

KI HADJAR DEWANTARA'S EDUCATION CONCEPT AND ITS RELEVANCE TO EDUCATION IN INDONESIA

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Abstrak

This paper is a scientific idea that aims to provide an overview of the educational concept of Ki Hajar Dewantara and its relevance to education in Indonesia. In this article, we will discuss the concept of education itself. Ki Hadjar Dewantara views education as a driver for student development, namely education teaches to achieve change and benefit the surrounding environment. Purposeful education To promote the growth of character, which means the values of human life are carried out which are made into habits. character that is still grown and developed in students and has become a habit and self-awareness to be good. Based on this, this article was written with the aim of knowing how the concept of education and the relevance of education in Indonesia according to Ki Hajar Dewantara himself.

Keyword – Ki Hajar Dewantara, Education Concept, Relevance to Education.

1. Introduction

Education is a process of transformation of a person or group of people. The actual educational process frees a person from various confines, intimidation, and exploitation. Here lies the linkage in pedagogics, namely freeing humans comprehensively from binding one's freedom. Chapter I of the Law on the National Education System, Article I paragraph (1) states that education is a conscious and planned effort to develop the potential of students to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, the community, nation, and state (Law on National Education System No. 20, 2003: 3).

Education is not just transferring knowledge (transfer of knowledge) to students, but more than that, namely transferring value (transfer of value). Education is a cultural work that requires students to always develop their potential and creativity in order to survive in their lives. Therefore, critical and participatory power must always appear in the soul of students. In reality, education that has been running for a long time does not show what is desired. Instead, education is only used as a means of indoctrinating various interests. This is the real root of dehumanization.

Ki Hadjar Dewantara argues that education is guiding all the natural forces that exist in children so that they as humans and as members of society can achieve the highest safety and happiness (Zahara Idris, 1991:9). Education that is Ki Hadjar Dewantara's goal is to shape students into independent human beings physically and mentally. He has a noble mind and is physically healthy to become a useful member of society who is responsible for the welfare of the nation, the homeland and humans in general.

In Indonesia, Ki Hadjar Dewantara's thoughts on education have become a separate image for the history of Indonesian education. Ki Hadjar Dewantara is an embryo of a classical Indonesian education model that was considered suitable and ideal to develop and actualize the potential of Indonesia's young generation (cognitive, affective, psychomotor) and other personal aspects such as the dimensions of sociality and spirituality. Such efforts are indeed not easy,

because the emergence of educational problems cannot be separated from the framework of efforts to respond to the challenges of the times, as was done by Ki Hadjar Dewantara in the past. The demands of the world of education in Indonesia today are also more varied than at the time when Ki Hadjar Dewantara initiated the concept of education which may have been really needed in his day.

In other words, what is prioritized as an educator is first to function as a model or exemplary figure, and then as a facilitator or teacher. Therefore, the name Hajar Dewantara itself has the meaning as a teacher who teaches goodness, nobility, virtue. An educator or the Hajar is someone who has advantages in the fields of religion and faith, as well as social problems.

2. Method

This article discusses "Kihadjar Dewantara's Education Concept and Its Relevance to Education in Indonesia." By analyzing using the Literature Research method, this article will discuss several sub-concepts: Ki Hajar Dewantara's educational concepts, educational principles, Ki Hajar Dewantara's thoughts in education in Indonesia and the relevance of Ki Hajar Dewantara's thoughts to education in Indonesia. This will ultimately be discussed in the discussion below.

3. Result and Discussion

A. Ki Hajar Dewantara's Education Concept

In Indonesia, Ki Hajar Dewantara's idea of education has become a separate image for the history of Indonesian education. Ki Hajar Dewantara is a founder of Indonesian classical education. The main characteristic of student-centered education is that the teacher respects students as they are. This is what is called an education according to his thinking. When he decided to enter the world of education, the main goal that Ki Hajar Dewantara wanted to achieve from education was the formation of a generation of Indonesians that were independent, full of creative power and of noble character. But he is aware that education that prioritizes character is not only the responsibility of the school, but

also the responsibility of the community and family. This then made him have the idea to create an educational concept that involved the three environments. The concept of education carried out by Ki Hajar Dewantara was given the name "Tri Centers of Education", which is an implementation of education by involving the family, college, and community realms to form superior, virtuous and intelligent human beings. An advanced nation cannot be separated from its perspective and way of thinking that reflects its awareness of the importance of advancing the education sector as the main goal of nationality. Currently, the most complex problem for the Indonesian people is the adjustment to designing a world that is full of problems that are increasingly complex and difficult to predict. namely the implementation of education by involving the nature of the family, the nature of the college, and the nature of society to form superior, virtuous and intelligent human beings. An advanced nation cannot be separated from its perspective and way of thinking that reflects its awareness of the importance of advancing the education sector as the main goal of nationality. Currently, the most complex problem for the Indonesian people is the adjustment to designing a world that is full of problems that are increasingly complex and difficult to predict. namely the implementation of education by involving the nature of the family, the nature of the college, and the nature of society to form superior, virtuous and intelligent human beings. An advanced nation cannot be separated from its perspective and way of thinking that reflects its awareness of the importance of advancing the education sector as the main goal of nationality. Currently, the most complex problem for the Indonesian people is the adjustment to designing a world that is full of problems that are increasingly complex and difficult to predict.

