

Ki Hajar Dewantara's Concept of Thought in the Education System in Indonesia

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Abstract

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This research aims to study the contribution of Ki Hajar Dewantara's thinking to education in Indonesia. This research is empirically intended to learn to what extent Ki Hajar Dewantara thinks about the education system in Indonesia in general, in particular can develop knowledge insights and thinking patterns of educators in colleges. This research uses the study of libraries as a method of research to dig Ki Hajar Dewantara's thinking about education. The data collection technique the author uses is with several nationally accredited scientific articles related to the subject of the discussion. The data collected is analyzed using descriptive methods, which are research methods that attempt to reveal the facts of an event, object, activity, and process. The results of this study show that the concept of Ki Hajar education is still relevant to this day. Seeing from his thoughts that correspond to the concept that is still being implemented is education and teaching which is a deliberate effort to unlock the physical and inner aspects of man.

Keywords: education thinking; Ki Hajar Dewantara; education system in Indonesia

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INTRODUCTION

Each nation and State, in accordance with national and national ideals, has a unique goal to be achieved through the maintenance of the national education system. For the Indonesian nation, national education is organized on the basis of Pancasila and the Basic Law of the Republic of Indonesia of 1945 (UUD NRI 1945). According to (Kesowo, 2003) in article 2 (a) education is a conscious and planned effort to create an atmosphere of learning and learning process so that the student actively develop his potential to have the spiritual strength of religion, self-control, personality, intelligence, noble morals, as well as the skills required of himself, the community, nation and country; (b) national education is an education based on Pancasila and the Constitution of the Republic of Indonesia 1945 which is rooted in religious values, national culture of Indonesia and response to the demands of changing times.

The goal of national education is the ultimate goal of every educational institution within the framework of realizing the constitutional ideals of the nation by the establishment of the United States of the Republic of Indonesia, namely to build the life of the Indonesian people who believe and fear the Lord of YME, be noble, intelligent, productive, independent, democratic, and have the personality of Pancasila. Pedagogically, the goal of the national education will be achieved by characterizing education as a process and the result of the culture and enforcement of the norms of Pankasila consistently (Firmansyah, Nasucha, & Muzfirah, 2021).

Based on the above description, then the author would like to study some of the previous research results related to the thinking of Ki Hajar Dewantara in the context of his contribution to our national education system. The results of the research carried out by

(Tarigan, Wiranda, & Hamdany, 2022) with the title *Filsafat Pendidikan Ki Hajar Dewantara dan Perkembangan Pendidikan di Indonesia* this research is based on the basic principles of our education is the ideal of universal humanity. For that it takes his thinking in order to solve the complex problems of education he needs philosophies so that the solution of solving the problem can be felt its benefits for all sectors. One of the figures who has a strong philosophy about education is Ki Hadjar Dewantara. He was a nobleman from the Kraton district of Yogyakarta who had a high level of concern with the educational environment. The philosophical ideas adopted by Ki Hadjar Dewantara have been the foundation for education in Indonesia. According to Ki Hadjar Dewantara, the truth of education is an attempt to incorporate cultural values into the child, thus forming him into a human being whose soul and spirit are intact. This educational philosophy is known as our educational Philosophy in which it is the basic ability of children to cope with the problems they encounter by giving them extensive freedom of thought. In his philosophical formulation, Ki Hadjar Dewantara uses indigenous Indonesian culture while Western values are selectively adapted according to tricon theory. Some of the contributions made by Ki Hadjar Dewantara to Indonesian education are the implementation of the leadership trilogy in education, the three educational centres and the paguron system. Education is an attempt to develop the human potential of the student, both the physical potential as well as the potential of creation, sense, and purpose, so that a potential can become real and functional for his life.

The related research carried out by (Febriyanti et al., 2021) under the title "Implementation of the Education Concept according to Ki Hajar Dewantara" research studies the extent to which the implementation of his educational concept for the survival of human life. According to him, education is the process of humanizing humanity toward physical and inner freedom. Therefore, education must be in direct contact with the practical efforts of teaching. Ki Hadjar Dewantara believes that what is meant by teaching is an attempt to unlock the aspects of human study. This article aims to give an overview of the concept of education proposed by Ki Hajar Dewantara. The search method used is to use the research method of a library study or study of libraries which contains the theory that is relevant to the problems of research. The conclusion of this article is the thinking of education according to Ki Hajar Dewantara which directs education in four dimensions, namely, the purpose of physical, reason, spiritual, and social. In achieving the goal of education, Ki Hajar Dewantara made a policy called the education trilogy: *Tut Wuri Handayani, Ing Madya Mangun Karsa, and Ing Ngarsa Sung Tulada*.

