildan, 2021). Technology produced by humans is created from a combination of science and innovation that is implemented into a civilisation advancement (Saefudin, 2008). Therefore, the creation of this technology can make it easier for humans to meet their needs,

especially in the current era, which is called the era of disruption. This disruption era is an era of rooted change in human life (Wang, Xu, Xia, Dong, & Bao, 2023).

The effect of this disruption era is the advancement of technological developments that can erase distance and time. In addition, the relationship between humans and humans can also be eliminated in this era (Khan, Khan, Hameed, & Zada, 2021). Like Renald Kasali's opinion about the disruption era is, "The era of disruption is an era of massive changes in human life that is so profound" (Kasali, 2017). In this sense, this human change occurs in all lines of human life.

The most influential change in our lives is in the economic sector. In the economic sector, the change is that a seller can have a shop to sell his products. It only requires E-commerce; this is made easier with applications such as Shopee, Tokopedia, and other online store applications. In this application, sellers only need to post photos of the goods they produce, and there is no need to set up a shop with a large fund. This is different from the existence of social media, which facilitates communication relationships between humans and other humans. The existence of social media makes it easier for people to be able to meet face-to-face by using smartphones. Of course, this is the effect of the disruption era. Apart from the sectors above, the disruption era has impacted other sectors, such as education.

One of the impacts of the disruption era is in the education sector, and education is a sector that creates the next generation of the nation. One example of the impact of the disruption era in education is the change of paradigm and educational goals, which was initially the paradigm of the industrial era to become the era of knowledge (Ekasari, Denitri, Rodli, & Pramudipta, 2021). The knowledge era is supported by education that provides experience, not only education that focuses on classroom learning. Another impact of the technological era, as stated by Augustine Setyo W in his book, is "in an era of fast-paced growth due to technology, resulting in a generation that prefers the fast way rather than discovering the essence of things" (Wibowo, 2017). Therefore, education in this era is experiencing a new phase.

And then, education in this era inevitably has to make changes in terms of implementation, and all educational programs, just like what Nurcholish Madjid said: "Change and progress must be addressed inclusively. Where we have to follow these changes for the progress of

the nation" (Oey-Gardiner et al., 2017). In addition, it should be noted that each period and era has different characteristics.

It should be understood in each era, there are different generations like this era is commonly referred to as generation Z or the millennial era, a generation with the nickname Y. In terms of differences in characteristics, each generation is different (Kupperschmidt, 2000). So, in terms of education and directives that are automatically given are also different. Thus, education to reach the professional generation is also different.

The difference lies in the basic pattern of education. Therefore, through the policy of the Ministry of Education and Culture. Through Ministerial Decree No. 155 concerning Student Organizations. In addition, the aim is to provide a platform and means for intellectual development and insight from students. By doing so, education can provide new breath and hope. As is well known, student organisations often create superior generations at their time. For example, the first student and youth organisation, Budi Utomo, became the forerunner of the Youth Pledge. So, this journal will discuss The Relevance of the Organisational Role of HMI at the University of Muhammadiyah Ponorogo in the Middle of Disruption.

Method

Therefore, this study will use a qualitative descriptive research approach (Ahyar, Andriani, & Sukmana, 2020). Qualitative research methods are procedures capable of producing data in descriptive words, writing, and a person's behaviour as the object of research. This research method is expected to provide an understanding of reality through an inductive thinking process. The research location that will be used by researchers here is the Islamic Student Association of Ponorogo Branch, Commissariat of Fitrah, Muhammadiyah University of Ponorogo.

The data sources are divided into two, that is: Primary data is data from observations and interviews with researchers on informants from the Ponorogo Branch Islamic Student Association, Fitrah Commissariat. Researchers will determine informants, such as the General Chairperson and Management, who are responsible for the commissariat organisation. Secondary Data is data that already exists. Researchers will look for information or data from documents in the form of books and journals related to the meaning of the title, while pictures or photos are data that support a fact that has occurred.

The data collection method that this researcher will use is the method of observation, interviews, and documentation. The raw data obtained from the field is the result of observations, interviews and documentation. From the raw data, steps will be taken to carry out the analysis. Data validity is a standardisation of the truth of research results that focuses more on data and information, not on the attitudes of several people. Basically checking the validity of the data is more emphasised on testing the validity and reliability. The difference between validity and reliability lies in the research instrument. To test the validity of this data, researchers used a triangulation model. Triangulation means repeating or clarifying various sources. Triangulation is the researcher doing the object to be used as a comparison of the data that has been obtained. In this research, the writer will do two triangulations; theory and sources (Ikhwan, 2021).

