

Character Values in the Teachings of Ki Hajar Dewantara

Haryati, Titik¹ Suciptaningsih, Oktaviani Adhi²

¹FPIPSKR, Universitas PGRI Semarang, Semarang, Indonesia

²FPIPSKR, Universitas PGRI Semarang, Semarang, Indonesia

*Corresponding author. Email: titikh30@gmail.com

ABSTRACT

The purpose of this study was to analyze character values in the teachings of Ki Hajar Dewantara. The research method used is qualitative with a case study approach. The research subjects were principals, teachers and middle school students, while the informants were students' parents. Data collection uses observation, in-depth interviews, FGD, and documents. The data validity technique uses data triangulation and data analysis techniques using Stake stages. The results showed that in Ki Hajar Dewantara's teachings there were dominant character values, including the values of social care, caring for the environment, creative, hard work and responsibility. The application of character values has a positive impact on the behavior of junior high school students. The conclusion is that character values in the teachings of Ki Hajar Dewantara can shape the character of students to be intellectually intelligent, socially intelligent and emotionally intelligent.

Keywords: *character values, teachings*

1. INTRODUCTION

Community identity has important meaning in cultural issues. Indonesia is a modern country, not only manifesting geopolitically but also manifesting in geosocial and geocultural [1] [2]. Culture is the overall complexity of science, beliefs, morals, law, customs and abilities and habits obtained by individuals as members of society [3]. Culture is divided into several aspects. The first aspect is in the form of ideas, ideals, values or norms. The second aspect is the activity/pattern of individual action in society. The third aspect is in the form of objects created by humans. Therefore, this cultural form is concrete in the form of objects of creation, work, actions, activities and actions of humans in society [4].

Local culture is part of a hierarchical level culture scheme, not based on good and bad values, local culture complements the regional culture and regional culture is an essential part that shapes national culture. This national culture is the identity of the people of Indonesia. Facts show that globalization has eroded Indonesia's cultural identity. One of the characteristics is the shifting of values in the life of society, nation and state.

The shift in values in the era of globalization is caused by the development of cyberspace, the internet and various information through electronic and digital media that are independent of cultural values. The worst thing is the change in cultural values. Shifts and changes in cultural values are often followed by social changes, namely changes that occur in the structure and function of society [5]. The nation's component that is most vulnerable to the impact of shifting cultural values and social change is the adolescent age individual. Teenagers in schooling are usually in junior high

school. The negative impact experienced by adolescents at the junior high level is the occurrence of a moral crisis. Various cases of adolescent morality in Indonesia occur throughout the year. UNICEF 2016 data shows that violence against fellow teenagers in Indonesia is estimated at 50 percent. While reported from the data of the Ministry of Health of the Republic of Indonesia in 2017, there were 3.8 percent of students who stated that they had abused narcotics and dangerous drugs. In 2017 there were also 3,479 adolescents throughout Indonesia who were convicted [6]. For this reason, various efforts have been made by the Government of Indonesia in the context of overcoming the moral crisis. One of them is through the nation's character building which is realized in the aspect of Education through character education.

Education has an important role in implementing this policy. Education as the domain most responsible for creating Indonesian citizens who have a strong character as capital in the development of superior civilization. Character education has a strategic and effective function for the process of social change in social life if it is done in a directed and planned manner and is supported by those who have state authority [7].

Character education is used as a basis for realizing the vision of national development, which is to realize a noble, moral, ethical, cultured, and civilized society based on the Pancasila philosophy. The Character Education Policy is applied in a variety of educational situations, both formal, non-formal and informal education. Formal education in schools can take more roles in the implementation of character education. Character education in schools can use the teachings of Ki Hajar Dewantara. Ki Hajar Dewantara is one of the pioneers

of educational figures in Indonesia. One well-known contribution to thinking is the development of the concept of teaching methods, which were initially applied in Taman Siswa, a school founded by Ki Hajar Dewantara on July 3, 1922, in Jogjakarta. The basic principle that exists in the Taman Siswa school is known as the "Patrap Triloka". This principle is then used as a guide for teachers to date. "Patrap Triloka" has important elements in it. Important Javanese elements in the Patrap Triloka are "*Ing Ngarso Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*", in which they are full of character values. Therefore the purpose of this study is to analyze the character values in the teachings of Ki Hajar Dewantara.

