

Ki Hadjar Dewantara Thought on Character Education in The Perspective of Islamic Education

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Abstract

This Research aims to describe thoughts of Ki Hadjar Dewantara on character education in the perspective Islamic education. This Research called library research. The data taken in this research consist of primary data and secondary data. The method of data processing uses analytical descriptive method, after the data collected, classified, compared, interpreted and finally given the conclusion. The conclusion is made using deductive and inductive pattern. The result of this research show that: character education according Ki Hadjar Dewantara is guidance of character in life of children growing. Character education can formed through education, experience, life test, sacrifice and environmental impact. Hereafter the internalized values so that become an intrinsic value underlying attitude and behavior then repetedly until becomes a habit, and the habit is guidance and maintained then be a character. The method of character education through among method namely momong, among and "ngemong" its mean habituation, example and teaching. Meanwhile the steps are childhood, development of souls and thoughts and the formation of character or social awarness.

Keywords: Ki Hadjar Dewantara; character education; social awareness; Islamic education

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INTRODUCTION

Character education is very important for forming together awarness to establish young generation's character of strong nation. So that they will not adrift by modernization that promises a momentary pleasure and sacrificing the enjoyment of long and eternal future.¹ Character education come as a problem solving of morality and character self. Eventhough is not new things, character education is enough to be like a slap for education world especially to fix a morality of young generation.² Monotonous learning, just cognitive orientation and there are no character values which able to be taken by student in that learning or from a teacher are problems that

¹ Jamal Ma'mur Asmani, *Buku Panduan Internalisasi Pendidikan Karakter Di Sekolah* (Diva press, 2012).

² JM. Asmani, *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah*, (Jogjakarta: Diva Press, 2012)

often happen in our learning especially about the character content crisis in our education world. Learning should be comfortable condition otherwise become something horrible, a teacher become like a monster, a lesson is not ignored by students and the condition just look at a feared teacher and full of worry. Even though in learning should have full of characters that can be taken by students.

One of models who has spirit of character education is Ki Hajar Dewantara Salah. His journey full of Character values that needed by this Nation, start from the changing his name become Ki Hadjar Dewantara, Taman Siswa principle who he made, also concept and education thought he brought into Nusantara. Ki Hadjar looked at education is able to changed character and attitude of Nation to be Nation who has high level and equivalent to other nations.³ It means Ki Hadjar has looked at the important of character education since there are no one publish character values such recently, he had a thousand steps in front brought character flag. The visionary thought made him wort it to be riceed in various things, including research.

If viewed from materials and object to be researched, accordingly this research is included in the category/type of library research, that is collecting data by using a written materials such as: books, newspaper, article, magazines and other documents that have relevance with research theme. Library research become formula in this research because this study focus on Ki Hadjar Dewantara Books. Also called library research is a series of activities related to the method of data library, reading and writing and processing research data.⁴ Whereas for getting data from that resourch uses documentation method, it is technique or way of data collecting through written relict specifically in the form archives and books of about opinion, theory, reference or laws etcetera relate with the problem of investigation.⁵ Meanwhile data in this research consists of primary and secondary data. The primary data is *first* education book of Ki Hadjar Dewantara meanwhile the secondary data are every books which support to this research such as the second book culture of Ki Hadjar Dewantara, "Suparto Rahardjo: Ki Hadjar Dewantara Biografi Singkat 1889-1959, Darsiti Suratman: Ki Hadjar Dewantara and Ki Soeratman, Pokok-pokok Ketamansiswaan".

In this research, data processing method uses analitic descriptive method, that is after data collected, so clasified base on problem and content analysis, compared between one another, hereafter interpreted and eventually given conclusion.⁶ Analitic descriptive method is analize method has purpose to describe a variabel.⁷ The steps used in this method is description, it is elaborate regularly all of conception of figures.⁸ It is concept Ki Hadjar Dewantara about character education. Interpretation step, it gives a meaning where is concept connect to character Education and where is concept

³ Suparto Rahardjo, *Ki Hadjar Dewantara Biografi Singkat 1889-1959*, (Jogjakarta: Garasi, 2012).

⁴ Mestika Zed, "Metode Penelitian Kepustakaan" (Jakarta: Yayasan Obor Indonesia, 2014).

⁵ Hadari Nawawi, *Metode Penelitian Bidang Sosial* (Yogyakarta: Gajah Mada University Press, 1998).

⁶ Sumadi Suryabrata, *Metode Penelitian* (Jakarta: Rajawali Press, n.d.), see to on Winarno Surakhmad, *Pengantar Penelitian Ilmiah* (Bandung, 1992)..