Research relevant to the discussion carried out by (Noviani, Rajab, & Hashifah, 2017) with the title *Pendidikan humanistik Ki Hadjar Dewantara dalam Konteks Pendidikan Kontemporer di Indonesia* this research focuses on the education which is the ideal of Ki hadjar dewantara is to form a pupil into an independent human being born and inward. The concept of education according to Ki Hadjar Dewantara is in line with the concept of humanistic education that displays the cultural peculiarities of Indonesia, and emphasizes the importance of processing the potential of students in an integrated manner. At that point, the education concept of Ki Hadjar Dewantara was truly contextual for the needs of the Indonesian generation at that time. Now the idea and concept of Ki Hadjar Dewantara's education, which was so valuable and humanistic in the past, has become so classic and almost forgotten. That's because Indonesian education today is more in cognitive domination and far from being integrative so that it is reductive to education and humanity. There is a 2013 curriculum now in Indonesia that emphasizes more humanistic education that directs to attitude improvement, but the reality of education is that it is too focused on trying to test the school exam or the National Examination (UN), and not to form an authentic, personal and sensitive human being to the world outside of school. In fact, education in the real context, as also believed by Ki Hadjar Dewantara, is about trying

to understand and accept the needs of students as subjects of education. In that context, the task of the educator is to develop the potential of the student, offering knowledge to the student in a dialogue of humanity, morality, and academic knowledge.

Other related research carried out by Yanuarti (2017) under the title *Pemikiran Pendidikan Ki Hajar Dewantara dan Relevansinya dengan Kurikulum 13* this research is discussed on the development of the progress of the education world of the nation and the country today, can not be released from the role of the figure as the main actor. Ki Hajar Dewantara, who has made a major contribution to the advancement of education in Indonesia and earned the title of National Education Father, is a library research study using the content analysis approach. The educational thinking of Ki Hajar Dewantara is relevant to the curriculum 2013 as the goal of learning, that is to equally direct the goals of education in the four dimensions, namely the objectives of physics, reason, spiritual and social. The goal of education is; equally directs the educational goals related to the individual and society, the role of the educator according to Ki Hajar Dewantara. According to the 2013 curriculum, the role of educators is also a facilitator in learning and as a learning partner for pupils. They both agree that there are four competences that an educator should have: pedagogical, personal, social and professional. The learning principles contained in the 2013 curriculum are relevant to the principles of learning according to Ki Hajar Dewantara, i.e. principles for independence, national principles, cultural principles and principles about nature and humanity. The two parties agreed that the material should be taught according to the level of development of the student's age. They both put religious and Buddhist education subjects on every level of education.

The research is related to the role of his education in the 21st century education perspective. As carried out by Galuh et al. (2022) under the title *Peran Pendidikan Menurut Konsep Ki Hajar Dewantara di Era Revolusi Industri 4.0* research is based on the development of transformation of science and IT development and relevance to his thinking. According to him in his thinking the role of the educational figure as the main actor is not apart from the progress of education today. National Education Father named Ki Hajar Dewantara has a major influence on the progress of education in Indonesia.

METHODS

This research is analyzed through a descriptive qualitative approach. Creswell (2014) revealed that quality research is a method to explore and understand the meaning that a number of individuals consider of social problems, so this approach uses documentation to gather information relevant to research problems. Satori and Komariah (2014) give the defense of qualitative research is a research approach that reveals a particular social situation by describing reality correctly, formed by words based on data collection techniques and data analysis relevant and obtained from natural situations.

A library study is a type of research in which the collection of data is carried out by gathering data from various literature that already exists in written scientific journals to support this research, then performing interpretative studies based on existing data, then presenting data with descriptive descriptions revealing contextual in the education system of Ki Hajar Dewantara's concept of thinking.

RESULTS & DISCUSSION

Results

As stipulated in the National Education System Act No. 20 of 2003, that national education serves to develop abilities and form the character and civilization of a decent nation in order to enlighten the life of the nation. This national education system aims to develop the potential of pupils to become people who believe and fear the One God, be noble, healthy, knowledgeable, intelligent, creative, independent and democratic and responsible citizens (Lukmanul Judge, 2008) The concept of education is the most general goal and is the ultimate goal that should be guided by every educational institution.