Ki Hadjar Dewantara views early childhood education as a different kind of education from other levels of education. Early childhood education includes the overall development of several aspects such as cognitive, motoric, and so on. Ki Hadjar Dewantara studied the concept of early childhood education from three figures. The first is Friedrich Frobel with the concept of fun early childhood education by creating a "park" as a place for early childhood learning (Kindergarten), Maria Montessori with early childhood education which requires children to be independent and develop children's five senses in their childhood. the sensibility period, and the third was Tagore from India, who founded the

Shanti Niketan school, a school that sought to distance itself from the European system of learning.

Ki Hadjar Dewantara used the Montessori or Frobel concept. Because the two concepts of early childhood education both assume that learning the five senses and children's games cannot be separated. For example, what is applied in the student park is a traditional Javanese children's game. Traditional games used include dakon, cublak-cublak suweng, and so on are examples of traditional games that hone children's abilities. Because Ki Hadjar Dewantara not only imitated the method of early childhood education according to Frobel and Montessori but found himself a method of early childhood education called Among Siswa or the Among system. The Among system intended by Ki Hadjar Dewantara is not just a learning method, but also the basics that must be implemented by a teacher and school administrator. Because Ki Hadjar Dewantara formulated an educational institution that has three pillars;

- a. Family center, which means educational institutions must educate students with character and introduce social organizations that apply in society
- b. The college center, as a wiyata hall, is for efforts to seek and provide knowledge
- c. The center of the youth movement, as an independent area for young people to exercise self-control which is very important to shape behavior.

B. Principles of Education According to Ki Hajar Dewantara

In the concept of character education according to Ki Hajar Dewantara written by Puji Nur Utami an explanation of these principles are:

First, the principle of the nature of nature or the principle of peaceful order. According to Ki Hajar Dewantara, this principle is the principle of a person's right to regulate himself by remembering his order. In this context, education must be carried out with the intention of maintaining on the basis of great attention to the freedom of children to grow physically and mentally according to their nature. And by nature, the human mind can develop and with the intentional development of human thinking abilities that is what is understood and understood as education.

Second, the principle of independence implies that teaching means educating students to become human beings who have freedom in their hearts, minds, and energy. In his opinion, the principle of independence is related to

efforts to shape students into individuals who have responsible freedom so as to create harmony with society.

Third, this cultural principle is based on the natural belief that humans are cultural beings and that culture is a person's characteristic. According to Ki Hajar Dewantara, culture does not have an eternal form, but continuously changes its form. One of the reasons is because of the changing nature and time, namely as directions and guidelines for achieving social harmony in Indonesia.

Fourth, the principle of nationality is a very important teaching of Ki Hajar Dewantara as part of a human perspective. In this context, this principle was fought for by Ki Hajar Dewantara to overcome all the differences that grew and developed based on region, ethnicity, ancestry, or religion. The sense of nationality is part of our human sense of kebatinan, which lives and is brought to life in our souls on purpose. The honor of the nation is self-respect and so on.

Fifth, the principle of humanity which basically contains the meaning of friendship between nations. In this context, he underlined the importance of the Indonesian nation building friendships with other nations. This principle of humanity can be seen as a radical principle because the concept of humanity is the root and at the same time the node for the human process of life. In fact, human needs are very diverse, including the fulfillment of human dignity.

C. Ki Hajar Dewantara's Thoughts on Education in Indonesia

According to Suroso in the journal *Scholaria*, "Ki Hajar Dewantara was one of the few figures who intensely devoted his attention to the field of education during the movement and early independence". In his scientific journal on the educational philosophy of Ki Hajar Dewantara and his contribution to Indonesian education by Henricus Suparlan, Ki Hadjar Dewantara's views on learning are: "Ki Hadjar Dewantara's view on learning can be seen in the concept of the Three Education Centers, that students are not merely learn in school but also in the family and society (in the realm of youth). Family nature education will educate children as well as possible which includes physical and spiritual. Family circumstances greatly affect the educational behavior sought in the family. Promoting the growth of character, which in other words is called character, which means a soul that is based on the law of mysticism. People who already have character traits must always think about and feel everything by using the standards and principles that have been set. Character is not a theoretical concept