2. THEORETICAL REVIEW

Character education is a conscious effort of humans to develop the whole of anarchist rational dynamics with a variety of dimensions, both from within and from outside himself, so that the person lives more freedom so that he can be more responsible for his personal growth and development of others based on moral values. respect for human dignity [8]. Lickona said character education as a serious effort to help individuals understand, care, and act, based on ethical values [9]. Character education is very closely related to moral education in which the aim is to shape and practice the ability of individuals continuously for self-improvement towards a better life. Character education can be interpreted as value education, character education, moral education, character education, which aims to develop students' ability to make good, bad decisions, maintain, realize and spread goodness in daily life [10].

Ki Hajar Dewantara is of the view that through education a cadre of people who think, feel, and are independent and believe in their abilities will be formed. The direction of education is national and cultured. Whereas character education is interpreted by the process of humanizing humans, namely that in character education more attention to the balance of creativity, taste, and intention is not just a process of transfer of knowledge or the transfer of knowledge, but at the same time education is also a process of transformation of values.

The implementation of character education by Ki Hajar Dewantara uses the principle of "*Patrap Triloka*" namely "*Ing Ngarso Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*", which means to set an example in front, in the midst of building enthusiasm and giving encouragement from behind, so in Implied "*Ing Ngarso Sun Tulodo, Ing Madyo Mbangun Karso, Tut Wuri Handayani*" means that a good person is besides being a role model or role model, but must also be able to arouse enthusiasm and provide moral encouragement from behind so that people around him can feel the situation kindly and friendly. So that we can be useful humans in society.

3. METHOD

This study uses qualitative methods that are case studies. The research location is SMP 1 Pageruyung Kendal Regency, Central Java Province. The subjects of the study were the principal, teachers, and students of Class 2 of SMP N 1 Pageruyung, while the informants were parents of students.

Researchers conducted FGDs and in-depth interviews with principals, teachers, and students about the teachings of Ki Hajar Dewantara. This was done to find out the extent of their understanding of the teachings. Then proceed with observing the implementation of the teachings of Ki Hajar Dewantara and collecting various documents relating to the implementation of these teachings. Data validity techniques using data triangulation and data analysis techniques using Stake stages.

4. FINDINGS AND DISCUSSION

The findings presented in this section are answers to research questions about character values in the teachings of Ki Hajar Dewantara, which include the knowledge of school residents about the teachings of Ki Hajar Dewantara, the implementation of the Ki Hajar Dewantara teachings, the results of character education through the teachings of Ki Hajar Dewantara and obstacles in implementation of Ki Hajar Dewantara's teachings.

4.1 School Residents' Knowledge of the Teachings of Ki Hajar Dewantara

The research team conducted FGDs and in-depth interviews to find out the extent of the understanding of the school community namely the principal, teachers, and students regarding the teachings of Ki Hajar Dewantara. Based on the results of the FGD, the following data were obtained:

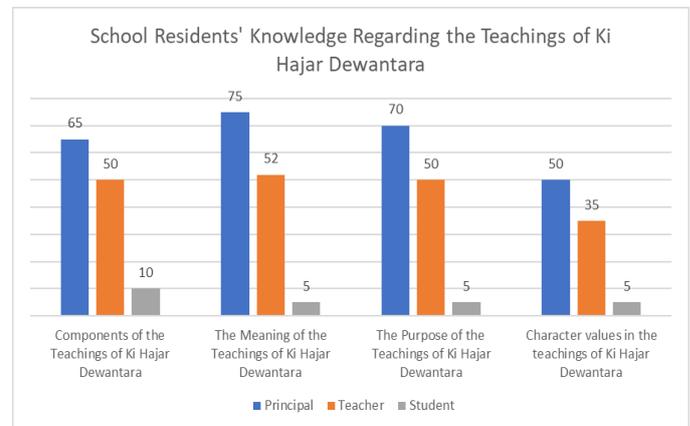


Figure 1 School Residents' Knowledge of the Teachings of Ki Hajar Dewantara

The figure shows that in the aspect of knowledge there are some fundamental questions namely about the components of the teachings of Ki Hajar Dewantara, the meaning of the teachings of Ki Hajar Dewantara, the purpose of the teachings of Ki Hajar Dewantara and the values in the teachings of Ki Hajar Dewantara. The result is that the School Principal is quite familiar with the Ki Hajar Dewantara teaching component which is around 65%, while 50% of teachers and 10% of students. Understanding the meaning of the teachings of Ki Hajar Dewantara is quite high, reaching 75%, while teachers are only 52% and students only 5%. The principal's knowledge of the teaching objectives of Ki Hajar Dewantara is quite good namely 70%, 50% of teachers and students only 5%. Knowledge of the values contained in the teachings of Ki Hajar Dewantara by the principal is only 50%, 35% of teachers and 5% students. In conclusion, the knowledge about

