



Soedjatmoko's Perspectives on Human Development: Intellectual, Educational, and Freedom Aspects In Indonesian Society

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Abstract

This article further explains Soedjatmoko's thoughts on human development. This literature study uses a historical approach to extracting data and conducting content analysis. This study shows that Soedjatmoko's thoughts on human development are still very relevant to life today. Human development must be carried out to create diverse quality and life choices. It is affirmed about the educational and intellectual aspects and the growth of human freedom in facing various lives. In this case, it emphasizes the academic and intellectual aspects and the development of human freedom in facing various life problems (freedom is not a necessity), as well as a complement to the human dimension in the development carried out. Development should be done because it requires new meaning in every new condition of various existing problems. So, it can be concluded that humans have an essential role in the process of development or change, which ultimately requires human development.

Keywords: Development, Freedom, Human, Intellectual, Soedjatmoko.

Abstrak

Artikel ini bertujuan untuk lebih menjelaskan pemikiran Soedjatmoko tentang pembangunan manusia. Studi literatur ini menggunakan pendekatan historis dalam mengekstraksi data dan melakukan analisis konten. Studi ini menunjukkan bahwa pemikiran Soedjatmoko tentang pembangunan manusia terbilang masih sangat relevan dengan kehidupan saat ini. Pembangunan manusia perlu dilakukan untuk menciptakan kualitas dan pilihan-pilihan hidup yang beraneka ragam dalam kehidupan manusia, dalam hal ini ditegaskan mengenai aspek pendidikan dan intelektual serta pertumbuhan proses kebebasan manusia dalam menghadapi berbagai persoalan-persoalan hidup (kebebasan bukanlah suatu hal yang bersifat keniscayaan), sekaligus sebagai pelengkap dimensi manusia dalam pembangunan yang dilakukan. Pembangunan sudah semestinya dilakukan dengan cara terus menerus, karna pada dasarnya ia membutuhkan makna baru dalam setiap kondisi yang baru pula dari

berbagai persoalan yang ada. Sehingga dapat disimpulkan bahwa manusia memiliki peran penting dalam proses pembangunan atau perubahan yang pada akhirnya memerlukan pula adanya pembangunan manusia.

Kata Kunci: *Intelektual, Kebebasan, Manusia, Pembangunan, Soedjatmoko.*

1. Introduction

The development and progress of increasingly sophisticated technology are inseparable from the creative role of qualified and competent human resources, where humans are no longer just objects but also subjects to change (Cardy & Dobbins, 1995). Development is not related to material things, such as updating economic or technological aspects alone (Nurdin, 2022). All forms of development and progress in various ways feel incomplete without a development system rooted in human development. Therefore, there is a need for further research on human development.

Development is a process of transformation, change, and growth that is usually carried out by a country in a planned manner, with humans as the center of attention (DT Kartono, 2016), which includes the leading indicators of education, in Soedjatmoko's view. Technological renewal is a development that is no longer common in the current modern era. Still, behind this, humans are the main thing that also requires renewal through human development, in this case, its contextualization in Indonesian society. Human development is a process of giving color to human life choices, which are diverse and freer in terms of social structure. Of course, in this case, it is not only education or technology that needs development; it is the human self that also needs renewal through the concept of human development so that other aspects will also experience changes and development will become more advanced and better.

Human development is created to change a country or government, centered on developing the quality and self-empowerment of humans, which is the primary role in transforming a government for the better (Nandha & Smyth, 2013). Human development creates people who are braver in making decent life choices and includes several aspects that will undoubtedly influence the success of human development (Long, 2009). In this case, Soedjatmoko focuses on the quality of education and human freedom in human development to produce humans who can have sharp criticism about things in the dynamics of life. Soedjatmoko makes humans the main thing that needs to be obtained to upgrade themselves to influence society and government's progress, especially in Indonesia.

Soedjatmoko, usually called Bung Koko, is an Indonesian intellectual, diplomat, and politician born in West Sumatra, specifically in Sawahlunto. Since 1980, he has served as Chancellor of the United Nations University in Tokyo, and previously, he served as an Expert Advisor for Social and Cultural Affairs at BAPPENAS in Jakarta from 1971 to 1980 and was the Indonesian Ambassador to the United States from 1968 to 1971. Education Soedjatmoko attended elementary school in Manado, then continued his studies at the University of Surabaya. In 1940, he continued his studies at the Jakarta Medical College, but in 1943, he went on a college strike in protest at Japan, which prevented his medical studies from being completed. Soedjatmoko was a descendant of Javanese nobility whose father was a doctor at

the Surakarta palace and was once the rector of the Tjokroaminoto Islamic University (Soedjatmoko, 1983).