Result and Discussion

Research Object in Student Organizations (Ormawa)

The Islamic Student Association (HMI) is a student organisation that was founded in 1947. The organisation was founded on the STII (Indonesian Islamic College) on February 5, 1947, initiated by Lafran Pane, who was also a student (Sitompul, 2008). The background to establishing this organisation is the emergence of anxiety from Lafran Pane seeing this situation. In the end, an organisation was founded with a goal that is manifested in its commitments that have been maintained to this day, namely a national commitment and a community commitment (Fikri, 2018).

HMI is an external organisation that is outside the campus. The HMI organisation is not an intra-campus organisation. Therefore, HMI has spread throughout Indonesia. In fact, more than 200 branches have been established throughout Indonesia. That is only part of it. HMI has established an international branch to accommodate students who are gathered in it and are abroad.

HMI Commissariat Fitrah was founded in December 200. the highest grade in the HMI organisation is General Manager. While the Commissariat is the smallest strata in HMI, because the Commissariat is a small stratum, the Commissariat has a small scope, namely the campus. On a fairly large campus, Usually, each faculty has one Commissariat. However, Fitrah Commissariat has patterns and characteristics that are different from other Commissariats because the

fitrah commissariat stands from different faculties, namely Social Sciences, Engineering, and Tarbiyah (FAI).

From these three faculties, the Fitrah Commissariat was finally formed after more than two decades of existence. At this time, The Commissariat has carried out a lot of leadership regeneration. On this day, the Fitrah commissariat is under the leadership of students from the Faculty of Engineering, Mechanical Engineering study program. By looking at all the changing times, Hafidz Aziz Aswhijuwani, as the general chairman, set his vision "Revitalisation of Insan Cita Quality to Realise Community Commitment." In this case, the general chairman wants to generate community commitment as a spirit to create a generation that has five qualities of insan cita.

It should be noted that the five insan cita characteristics are a summary of the objectives of HMI as stated in the AD (Articles of Association) right in article four which reads, " Fostering Academic Personnel, Creators, Servants, who are Islamic and Responsible for the realisation of a fair and prosperous society that Allah SWT blesses" (HMI, 2021).

As for interpreting the five qualities of Insan Cita, namely Academic Individuals and human beings with academic quality, in this case, HMI cadres must have critical thinking and insight. In this case, HMI cadres are expected to have more knowledge than non-organisational students. So that when you become an HMI cadre, you can differentiate yourself more from the others. Second, the Insan Creator referred to in this case is an interpretation of the roles and functions of students.

It should be noted that the roles and functions of students are agents of change. The longing for change is something that HMI cadres must have. So, changes in the era are not an obstacle but a challenge for HMI cadres. Third, in interpreting this matter, Service People are correlated with higher education goals. Well, HMI also has this goal as the same correlation with universities. In this case, it is proof that HMI is also an independent institution that helps universities achieve their goals. Fourth, Islamic People, in this case, indicate that HMI cadres have a mindset and pattern of action that is always guided by the Al Quran and Sunnah. This is following the commitment that HMI has always held since its inception, namely the commitment to the Muslim community. So that all of these things lead to one goal, summarised in "the person who is responsible for the realisation of a just and prosperous society that Allah SWT blesses" (Muniruddin, 2017). All the qualities possessed by HMI cadres are

always to form a Madani society or a society that is blessed by Allah SWT or civil society.

Thus, the aim of the Fitrah Commissariat, which is to help create a generation of professionals, also has its way. This is following the Decree of the Minister of Education and Culture; namely, the organisation's purpose is to add insight, educate, and provide experience to broaden students' horizons.

The Impact of the Disruption Era on Student Organizations

The era of disruption is an era in which humans experience massive and fundamental changes in their lives. This is in line with what Renald Kasali said in his book entitled disruption. In this era of disruption, changes are based on technology (Kasali, 2017). It is known that technology is the basis of human knowledge, which is implemented with innovation. The rationale behind the existence of technology is to make it easier for humans. An example of the existence of this era of disruption is in the economic sector (Oey-Gardiner et al., 2017).