the teachings of Ki Hajar Dewantara is best understood by school principals, this is because the school principals have attended the PPK (Strengthening Character Education) training conducted by the government. The principal's understanding of the values in the teachings of Ki Hajar Dewantara is very important in the implementation of character education in schools. This relates to the principal managerial task of the principal which is related to school management, so that all resources can be provided and utilized optimally to achieve school goals effectively and efficiently [11], including the implementation of character education in schools.

After obtaining these results, the research team brainstormed school principals, teachers and students to get an understanding of the importance of character education through the teachings of Ki Hajar Dewantara. The result of the brainstorming was a significant increase in knowledge about the teachings of Ki Hajar Dewantara. This will later be the basis for analyzing the character values contained in the teachings of Ki Hajar Dewantara. The following details are elaborated: (1) The first teaching, namely "*Ing Ngarso Sung Tulodho*", which has a meaning in front of the role models containing the values of social care, environmental care, creative, hard work and responsibility; (2) the second teaching is "*Ing Madya Mangun Karsa*", which has meaning in the midst of building a spirit containing values of creative character and hard work; (3) while the third teaching, "*Tut Wuri Handayani*" which has a meaning behind, gives impetus to the value of hard work. Overall character values contained in the teachings of Ki Hajar Dewantara include the values of social care, care for the environment, creative, hard work and responsibility.

4.2 Implementation of the Teachings of Ki Hajar Dewantara

Implementation of the values contained in the teachings of Ki Hajar Dewantara in schools is done through several methods, namely by:

4.2.1 Modeling

Modeling is done by principals and teachers shown through good and right behavior. For example, time discipline, neatly dressed, and polite speech. Modeling becomes an important element in the implementation of character education in junior high school students because in adolescence one of its characteristics is that it is easy to make imitations, which is to imitate someone. Imitation is a process of social interaction in which a person learns by imitating the attitudes, actions, behavior, character, and abilities of a person to his lifestyle. Imitation arises because of interest, attention, and the attitude of admiring someone. Imitation exists because someone has an example or role model to emulate. If someone imitates by imitating a good person, then he will be good too. However, if he lives in an environment that is not good or uneducated, and he admires people like that, then, in the end, he will also become a person who is not good. Therefore, principals and teachers must be able to become role models of character education for students.

4.2.2 Habituation

Habituation is the process of acting continuously and continuously. The habit here is to do good and right actions continuously and continuously, for example throwing trash in its place, washing hands before eating and after doing activities, doing worship together, praying every time starting an activity, *salim* to the teacher and so forth. Habitus is social values that are lived by humans, and are created through a process of socialization of values that lasts a long time so that it settles into a way of thinking and patterns of behavior that persist in humans. A person's habitus is so strong that it affects his physical body. Habitus which has been so strongly embedded and settles into physical behavior is called Hexis. Bourdieu states that habitus is closely related to capital and the arena. Capital is the capital that allows us to get opportunities in life. There are many types of capital, such as intellectual capital (education), economic capital (money), and cultural capital (background and network). Capital can be obtained if people have the right habitus in their lives. In this case, the capital owned by students is intellectual capital (education). While the arena is a special space in the community. There are various arenas, such as the education arena, the business arena, the arena of artists, and the political arena. If people want to succeed in an arena, then they need to have the right habitus and capital. In this case, the arena of students is an arena of education. In the education arena, if you want to succeed, people need to have the right habitus of education (learning, writing, discussing, reading) and intellectual capital (education and research). If he does not have the right habitus and capital for education, he will not succeed in the education arena [12].