of good and bad, good and wrong, as understood by the wider community. However, the teaching of character contains the meaning of transferring material about the life of the soul or human civilization. Or in other words, must provide information and explanations about character more broadly. People who already have character traits must always think about and feel everything by using the standards and principles that have been set. Character is not a theoretical concept of good and bad, good and wrong, as understood by the wider community. However, the teaching of character contains the meaning of transferring material about the life of the soul or human civilization. Or in other words, must provide information and explanations about character more broadly. People who already have character traits must always think about and feel everything by using the standards and principles that have been set. Character is not a theoretical concept of good and bad, good and wrong, as understood by the wider community. However, the teaching of character contains the meaning of transferring material about the life of the soul or human civilization. Or in other words, must provide information and explanations about character more broadly.

Then a person who thinks ahead is one who thinks intelligently, cognition/knows a lot and knows a lot and his intelligence frees himself from all kinds of duping. The term advanced mind can indicate the development of intelligence. Humans who think forward are humans who dare to think about the reality that shackles their freedom, and dare to be in a position to deal with all forms of deception.

Humans in Indonesia who are physically advanced are in addition to being physically fit, they also have a better understanding of their body functions and understand these functions to free themselves from all impulses towards crime. Humans who are physically advanced are those who are able to control the impulses and demands of the body. Through this control, forward thinking and virtuous character gain support to express one's freedom from all forms of self-repression, which is greedy on the one hand and has the ability to assert oneself. In life, physical progress can be understood as having the power to fight for freedom and skill.

The family realm is the center of early and most important education, because the family is very influential for the growth of the character of every human being. With the natural instincts born, every human being always tries to

educate his children perfectly, both physically and spiritually. The purpose of education in the family realm here is to give advice, suggestions that can lead children to good deeds, good personalities, and also being able to control themselves to achieve inner and outer happiness, this world and the hereafter. The school environment is a continuation of the family realm. In this school environment, educational tasks are left to teachers such as teachers, and so on. At school, a child gets various information about science and talents that need to be developed in his life.

D. The Relevance of Ki Hajar Dewantara's Thoughts to Education in Indonesia

Judging from "Ki Hajar Dewantara's thoughts which have the core of wanting to advance the nation without distinguishing race, culture, and nation. Seeing the fruit of these thoughts, how his thoughts are still relevant today. The potential/ability of the Indonesian people, if united, would be strong enough when colonialism was divided by the Dutch. In fact, if you look at it today, our nation is still very vulnerable to division. Ki Hajar Dewantara's teachings, which are currently used as symbols of the Ministry of National Education (Depdiknas), are "Ing Ngarso Sung Tulado, Ing Madya Mangun Karso, and Tut Wuri Handayani" which means: the philosophy of Ing Ngarso Sung Tulado means that a teacher should imitate a good attitude. good to his students. Then Ing Madya Mangun Karso, implies that a teacher must continue to innovate in learning.

This motto is still relevant today, even if we look at some teachers who do not understand this philosophy. What a glorious teaching. Imagine, an educator must be able to be a role model for his students in various ways, so that teachers can be role models for their students. Therefore, education must be related to real efforts of teaching and education. From his concept of thought, the implementation of education in Indonesia is now seen from his concept, namely an effort to promote the growth of character, which means that the values of human life are carried out which are made into habits. These values will be obtained through a continuous process throughout human life,

And for the growth of character, the process must go through education which is an educational center in the form of family, school and youth (community) realms, and all of them must be competitive in dealing with others. In this way, the cultivation of attitudes and values of life is a process that must be passed by humans. And all that is done with the existence of various kinds of

education that are carefully designed and planned. Starting from formal education, namely Early Childhood Education to Middle School

4. Conclusion

Education in general is an effort to grow character (inner strength and character), mind, and grow children. These values cannot be separated in order to achieve harmony with the world. In education, an educator can only help and guide his students and cannot change naturally to replace with other natures. The teacher guides his students to stay on the right path, because in education, the nature of students and the direction of the teacher are always one and interconnected with each other.

According to Ki Hajar Dewantara, the concept of education includes advancing the character of every human being, advancing the way of thinking of humans by thinking about reality, being intelligent and having intelligence that frees him from ignorance, advancing physically by having knowledge of the functions of his body and it can be clarified that these thoughts are still relevant until today. at the moment. Judging from his thoughts that are in accordance with the concepts that are still being implemented, namely education and teaching in Indonesia today regarding character that is still being cultivated and developed in students and has become a habit and self-awareness to be good.

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