The economic sector is a field that requires a meeting between consumers and sellers. With this technology, the existence of E-Commerce (online shop). Where this online store makes it easy for sellers to market their products; apart from that, With this online store, sellers don't need to build an offline shop or rent land to sell, which requires money. With borderless information technology over the internet, everything can be accessed with just one tap. Having an online shop can make it easier for buyers; buyers don't need to come to buy, but buyers only need to be at home so the goods they sell will come.

As explained in the paragraph above, regarding changes in the disruption era in human life. This has resulted in humans having to accept this progress and take an active role to avoid being eroded by the times. In an era of progress, there must be impacts other than those described above, namely impacts in the economic field. The impact of the disruption era on national education. The impact of these changes made changes in the education sector meet a new chapter.

National education always follows the changing era, and this can be seen through changes in the curriculum of national education. As is well known, national education always changes the education curriculum. This is meant to adapt to the times. Before this disruption era, education created a generation that was ready for the industrial

era (Wijaya, Sudjimat, & Nyoto, 2016). An explanation of this industrial-era education can be seen in the image below:



Figure 1. Education in the Industrial Era

This description explains the paradigm from the previous era that underlies how education as a sector must be ready to give birth to a generation that supports it. However, with this disruptions era, new things in education must experience a paradigm shift. This era is often referred to as the knowledge era in the sense that all fields and sectors of human life require sufficient knowledge to support human survival (Wijaya et al., 2016). This can be seen in the concept map below:



Figure 2. Education in the Knowledge Era

From the concept map above, it can be understood that the technological era has a database where the thinking mindset of this generation is based on data. After having the information in it, apart from the information, it emphasises the knowledge possessed. This will boil down to the expertise of each individual. Thus, the orientation of education in the disruption era is the professional generation.

1. Education in the Disruption Era

As has been discussed regarding the disruption era in the previous discussion, but to find out about education. So it is necessary to know education from the meaning, purpose, legality and national education system. Education in KBBI is a human maturation process through knowledge transfer and training (Depdiknas RI, 2008). Apart from that, many experts argue about education. One of them is Paolo Freire; according to him, education is a measure of human freedom or independence. In his opinion, Paolo said that education must liberate humans with knowledge and dialogue based on the human to human. In his opinion, Paolo said that human independence is illustrated through the method of thinking and freedom of opinion (Freire, 2008).

That way it can be understood that education is a human process to acquire knowledge. In addition, education must promote dialogue between people. This is intended to provide space for both discussion and dialogue. Furthermore, it is a picture of the condition of national education in the disruption era. Please note that the national education ranking is 55th out of 73 countries; this is quite concerning

with the standard and level of national education (Arifa, 2022). In addition, the literacy level among Indonesian students is also in a disastrous ranking, namely ranking 62nd out of 70 countries in the world. National education is indeed in quite apprehensive position. For this reason, the nation's education needs to carry out educational innovation to overcome changes and improve them.

With the government's new policy regarding the independent learning curriculum system, it is hoped that this will overcome the nation's educational problems. In addition, national education with an independent learning curriculum is to liberate students. The Ministry in the Freedom of Learning Guide stated this (Perpres No. 12, 2012). The guidebook states that the self-learning curriculum education system in tertiary institutions or universities is to provide students with more freedom and knowledge. It should be noted that one of the goals of independent learning education is for students to study in several other majors. The hope is that students, as a professional generation, can understand several study programs besides focusing on their majors.

Thus, an independent learning curriculum can answer education with these problems. In addition to the curriculum system in this era, it is necessary to know the regulations and legal system regarding national education. The MPR decree explains educational qualifications, from elementary to university education; in more detail, the decision was accommodated in the MPR Decree No. II in 1988 and 1993 concerning Outlines of State Policy.

In addition to the education system in terms of qualifications and systems. National education also continues to innovate. This is addressed by the Ministerial Decree of the Ministry of Education regarding student organisations that function as a bridge or means of supporting students to obtain implementation and intellectual vehicles. Thus it can be understood that national education continues to innovate in responding to changing times. In line with this, the Islamic Student Association also takes the status of a student organisation, functions as a cadre organisation and acts as an independent struggle organisation. HMI takes on the role of an organisation ready to contribute to the generation of professionals in this disruption era.