The following are examples of habituation to students:



Figure 2 Habitual Praying



Figure 3 Working Together to Clean Classes

4.2.3 Include in KBM (Kegiatan Belajar Mengajar)

The implementation of character values in the teachings of Ki Hajar Dewantara is also included in the teaching and learning process. An example is the implementation of the first teaching, which when starting a lesson the teacher must be able to set an example for students to discipline time, focus on learning, be innovative, be active, be creative. While the implementation of the second teaching is when students feel bored in KBM, the teacher should encourage students / to study hard, while the implementation of the third teaching is when students experience failure in learning, the teacher is obliged to give encouragement to students to get up and try even harder so they can reach maximum value

4.2.4 Extracurricular

Implementation of character values contained in the teachings of Ki Hajar Dewantara through certain extracurricular activities, such as Scouting, PMR, and sports. The three extracurriculars are considered capable of accommodating these various values.

4.2.5 Contest

To channel students' talents, interests and potentials, schools often send these students to various competitions and often win them, both in academic fields such as Olympic subjects, as well as non-academic fields, such as sports, arts and so on. This competition is used as a way to instill the values contained in the teaching of Ki Hajar Dewantara.

4.2.6 Wall Writing

Wall writing is one of the effective methods to instill the character values that exist in the teachings of Ki Hajar Dewantara, namely in the form of slogans and aphorisms. Here is a picture of the whole method:

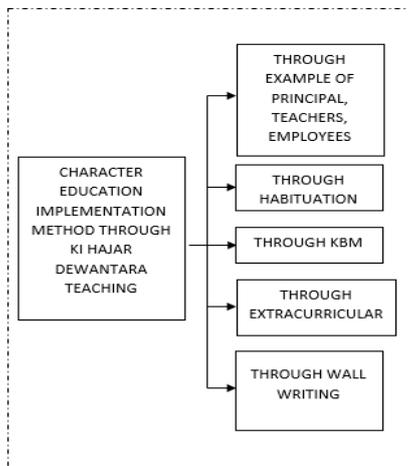


Figure 4 Method of Implementing Character Education through the Teachings of Ki Hajar Dewantara

4.3 Results of Character Education through the Teachings of Ki Hajar Dewantara

The results of character education through the teachings of Ki Hajar Dewantara on students of SMP N 1 Pageruyung were

declared quite effective and efficient, namely a decrease in school discipline violations, an increase in student achievement both academically and non-academically. In addition, there was also a change in the character of students, such as students who were ignorant when meeting with teachers or guests who came to school, changed to be friendly and polite, this was done by habituation of 3S, Smiles, Greetings, Greetings to whoever was met, students who had been lazy when studying in class, turns into enthusiasm because the teacher implements the character values contained in the teachings of Ki Hajar Dewantara the second, "Ing Madyo Mangun Karso", especially creative values. The teacher's creativity in creating various learning media makes students excited and enthusiastic in the KBM process.

4.4 Constraints in the Implementation of the Teachings of Ki Hajar Dewantara

The obstacles that arise in the implementation of character values in the teachings of Ki Hajar Dewantara is that instilling values in students is not an easy matter, but requires patience and a long time. Therefore active participation from various parties is needed, including the sustainability of various activities that have been carried out. Also, because of different student family backgrounds, the principal and teacher must have a different strategy in instilling the values of the Ki Hajar Dewantara teachings to each student. The cost factor is also one of the obstacles, namely that the inculcation of the values of the teachings of Ki Hajar Dewantara requires quite a lot of costs, such as to facilitate students in extracurricular activities, facilitate students in competition activities, and create creative and innovative learning media.

5. CONCLUSION AND SUGGESTION

The results showed that at the beginning of the study the knowledge of the citizens of SMP N 1 Pageruyung about the character values contained in the teachings of Ki Hajar Dewantara was very minimal, especially in students. The character values contained in the teachings of Ki Hajar Dewantara, "Ing Ngarso Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani", include the values of social care, environmental care, creative, hard work and responsibility. The method of implementing character education through the teachings of Ki Hajar Dewantara is done through modeling, habituation, including in KBM, extracurricular activities, competitions and through wall writing. The results show that the values contained in the teachings of Ki Hajar Dewantara are effective and efficient in shaping the character of students into individuals who are intellectually intelligent, socially intelligent and emotionally intelligent. Based on the results of the study it was suggested that the government could issue a character education policy through the teachings of Ki Hajar Dewantara at the junior high school level so that it could become the basis for the principal's policy of conducting character education. Because if there is no policy, the principal has difficulty in allocating funds to finance the implementation of character education.

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