Besides, Soedjatmoko's life and intellectual journey have not been easy. Living in an era of various changes made him someone who was more open and had to explore different life journeys so that he was able to give birth to many thoughts as we now know. Soedjatmoko, before becoming an extraordinary intellectual, once struggled to become a doctor like his father who was a doctor from the Surakarta court, but due to circumstances that forced him to stop on that path even though he was initially struck by dilemma and confusion about continuing his journey of studying to become a doctor like his father or he had to fulfill the call of that era which he considered very flawed. His medical school was stopped because of his resistance against Japan at that time by carrying out a college strike around 1943 (Nursam, 2002).

In the end, Soedjatmoko chose the path that led him to self-meaning because he thought, like a story he once knew about Bima, that an adventure would ultimately lead to an understanding of "who I am." Until then, Soedjatmoko felt his complete dwarfism; he no longer wanted to read for about six months, and he didn't want to even talk to anyone until he felt "this path is harrowing, to the point that it makes me sometimes feel hopeless, and I feel like I don't know." road," that's what Soedjatmoko said about the isolation he felt at that time. However, Soedjatmoko still believes that there will be a glimmer of light ahead after the darkness, which will make him aware of the meaning of knowledge, that the knowledge that has been obtained and collected will become an expansion that comes from within oneself and a human mind (Soedjatmoko, 1983).

Even though Soedjatmoko's thoughts tend to be in the field of culture, he did not make this a limitation for him to give birth to other thoughts such as Nationalism with a mindset the spirit of fighting for the country without hating other countries, the field of Education" which for him can be an essential human instrument to increase interest in learning, fieldsHistorywhich describes the birth of two points of view, namely, Indonesiacentric and European centric, and does not forget his thoughts about development which makes humans the center of attention and aims to strive for improving the quality and liberation of humans in facing life choices in the future. Apart from all that, besides his thoughts on development, Soedjatmoko is one of the many figures who talks about Indonesian history even though he is not a history expert (Komariah, 2019).

Soedjatmoko's development focus lies in the aspects of education and human liberation in human development, which aims to restore openness to human intellectual thinking in making changes in the future because, in his view, education can be a forum for criticism of previous humans. Development is also for him to provide many choices of colors in human life, which is a process of liberation for humans to perfect development.

2. Methods

This research is library research that uses descriptive methods and content analysis. Qualitative research is carried out to describe and analyze a phenomenon, event, individual, or group perspective. To make this research valid and accountable, the author used primary

data sources in the form of books which are a collection of Soedjatmoko's writings entitled *Human Dimensions in Development* and *Soedjatmoko and Concerns for the Future*.

To avoid plagiarism, imitation, and repetition in research, the author conducted several literature reviews related to similar topics from previous studies, first, in a journal written by Ema Khotimah titled "Critical Analysis of Development Theory and the Position of Women in an Ecofeminist Perspective"(2018) who explains that development has many impacts in the social, political and cultural fields, in which there is the responsibility of the community who are the objects subjected to the development. Apart from that, development has also positioned the community as an object of development, especially for women, which can be seen in terms of the family planning program; it is the cause of development in the Third World, which has attracted a lot of criticism from southern and eastern countries. In the view of ecofeminists, they think that development only positions women as objects rather than as subjects who should contribute to development. This article focuses on the process of critical analysis of development theories and the position of women in development (Khotimah, 2018).

Second, a journal written by Chandra Saputra Purnama entitled "Soedjatmoko's Thoughts on Education and Its Relevance in the 21st Century in Indonesia"(2020) explains Soedjatmoko's thinking on the educational aspect and its relevance to 21st-century education in Indonesia, where for Soedjatmoko, education is a method for improving learning skills both individual and collective. Apart from that, in Soedjatmoko's view, in the 21st century, there will undoubtedly be many new challenges that will be faced, and he considers that Soedjatmoko's thoughts on education are very relevant to the 21st century for society to face various challenges and competition that will continue to get tougher (Purnama, 2020).