⁷ Andi Prastowo, "Memahami Metode-Metode Penelitian," *Yogyakarta: Ar-Ruzz Media*, 2011.

⁸ Anton Bakker and A. Charris Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1990).

which is not connect to this topic, comparison step and conclusion. Conclusion made by uses paradigm;⁹ a) Deductive, it is thinking start from general knowledge and beginning from this general knowledge, it is taken more specific conclusion uses the logic rules. b) Inductive, it is thinking the conclusion start from spesific things, thereafter made a general conclusion as abstraction.

RESULT AND DISCUSSION

Character Education According Ki Hadjar Dewantara

Ki Hadjar Dewantara was born bearing the name Raden Mas Suwardi Suryaningrat on Mei 02 1889. Ki Hadjar come from the royal family, exactly in Pura Pakualaman, Yogyakarta. *Raden Mas* is Javanese peerage otomaticly atached to a man descent noble tart from a second to seventh descent from the king or leader who ever lead.¹⁰ Here we know clearly that we can make the small conclusion that ki Hadjar was the able man in his era because he he was the member of royal family, it means called prosperous family or class of *priyayi* (class of nobleman). This title is used by all of Kingdom in Java successor of Mataram. When his age was 40 years old Suwardi Suryaningrat changed his name become Ki Hadjar Dewantara, even thought came from the kingdom family, he did not comfortable to use his title of nobility in front of his name. His father, the Kanjeng Pangeran Ario III Suryaningrat was the main noble in Pakualaman, Yogyakarta. On 20 Mei 1961 got freedom badge honour.¹¹ His mother's name was Raden Ayu Sandiyah as a great grandmother of Nyai Ageng Serang, a descenandt of Sunan Kalijaga.¹² The thought from a figure namely Ki Hadjar was not locked by feudalistic environment so that could not stop his intention in order to closer with his people and one of the way was changed his name Raden Mas Suwardi Suryaningrat became *Ndeso* name "Ki Hadjar Dewantara" whereas his backround did not push him to be the other figure and actually his backround could hypnotized him because wealth and awesome position generally wanted by people at the time untill present.

Education was guidance in the life of growing children, it means education was to guide all of the original talent the children have in order to as a human and as a member of society can reach the most safety and the most happiness.¹³ Ki Hadjar also give the definition about education was:

"Pendidikan umumnja berarti daja upaja untuk mewujudkan bertumbuhdja budi pekerti (kekuatan spiritual, karakter, karakter), pikiran (intellect) and tumbuh anak; dalam taman siswa tidak boleh dipisah-pisahkan bagian-bagian itu, agar supadja kita dapat

⁹ Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Yayasan Penerbitan Fakultas Psikologi Universitas Gadjah Mada, n.d.).

¹⁰ Rahardjo, *Ki Hadjar Dewantara Biografi Singkat 1889-1959*.

¹¹ Floriberta Aning, *100 Tokoh Yang Mengubah Indonesia: Biografi Singkat Seratus Tokoh Paling Berpengaruh Dalam Sejarah Indonesia Di Abad 20, 2007*.

¹² Rahardjo, *Ki Hadjar Dewantara Biografi Singkat 1889-1959*.

¹³ Hasbullah, *Dasar-Dasar Ilmu Pendidikan* (Jakarta: Rajawali Pers, 2017).

memajukan kesempurnaan hidup, yakni kehidupan and penghidupan children jang kita didik selaras dengan dunianja".¹⁴

Pendidikan adalah usaha kebudayaan yang bermaksud memberi bimbingan dalam hidup tumbuhnya jiwa raga anak agar dalam kodrat pribadinya serta pengaruh lingkungannya, mereka memperoleh kemajuan pshysical spiritual menuju kearah adab kemanusiaan.¹⁵

According that definition, it can be concluded that people have a spiritual and physical existence or tangible body and soul. Whereas the definition of soul in our nation's culture consists of *cipta* (creating), *rasa* (feeling) and *karsa* (doing). If used in psychological terms there are a suitability with cognitive, affective and psychomotor aspects. Education is guidance in the life of growing children. It means the growth and development of children are located outside the teachers's willing. Student as a ordinary creature and human growth depend on his kismet, and the segment's teacher is just in guiding position, the meaning is guide the growth and life of his powers so that can repair his self not about the basic of the growth and his life. Or example is a famer can not change the basic nature of rice. He just grow rice through repair the ground, maintain the plants, give fertilizer and water destroy the pests, he can not change the kismet of rice plants to be corn plants. The farmer should surrender to rice nature. The farmer just can establish rice grow and develop to produce good quality rice.¹⁶ Teacher assignment is simililar like a farmer. Education just can guide the growing of his tudent. The student growing depend on the nature of situation of each, it means a child who less kind of his basic soul and do not get good guidance of education is worried will cause bad character, a child who less kind of the his basic soul but he get good guidance of education will form good character.