2. The role of HMI Commissariat Fitrah

Furthermore, regarding the role of the HMI Commissariat Fitrah in compiling and creating a golden generation. In this case, the

government's statement about welcoming the golden Indonesian era needs to be responded to, especially in the creation of its human resources. By understanding this, HMI with its objectives stated in article 4 of the AD, states "the development of Academic Personnel who are Creators of Servants Who Breathe Islam and are Responsible for the Realisation of a Just and Prosperous Society that Allah SWT blesses." With this aim, all components in the HMI have been carried out by the constitution and the results of the congress that the powers of the HMI are divided at the central management level taken by the PB (General Management), after which the branch, under the branch, namely the Commissariat.

Even though the Commissariat is the administrator at the lowest power level in HMI, this does not make Kanda Hafidz Aziz as captain or Chairman of the General Commissariat elected for the 2022-2023 period. In the vision of Kanda Hafidz by inspiring all the goals of HMI and the conditions of this era, then Kanda Hafidz has determined his vision and mission are "Revitalising the Quality of Insan Cita to Realise Community Commitment". In this case, this goal was created in terms of Hafidz's understanding to create a generation with the Quality of Insan.

In understanding the quality of Insan Cita, it is illustrated through a book by Said Muniruddin in explaining the quality of Insan Cita. First, the Cita person is a description of the purpose of HMI; in the first words, there are academic people; HMI cadres are expected to have academic qualities that are described as critical, broad-minded, and free-thinking. Furthermore, it is creators; the youth generation is hungry for renewal, and creating new things that are useful is the characteristic and role of students. Henceforth, the dedication referred to in this case is that HMI cadres will always devote themselves to society after having creators. Then breathing Islam is a picture of HMI's personality in the pattern of movement or terms of thinking, and personality must show Islamic values. Next, it is the last goal of HMI where these HMI individuals are expected to become important actors in society so that they can create a just and prosperous society that Allah SWT blesses (Solichin, 2010).

To achieve this, Kanda Hafidz as General Chair has a method that follows the HMI Cadre Guidelines. Basically the HMI cadre pattern is divided into two patterns, namely Formal and Informal cadre patterns. But Kanda Hafidz has three patterns, namely Formal, Informal and Professional Education Patterns. The formal cadre pattern is as follows:

Table 1. Student Organisation Cadreization Pattern

LK 1 (Basic Training)	<p>Cadreization at this stage is the formation stage. At this stage, it aims to provide awareness of a cadre and its function as a student. This is by the aim of cadre development (LK), namely "to grow academically qualified Muslim individuals who are aware of their functions and roles in the organisation as well as their rights and obligations as cadres of the people and cadres of the nation" (HMI, 2021).</p> <p>It can be understood from the explanation above the output of cadres after implementing LK 1 is human, which means cadres with Muslim personalities always have noble morals, have broad academic insight, have sharp criticism and analysis, have broad insight regarding their duties and responsibilities as HMI cadres, as well as their rights and responsibilities as cadres of the people and the nation.</p>
LK 2 (Intermediate Training)	<p>Next is the advanced stage of the basic level or Basic training, namely the LK 2 stage (Intermediate Training). In this stage, it is not certain that after carrying out LK 1, you can attend training. But the cadres must go through the qualifications and learning process at the Commissariat.</p> <p>At this stage, it aims to provide intellectual provisions for HMI cadres. Therefore, before entering this official forum, cadres are required to meet predetermined qualifications. In fact, in the HMI cadre manual, those who are entitled and obliged to carry out LK 2 are those who have attended LK 1 training and graduated after six months from the previous process. The goal of LK 2 itself is "to foster HMI cadres who have the intellectual ability to map civilisations and formulate ideas within the scope of the organisation."</p>

By understanding the explanation above, HMI cadres indeed have a tiered nature. It is hoped that the cadres will be able to continue the process to achieve the quality of the Insan Cita. In addition, it was

reinforced by the response from Kanda Hafidz, who stated that "cadres at the commissariat level do have many cadres up to the LK 2 process. Cadres are able to have mental awareness in accordance with the objectives of LK 1 and at the Lk 2 stage where cadres have ideas and can formulate ideas in the form of work program.

In addition, the informal HMI cadreization is a non-formal cadre. Where it is in the form of special knowledge, Kohati Training seminars are training specifically for women. In addition, there is also training specifically for becoming a teacher, namely the Senior Course.