Third, a journal written by Hidayatul Prasetyowati and Jihad Lukis Panjawa titled "Technology and Tax Distribution Support the Quality of Human Development"(2022) explains that the existence of quality human resources is an essential point in the development of a region to achieve its goals. In his writing, a positive point was found that technology does have a necessary role in the development and improvement of high-quality human development, which proves that the use of appropriate technology will influence the development of human resources, as well as the distribution of taxes according to targets can influence the development of human development is of much higher quality, which proves that tax revenue on target will affect the increase in human development (Hidayatul Prasetyowati, 2022).

The three studies above have the same theme discussed, namely Human Development; in this case, to differentiate the previous research from this research is how human development, according to Soedjatmoko's perspective, is in the context of Indonesian society.

Soedjatmoko was an intellectual who fought for human freedom passionately and enthusiastically and never tired of his struggle. A system of freedom is the main thing in his thinking about development, especially in human development. He is also someone who cares and pays attention to the weak and lowest groups in society; he even defended the actions of colonialism and oppression carried out by Japan in the 1943 era. Soedjatmoko said that if we hope for human freedom, it is not enough to love freedom; we also need to fight for it, so it is in human development that he makes human liberation the goal of development (Putra, 1993).

3. Result and Discussion

3.1. Understanding Development and Human Development

Development is a system of change as an effort to build much better human quality, which includes the leading indicators of education and the theory of human liberation, according to Soedjatmoko's view. Technological renewal and infrastructure development are no longer commonplace in the current modern era. Still, behind that, humans are the main thing that also requires renewal through human development, in this case, contextualization in Indonesian society.

According to Bintoro Tjokroamidjojo, development is a planned effort in social transformation that includes many aspects to achieve economic progress and prosperity and improve the quality of human resources. According to Siagian, it is a series of processes of change and growth carried out in a planned and conscious manner by a nation or state and the government to move towards a modern nation (DT Kartono, 2016). According to Emil Salim, development is a form of change in a problem that includes exploitation of resources, investment, technological renewal, and other changes that align with increasing the potential that exists now and for the future in meeting human needs. In Johan Galtung's view, development is a process for fulfilling primary human needs, both individual and group, that does not cause damage to life or the social environment (DT Kartono, 2016). In the author's opinion, development is a process of growth and development towards a better direction in human life, especially regarding education and liberation.

According to Soedjatmoko, development is a process of change that prioritizes a system of human liberation that aims to give freedom to poor and weak people in social structure and is not just a matter of economic policy (Utama, 2022).

Human development is a process of giving color to human life choices that are diverse and freer regarding social structure. So, it is felt that human development is essential to face the development of the times with all forms of life's challenges that affect human thinking and liberation. Besides providing many life choices, human development also aims to create a more active and productive human living environment, especially in responding to problems in various fields (Suaib, 2023).

Soedjatmoko's thinking about development stems from his political experience during the revolutionary period, where he felt that, at that time, the political game only prioritized the interests of certain groups, and this focused on the human dimension in a development concept that could develop other aspects, such as development. The economy is rooted in humans and conceptualized in human development.

Human development is related to various issues that are part of things of change, such as awareness of Indonesian history, cultural and technological progress, educational development, economic development, the process of societal liberation, improving the quality and creativity of society, the political system, and other things—related to human roles. Development can be a sign of a country or nation's progress, not only in human resources but also in natural resources and the progress of civilization that will be developed. It, of course, requires cooperation between society and the government to achieve such progress and change (Warda Murti).

3.2. Development and Human Relations

Development is closely related to various aspects, such as economics, history, culture, education, etc. Where are all these aspects that make humans the center of everything? Problems related to the low economy, low education, fading awareness of history, and lack of freedom of choice in human life make it necessary to renew this because humans are the center of all that exists; it is essential to create human development (Widiansyah, 2017), even for Soedjatmoko that human development should proceed and be carried out continuously because it will require new meaning in each unique situation for existing problems.

Soedjatmoko's thinking about development was heavily influenced by the current situation which began after the revolution during the Old Order and New Order periods, at which time he prioritized human freedom because the development carried out at that time completely ignored human freedom, even though his concept of thought was never in line with what the government is doing, it cannot be denied that its thoughts have become many references for Indonesian intellectuals. Soedjatmoko's initial thinking about development did not want to let go of cultural values; after that, his thinking developed, which did not only dominate economic matters until, in the end, he prioritized aspects of education and human freedom (Resmi, 2011).