The national educational system of course gives birth to a generation of intellectual, spiritual, emotional intelligentsia, with the principle that education forms the pupils of noble or self-righteousness. An intellectual intelligent generation can be seen as forming an independent and free soul. This is what is envisaged in the National Education Act No. 20 of 2003 on the formation of a self-reliant or independent soul. The Law No.20 of 2003 explains that the development of independence in the pupils can be seen in the implementation of the curriculum 2013 today. Children are required to be more active and independent in the learning process. Teachers only serve as facilitators, motivators for students and control students' activities in the classroom. It aims to cultivate the student's thinking skills, inspire student confidence, self-reliance, and be able to solve problems on their own in a good way. It's what's in the education concept of KI Hajar Dewantara. He insisted that the self-reliant soul of the student must be independent from the inner birth. That students are given the freedom to be creative so they can become more independent. They become more active and self-confident learners.

Then in the 2013 curriculum emphasized on the educational approach of constructivism and the scientific approach. The constructivist approach is an active and personal construction of knowledge. The statement is in line with Von Glaserfeld's view that the figure who mimics the constructivism movement is rooted in the assumption that knowledge, no matter how knowledge is defined, is formed in the human brain, and the thinking subject has no alternative but to construct what he knows based on his own experience. All thoughts are based on personal experience and are subjective. Tyler 1996 referred to the constructivist learning plan to give students the opportunity to present ideas in their own language. It gives students the chance to think about their own experiences so that they become more creative and imaginative. It offers students the possibility to try new ideas. It provides experiences that relate to the ideas that the students have. Encourage learners to think about changing their ideas.

Discussion

National education system Act No. 20 of 2003 in order to develop the potential of students to become believing people and fear the One God. This can be meant a strong belief will grow a strong soul and always incline to good and children will always be careful in every act done. The most basic education is to educate such children to be individuals who understand good and bad, values and norms so that they can live well in the midst of the community and useful for the nation. Law No. 20 of 2003 on the National Education System in chapter V about pupils 12 paragraph 1 a says that every pupil in each educational unit has the right to receive religious education according to the religion he professes and taught by a religious educator. This education system has also been carried out by KI Hajar Dewantara Ki Hajar dewantara is a figure of the religious leader because Ki Hjar Dewantar

since childhood lived in the circle of a religious family, especially the father. Ki Hajar Dewantara is also a descendant of Sunan Kalijaga and he also has been able to get religious education from the Kalasan student under the foster care of K.H. Abdurrahman, so he is not likely to leave the values of belief and faith in his educational system. He is the only one who knows the truth, and he is the one who believes in the truth.

Education is also organized for the sake of humanity. Ki Hajar Dewantara builds education on the basis of creating an independent human being. In the context of his time he struggled to build education so that it could be by the whole of Indonesian society, especially the ordinary people. Because under the Dutch government the education system could only be by certain groups of nobles, kings or conglomerates. By Ki Hajar Dewantara spoke about the education system in Indonesia which is marked by the establishment of Education Student Park. It is an educational service that can be felt by the entire Indonesian society without distinction.

Accordingly, Section 4 of Chapter III of Act No. 20 of 2003 states that education is organized in a democratic, fair and non-discriminatory manner, respecting human rights, religious values, cultural values and values of discovery. The foundation of humanity in national education is seen in the implementation of the Child-Friendly School. This school means that children of Indonesian society have the right to receive education without discrimination.

In connection with the above-mentioned Law No. 20 Year 2003 section 4 paragraph 1, the principle of the maintenance of education by Ki Hajar Dewantara also has almost the same view that contains religious, human and cultural values. For him, the foundation of national culture can lead in a direction that corresponds to the intelligence of the nation at all times. The progress of the world and the interests of the people in every age and circumstance.

CONCLUSION

National Education aims to shape students into people who believe and are devoted to God Almighty. Just as Ki Hajar Dewantara has received religious education and was raised in a religious family environment, so the education system for Ki Hajar Dewantara is to develop students who are faithful and devout. National education also functions in order to develop the potential of independent and independent students. For Ki Hajar Dewantara, the education system must be born independent and internal, because at that time the Dutch Government provides limitations and pressure in the educational system. National education is organized by giving equality, so Ki Hajar Dewantara in his educational system is also seen in *tut wuri handayani*.

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