Ki Hadjar Dewantara saw that the essence of educators are teaching and educating. Teaching are giving knowledge, guiding the movemenet and train the skill or intelligence of student, in order to be smart people, skillful and clever. Educating is guide the character growing or attitude in student's life in order they to be human who are civilized, moral personality and has a good character in his life later.¹⁷ Courtesy or high attitude usually show the fill in the heart, for example realizing about kindness, independence, justice, deity, affection, loyalty, art, order, peace and social, while the decency show the visible nature which are smooth and beautiful (culture).

Base on the concepts above can be taken that Ki Hadjar Dewantara want to; (1) put the student as the center of education (2) look at the education as a process, it means dinamic (3) prioritizing the balance of between *cipta*, *rasa*, and *karsa* in child's life (4) full fill the spirit of national education with insight, culture and progressing.

¹⁴ Ki Hadjar Dewantara, *Bagian Pertama: Pendidikan* (Yogyakarta: Majelis Luhur Persatuan Taman Siswa, 1977).

¹⁵ Ki Suratman, "Pokok-Pokok Ketamansiswaan" (Yogyakarta: Majelis Luhur Persatuan Taman Siswa, n.d.).

¹⁶ Rahardjo, *Ki Hadjar Dewantara Biografi Singkat 1889-1959*.

¹⁷ Darsiti Soeratman, *Ki Hadjar Dewantara*, n.d.

Ki Hadjar look at the character as a personality or nature, it was a unity of thought, feeling and willing or desire.¹⁸ Simply character according to Ki Hadjar Dewantara was the nature of human soul. Character is guide for all human nature which is permanent, so that become a special mark to differentiate human one and another human.¹⁹ People who has character intelligence always think and feel also use measurement, consideration and basics which is permanenet. Therefore people can be known the character permanently. So, *character* is the nature of human soul. If the human soul is create power then character will appear.²⁰

Character is formed due to the development of "basic" which has through the process "teaching". Named basic, it means the talent of children before they were born. Whereas teaching is all nature of education and teaching start from the child in the womb untill mature who can be seen (intelligible) that is character caused by the maturity of thought.²¹ So that the red line can be drawn that character education according Ki Hadjar Dewantara was guide the personality in child's life, it means character education is guide all the nature in children, so that they as a human and as part of society can reach the most salvation and happiness. Character in Ki Hadjar Dewantara terms is called *watak* and guided in teaching process. Ki Hajar dewantara refuse Tabularasa Theory who assume that a baby is pure and like a empty paper. Basically a baby is not like empty paper which are white and pure, however that paper there is vague or faint script. This faint scripts which is looked as a original talent of child. Here the important thing of character education contribution in thicken and clarify the scripts which bring a kind talent, while there are no effort effort to thicken and clarify onto the cripts which bring a bad talent even erase it.

The position of character education is not in the topic of teaching but in activity which are attached and accompany (atmosphere that happened, contains are learning process, attitude habituation, and good behavior). So, the basis of character education is not in topic, but in activity. While character education according is education which embed and develop a noble characters in order to student, so that they choose that character, apply and practice in their life, either in family, as a part of society and citizens.²² Base on these definitons have cleared that character education are too important and urgent for every single learning, even thought there are the differentiation of view from experts but actually the substantiation of the meaning of character education is still same.

The purpose of character education actually for building the nation which are strong, competitive, morally, toleranceful, help each other, patriotic spirit, dinamic, knowledge oriented, and all of that have faith spirit to God. Independent in external and internal are the purpose of character education according Ki Hajar Dewantara.

¹⁸ Agus Wibowo, *Pendidikan Karakter Berbasis Sastra*, 2013.

¹⁹ Dewantara, *Bagian Pertama: Pendidikan..*

²⁰ Dewantara, *Bagian Pertama: Pendidikan..*

²¹ Dewantara..

²² Agus Wibowo, *Pendidikan Karakter Strategi Membangun Karakter Bangsa Berperadaban* (Yogyakarta: Pustaka Pelajar, 2012).