Furthermore, this is a regeneration in the education profession, which is a picture of responding to the challenges of the era. In accordance with the general chairman's statement, this professional regeneration is carried out by the Commissariat through the daily activities of cadres within the Commissariat. For this reason, the general chairman stated that the Commissariat was the second University. In the pattern of the Fitrah commissariat in the Ponorogo branch, which covers three faculties. So, having differences with other commissariats, to overcome this, Kanda Hafidz explained the platform contained in the Commissariat of Fitrah, namely:

Table 2. Current Characteristics of Commissariat Cadreization

Reyog IO	Reyog Io, is the pavilion of the Fitrah Commissariat. This platform provides a place, especially for engineering friends who want to develop themselves. On the scope of this Reyog io, activities in reog io include training, practice and participating in competitions individually or in groups. This provides institutional impact and appreciation to cadres who process inclusively in engineering. The scope for Reyog Io is not limited to HMI cadres. But for students who want to develop themselves, especially in engineering.
FDO (Fitrah Dakwah Organizer)	The FDO platform is basically devoted to FAI colleagues who are the container for the process. In this FDO activity, working with high school or junior high school educational institutions is equivalent to being a processing site. Apart from that, FDO also conducts studies and seminars both offline and online. The study is in the form of teacher and religious content. This is done to equip cadres individually, before being deployed to high

	school, junior high school, or even for personal knowledge of cadres.
Fitrah Media	This platform leads to needs regarding creator content or journalistic forums and Public Relations. In this case, the scope of the fitrah commissariat which covers the Faculty of Social and Political Sciences in which there are communication science study programs. On this platform, activities are in the form of design training and content for video makers which will later be selected in stages to be displayed on social media in the form of Instagram and Youtube commissariat.
The Student Voice	These student voices are output for HMI commissariat fitrah cadres who have a hobby of working in the form of scientific writing and poetry. In their activities, the person in charge and platform members will select scientific papers according to the theme determined by the supervisor. After that, the article will be published approximately once a week. This is a form of appreciation to HMI cadres, especially the Fitrah commissariat who have put their thoughts into writing. In addition to the online magazine, the article will be published via the Fitrah commissariat's website.

By understanding this, HMI Fitrah Commissariat has a formal cadreization concept to support both HMI and non-formal cadres. In addition, the HMI Fitrah Commissariat also has behavioural cadres with this platform. Thus, the pattern of cadreization in the fitrah commissariat is in accordance with the pattern Change Maker Hub. In this pattern, it is done to incubate cadres and individuals. To find out the pattern is described through the concept below:

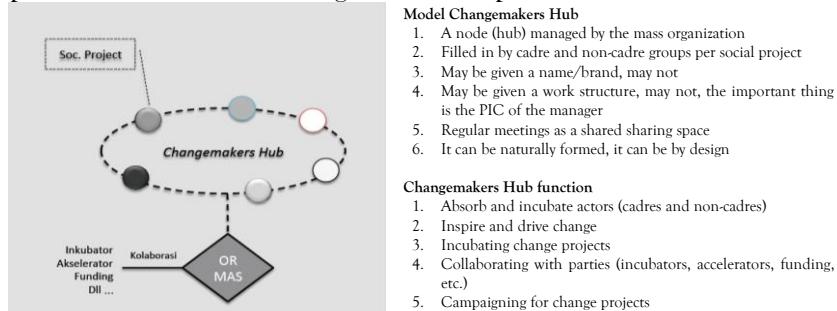


Figure 3. Change Maker Hub Concept

In this pattern is a description of the process carried out by individuals. Where individuals are placed by the passion and professionalism desired by the cadres. So, the expectation of this pattern illustrates the HMI Fitrah's commissariat cadreization pattern. Thus the organisational pattern and pattern of forming cadres is the highest thing from the HMI Fitrah's Commissariat.

Conclusion

The curriculum is always changing to respond to the changes and challenges of the times. However, regardless of dependence on the education system. A student should also have to gain knowledge independently. To overcome this independence in thinking and processing, the organisation has a role as a Second University, especially HMI Fitrah's Commissariat. With the concepts and updates put forward by the General Chairperson, this is an illustration and an offer for all people. This is intended to contribute in the form of a generation of professional intellectuals.

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