Let's look at the current condition of Indonesian society. It is clear that most of the rich people are getting richer, the poor are getting poorer, unemployment is also becoming more common, oppressed people are becoming more rampant, and many uneducated people are being ostracized, as if society has no freedom. or the right to choose a more appropriate way of life, at least basic needs and aspirations are adequately met; this is what requires development, and to bring about good change, it is necessary to carry out human development to be the initial gateway to good change too, because in the end development will lead to human development. It can be said that so many things underlie human development, and these are, of course, related to the progress and feasibility of human life (Kasnawi & Ramli, 2016).

In philosophy, humans are creatures who can explore the deeper meaning of "what exists," humans often even question themselves. The term human has several derivatives, namely language, knowledge, effectiveness, freedom, life, and others. Several derivatives of human terms help humans find the problems they have been asking about as humans. Questions like "What do humans live for?" "What should humans do?" to the fundamental question of "who is a human?" (Leahy, 2001). All things and problems in this universe are always tied to humans' role, so as time passes dynamically, humans need to refill their skills to upgrade the qualities that already exist within them.

Development is closely related to humans because humans will undoubtedly create or carry out a changing development in nature. Development is not only about issues of state interests but also pays more attention to issues of human quality. Development certainly has a strong relationship with humans because development is related to the meaning of human life, making humans a central component in terms of development from a creative side.

3.3. Development Concepts in Indonesia

The development system was implemented around the 1960s and in the 21st century, it still looks pretty relevant to apply development theory to people's lives in Indonesia. Seeing that

technology in this era is developing increasingly rapidly, this indeed cannot be separated from the creative role of society. So, there is a need to create and increase the creative side of society. Some people may imagine building and road construction or something closely related to material issues. Still, development here, based on Soedjatmoko's views, is a change that involves the state or government, and even all elements of society are involved in the process as observers.

So, development, in general, aims to create a better human living environment (Diba et al., 2018) and create a much higher quality society without any differences in it. Development seeks to create a productive human environment with broad meaning in various fields, in this case, placing more emphasis on the humanitarian aspect, making humans the center of attention. Human development influences facing the changes of the times, which move continuously and dynamically.

Human development focuses more on how to create humans in terms of creativity the quality of education as well as applying the theory of human liberation, which can then be a change for a better country because it all starts with the conditions of human life that feel happy, safe, have the freedom that can make A country is said to be successful in carrying out development if this has not been touched and received by the community. Likely, all forms of problems that can damage society and the country will potentially be present more, so that the government and society will be even more overwhelmed to make changes. Therefore, Soedjatmoko said this development should be carried out continuously to address problems that adapt to current conditions.

In Soedjatmoko's view, human development indeed makes the educational aspect an essential thing in it. Still, more than that, in this case, it makes the process of human liberation a primary need like other immediate needs whose process must continue continuously. Soedjatmoko's theory of thought in development does not only seem to look at the interests of the state but also looks at and pays attention to the interests of society so that in the end, this view of development will look whole and complete if, in development, there is the liberation of humans. because, in essence, human freedom is not something that happens; it requires a new meaning in every unique situation of all problems.

According to Soedjatmoko, development is the same as talking about the outlook on life because when facing issues regarding development, we are dealing with an outlook on life. It can originate from an attitude of rejection and opposition to modernity and industrial life, which is fundamental in the worldview. Development places more emphasis on renewing creativity in humans, which is a requirement for self-relevance in the modern world and facing all forms of crises currently affecting humans, which will be not only individual human renewal but also collective renewal of a nation.

It is clear that human development aims to make changes for the better rooted in human life, and the changes focus on what exists itself. In this case, the contextualization is in Indonesian society, which appears to be lacking in the process of human liberation, as if humans are patently in a low state of life. Liberation is limited in that it is complex for those who look for work if they do not have relationships with people related to them, poor people who are getting poorer, and so on, thus hampering society's quality and creativity. There is no freedom for people to choose a way of life according to their capabilities because education can no longer guarantee someone a job; everything comes back to the aspects of quality,

creativity, and ability of each. In this way, human development has a significant function in restoring growth and development of self-quality in society.

A development can be said to be perfect if there is a process of liberation of society in it because humans naturally have the will and right to choose, choose the things they want, and this is always related to something excellent or sound, which becomes the object of their will until it reaches in perfect goodness, this will is what will bring humans to their absolute desires, namely achieving their happiness, even though their objective happiness is in God, their subjective happiness can be outside of God (Leahy, 2001), like happiness in life as a citizen in Indonesia, liberation in human development can be one of the absolute desires as a subjective human being.