Independent in physical and spiritual is a purpose of education which Ki Hadjar Dewantara want. Relate with the purpose of education in taman siswa is build independent human in physical and spiritual and good character. The natures are faith and piety to god, independent in physical and spiritual, has a noble mind, skilled, health in physical and spiritual, become useful person as a part of society Ki Hadjar Dewantara.²³

The Process of Character Forming and the Stages

Character education is able formed through education, experience, life temptation, sacrifice, and environment impact, then internalized values so that become the intrinsic value that underlying attitude and behavior. That attitude and behavior are done repeatedly so that become habit. And that habit are maintained and guarded then be a character. In education have known some important aspects and has effect onto the success to embody the purposes of education, one of them is teaching method aspect. It is caused teaching method about interaction process and communication between educator and student.

Character education method

According Ki Hadjar Dewantara, generally the method of education and teaching have summarized in one system which is known "*among method*" it means habituation, teaching, and example. Among related to the basic word *mong* contains *momong*, *among*, and *ngemong*. *Momong* in Javanese language means take care sincerely and full of affection, and also transform habits or accustom a good things. *Among* in Javanese language means give example about kindness and badness without should take the right of child in order to grow and develop in spiritual atmosphere which is independent appropriate with the basic. Whereas *Ngemong* in Javanese language means the process for observing, taking care and keeping in order to children are able to develop their self, responsible and discipline according values they have base on their nature.²⁴

The purpose of *among* sistem is build a student in order to be faith and piety, independent in pshysical and spiritual, smart and skillful, and health in physical and spritual in order to be part of society which are independent and responsible in welfare of country and people. Among system forbid discipline punishment with force or violence because that will erase independent soul of child. This is can find in seven basics of Taman Siswa made by Ki Hadjar Dewantara in 1922 and according the condition at that time contains:

"Sang anak harus tumbuh mennurut kodrat (*natuurlijke groei*) itulah perlu sekali untuk segala kemadjuan (*evolutie*) and harus diindependentkan seluas-luasanja. Education yang beralaskan peksaan-hukuman-ketertiban (*regeering-tuch en orde*) kita anggap memperkosa hidup kespiritualan sang anak. Jang kita pakai sebagai alat pendididkan jaitu pemeliharaan dengan sebesar perhatian untuk mendapat tumbuhnja hidup anak,

²³ Ki Fudyartanta, *Membangun Kepribadian and Watak Bangsa Indpnesia Yang Harmonis and Integral* (Yogyakarta: Pustaka Pelajar, n.d)..

²⁴ Rahardjo, *Ki Hadjar Dewantara Biografi Singkat 1889-1959*.

lahih and spiritual according kodratnja sendiri. Itulah yang kita namakan "*among methode*". Selandjutnja dalam butir kedua berbunji "peladjaran berarti mendidik children akan mendo manusia jang independent spiritualja, independent fikirannja and independent tenaganja."²⁵

Character education stages

Generally according Ki Hadjar Dewantara embed character values to students through manner teaching. Manner teaching, it means give many kinds of teaching in order to the soul of child become intact soul together with the education of physical. Due to soul and body in every single person has nature each other, if student educated base on the nature, it will make the individual has personality, that is character. Manners self is science ethics which learn all of kindness and badness in human life. The stages are:

Children period

Children period is the most important, due to in this period is the beginning of character building for children. In children period use teacing "*syariat*"²⁶ it means as a habituation of attitude and commit according the rule and general habit. So in this children period start from family and kindergarten trained for accustoming a kind behaviors start from a simple thing. Accustoming means do repeatedly untill become habit, and do automatically. In this age the nature of discipline is taught (self discipline), for example wake up in the morning, eat together, take a bath twice in a day, wear neat and clean clothes, be polite etcetera. In this period do not accustom a bad things to children due to if have become habit, it is hard to erase it. Theacer, parents and mature people give example, suggestion or command, if important children do as instructed by the *pamong* (Term of teacher in Ki Hajar Dewantara Theory), parents etcetera but do not take the right of children. The examples from teacher must consistent due to if the teacher do not consistent so children wil deny. For example pamong suggest children to do not late go to school, children should wear neat cloth, so firstly a teacher must did it.

For children around 5-8 years, all teaching in the form of global and spontaneous habituation. This way is not use yet the theory which are devided according the kind of goodness and badness or describe a theory, it is not given by according plane or specific time. Everytime by the psychological, teacher can observe children attitude and give necessary corrections. For example iare suggestion or commands to sitting on a neat, do not talk unnecessary. Listen carefully, do not distrub others, write it clean, etcetera. That is given suddenly and in spesific time.

In learning process, Ki Hadjar Dewantara adopt Frobel and Montessori method that can educate body and five senses of child matched with Indonesia culture namely kodrat dolanan anak.²⁷ This *kodrat dolanan* are many kind such as:

²⁵ Ki Gunawan, *Akulturası Konsepsi Education Ki Hadjar Dewantara Dalam Sistem Pendidikan Nasional Indonesia Di Gerbang Abad XXI*, n.d.