According to Soedjatmoko, there are several important notes related to the concept of development that can be carried out in Indonesia, namely regarding the goals of development, which will not only give rise to measures of growth that can be felt by only some people or regarding individual interests alone but rather the development orientation that must be pursued are things that have the character of togetherness and social cooperation as well as harmony between morality and justice based on community culture. He also said that for society to face new challenges in the development process, it is also necessary to pay attention to issues related to knowledge and technology based on the existing conditions in society (Putra, 1993).

3.4. Human Liberation as a Development Goal

The problems of people's lives in the country from the past until now are still the same; namely, the issue of Human liberation is always discussed throughout human thought and attempts to overcome this problem; it is not without reason that this always brings controversy, one of the causes is because of the different experiences and historical backgrounds of thinkers who want to try to overcome and answer the problem of human freedom. In this case, Soedjatmoko, whose background directly experienced life during the Japanese oppression, even experienced being tortured by Japanese troops himself and tried to fight back, leading him to be placed as a thinker who fought for the issue of human freedom (Dahuri, 2007).

Human unfreedom can be said to come from the social structure in which humans are born and live, whether in the form of a social system in which they interact with various life challenges or the form of a world system that makes humans just a tiny part of something that is considered unable to influence the sustainability of the system. Soedjatmoko believes humans themselves cannot resolve this situation to be able to change their social structure. Still, humans need to realize and learn to live with various complexities instead. They must accept that humans are not outside of complex interactions between social systems. And the world system earlier (Soedjatmoko, 1983).

The struggle for freedom is not easy; with this, human development is carried out to recreate human liberation. Development is a social condition that needs to be carried out for freedom. The development to liberate society (lower and weaker) from oppression, poverty, exploitation, and life that confines society can make society live more actively and effectively. Development is carried out not only for material things but also to realize

liberation and give a sense of happiness to themselves so that it can give birth to a change that makes the nation and its people able to face various challenges in life.

Happiness and freedom in development are essential points in the human dimension of development, so liberation becomes the ultimate development goal (Putra, 1993). Development becomes a system that makes the government more sensitive and attentive to what society needs, especially in Indonesia; the government not only needs to look at what it needs but also needs to look at what society wants, which will later become a system of change for the nation and its people, in this way, The state and society will give birth to a complete development system because there is harmony between the needs of the state and the needs of society.

Apart from freedom being the goal of human development, it can also be used as a forum for developing the quality of life, which becomes quite important in human life through the development process. There are three components of quality of life, namely, regarding health/health, well-being/well-being, and happiness/happiness, which can be achieved following the capabilities possessed by each individual, and this may be obtained with a human development system (Rahmi et al., 2021).

4. Conclusion

Human development is carried out for the development of other developments, such as economic, cultural, and human development, which is the core of progress for a much better and more decent human life in various aspects. Apart from that, freedom is also one of the goals of the concept of human development in Soedjatmoko's thinking so that humans can choose life among many choices, no longer being constrained by anyone or any group.

Human development can be a ninja's way to reduce discrimination and differences that have limited human freedom as humans. Development improves human quality and empowerment because development is related to aspects of education, culture, technology, and economic growth, where humans play the leading role in this success, so it can be said that human development is significant, especially in the lives of Indonesian society.

Two essential things are the goals of human development conceptualized by Soedjatmoko. First, improving the quality of education in human development is necessary for restoring openness to human intellectual thinking in making changes in the future. In Soedjatmoko's view, education can be a forum for criticism of previous humans. The development also allows humans to experience various lifestyles, part of human liberation to perfect development.

Second, to create human freedom. It means that development is not only about economic and material equality but also considers human interests. In this case, education and freedom are also important because they are related to progress and improving human quality. It will benefit the government and the country because, from an educational perspective, we can produce people who are critical of science and have the freedom to choose their path in life without anyone restricting them, making freedom a part of the rights of all humans. Although education and human liberation were essential to Soedjatmoko's development thinking, he also talked a lot about history, science, culture, and religion. As a

result, development becomes a comprehensive and big idea that cannot even be defined in words.

In Soedjatmoko's view, the essence of development in society in Indonesia can be implemented by thinking about and paying attention to growth that can be felt by all parts of society, not just by a small part of society. Therefore, development focuses on creating human happiness and freedom, which makes the human dimension more complete in the development process, especially in Indonesian society. Freedom is a basic human need that must be fulfilled and is closely related to human independence so that humans will be closer to the prosperity and happiness of their lives. So only then can human development be said to be successful if human interests are met.

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