²⁶ Ki Hadjar Dewantara, *Bagian Pertama: Pendidikan* (Yogyakarta: Majelis Luhur Persatuan Taman Siswa, 1977).

²⁷ Soeratman, *Ki Hadjar Dewantara*.

First, the functions game or movement game, it is a game which the function is for training the growing of function in baby's activity, for example the function watch object, color, listen the tone, train touch the object etcetera.

Second, Shaping game, it is after children can take a walk, children usually play with their friends. The game that played are build buildings they want, example use sand, make a houses, tunnel, horse toy etcetera.

Third, fantasy and role game. The function of this game for growing children creativity. Activating right brain. For example play with objects around them such as a chair as a car, banana leaf stalk as a gun etcetera which are grow the fantation of children.

Fourth, reseptive game, it is game of accepting, for example children play while listen the story from teacher or their mother. Look at the educating foto or educating children film.

Fifth, success game, it is the game for reaching success or result. For example competition of running, jumping, painting, singing, dancing etcetera.²⁸

Besides that, a child is taught with story telling method. Listen to story base on the beauty (poetry) that can attract child's heart, whereas things that need demonstration not only told but also demonstrated. In this case a child does not need memorize the story, due to this lesson guide the movement of soul, the important thing is child can feel that story. So, listen beautiful songs for accustoming child accept the beauty in the soul, and about the story can be taken from the tribe in regions. Here the position of culture education.²⁹

The growing of soul and mind period

For children in age 9-12 years, in *hakikat* period means reality or truth. In this school period children are able to start given the understanding about all goodness attitude and avoid in daily life. The way is still spontaneous, and in the VI class can be given specificly. Children are not enough if just accustomed to the right things, but should begin relize and aware also have responsibility means can understand how important to do the right things continuously. The child does not bond by empty syariat, however have to accustome with the more rasional understanding.³⁰

The formed of character or social awareness period

The period of "tarikah"³¹, for juvenile period age 14-16 years called school period is the period to continue the persuiting of definition and added with intentional intention. If in inwardness circle education bound and realized by meditation, fasting, trip to holy places. In modern era many ways if this tarekat obtained such as effort to

²⁸ Ki Fudyartanta, *Membangun Kepribadian Dan Watak Bangsa Indonesia Yang Harmonis Dan Integral: Pengantar Ke Wawasan Pendidikan Nasional Indonesia Yang Komprehensif* (Yogyakarta: Pustaka Pelajar, 2010).

²⁹ Dewantara, *Bagian Pertama: Pendidikan*.

³⁰ Fudyartanta, *Membangun Kepribadian Dan Watak Bangsa Indonesia Yang Harmonis Dan Integral: Pengantar Ke Wawasan Pendidikan Nasional Indonesia Yang Komprehensif*.

³¹ Dewantara, *Bagian Pertama: Pendidikan*.

erese the letter blinding, collecting social donation, etcetera. In society through many young generations activities such as devotion work, social activity, scout, group of nature lover etcetera Dewantara.. In this time called the period of "makrifat" namely resistance period, it is can make a goodness, awarness about the meaning and purpose. For the juvenile to mature is higher and deeper knowledge. In this age is able to be taught about etics namely the law of morality. So not only a shapes which is relate with nationality, humanity, religi, politics, culture and tradition. Here children should start to learn about the meaning of Pancasila as etics and morality, religion and law.

In case of embody the purpose of character education there are some elements which are the fungtion as a transformator from the purpose of character education. This is called by the term of education environment. This environment of education is limited by social environment of child, social environment is environment that child life. There are three education environment family, school and society. In the implementation of character education not only responsible of school but also family and society around the student, this is supported by Ki Hadjar Dewantara theory that the environment of education there are three elements called the term "tri pusat education" atau "*tri sentra pendidikan* (Three Center Of Education)" consists of family nature, school nature and juvenile nature (society).

CONCLUSION

Character education according Ki Hadjar Dewantara was guidance in the life of growing children, it means education was to guide all of the children original talent in order to as a human and as a member of society can reach the most safety and the most happiness. Ki Hadjar look at the character as a personality or nature which is formed due to the development of "basic" which has through the teaching process. Character education is able formed through education, experience, life temptation, sacrifice, and environment impact, then internalized values so that become the intrinsic value that underlying attitude and behavior. That attitude and behavior are done repeatedly so that become habbit. Method of character education is "*Among*" method contains *momong*, *among* and *ngemong*. And the stage of character education are children period, the growing of soul and mind period and the formed of character or social awareness period.

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