

The Actualization of Ki Hajar Dewantara's Character Values at the Center for Local Wisdom: Developing Educational Sciences at Unesa's Faculty of Education

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ABSTRACT

Universitas Negeri Surabaya's (Unesa) Faculty of Education hopes that its graduates will have superior character values and try to do their best for their God, themselves and their environment. The Optimization of students' self potential should refer to the character values by Ki Hajar Dewantara. The sermons of Ki Hajar Dewantara's behavior are including: (1) Neng means silent that is the inner peace, (2) Ning means clear which refers to the clear mind, (3) Nung means strong and refers to ability and (4) Nang means win and deserves for their efforts. The four values of Ki Hajar's personality can be translated into values that must be possessed by educators, education personnel and educated people. These values are, (1) exemplary: *ing ngarsa sung tulada*; (2) motivation: *ing madya mangun karsa*; (3) supporting and believing the subordinates: *tut wuri handayani*. All of these three values are considered as the among system in its implementation on educational sector. Data were collected using: questionnaire, observation, interview and documents. Data were analyzed using the flow analysis by Milles and Huberman. The results of the study show that (1) lecturers' behavior in implementing education with the among systems at UST Yogyakarta in building character has been internalized in lecturers, administrative staff and students which reflected in campus life based on the Tamansiswa principle. Ki Hajar Dewantara's values including: (a) Niteni, Nirokake, Nambahi, (b) Tri Nga: Ngeri, Ngroso, Nglakoni, and (c) The leadership trilogy in the among system; (2) the implementation of personality in the aspects of Neng, Ning, Nung, and Nang it was found that between the principle of Tamansiswa and the implementation of "Neng, Ning, Nung, Nang" is Ki Hajar's values that support each other in performing behavior by UST citizens. The principle of Tamansiswa "Orderly, Peaceful, Greeting, Happiness is a guide to behaving in the implementation of the Ki Hajar among and sermon system of behavioral stages to achieve happiness as a form of attaining Nang (the victory of life).

Keywords: *Ki Hajar's character value, local wisdom*

1. INTRODUCTION

The implementation of character values should not be influenced by the times. In fact, every human being as a caliph on earth has been equipped by the God in the form of reason to be able to sort out and choose to behave as human beings with morality. But the empirical facts show different conditions, especially now in the global era. The question "is it possible in the process of education in the global era to maintain human values, while at the same time respecting cultural identity, and the values of nationalism which are the primacy of Indonesia's cultural heritage?"

The University of Sarjanawiyata Tamansiswa Yogyakarta is one of the tertiary institutions in Indonesia that is consistent in building the character of the Indonesia's young generations based on local wisdom

based on the values and fatwas of Ki Hajar Dewantara. Suwarjo, (2015) explained that the Among System is an education system intended for the Tamansiswa environment in particular and is expected by the Indonesian people in general. The among system along with the motto of *Tutwuri Handayani* is expected to be able to answer the challenges of the times, especially in the world of education which is thought to be increasingly deteriorating the values of national civilization.

Tutwuri means to follow, namely to follow the development of students with wholehearted attention, based on love and sincere. *Handayani* is meant to strengthen the students' physically and mentally h by stimulating, fostering, guiding, stimulating by example so that students are able to develop their personality in accordance with their nature without coercion,

punishment and order with personal discipline (self-discipline). For that reason, in implementing the among system, in this case the teacher as a tutor should consider the following matters. First, *Pamong* (teacher) must hold on to the basic abilities of students (the basic theory of Ki Hajar Dewantara). Second, *Pamong* must hold that every student has the potential according to his natural line. Third, *Pamong* must provide the broadest opportunities and encouragement to students to express their feelings, thoughts and actions. Fourth, the development of students must be based on their own volition, understanding and effort. Fifth, *Pamong* strives or facilitates that coaching leads to the ability of students to process their findings.

The role of the tutor based the view of Ki Hajar Dewantara is very noble, because all the activities of the tutor are focused on optimizing the potential that exists in students. Thus, a tutor is expected to be able to identify the characteristics of students from the aspects of: (1) the basic abilities possessed by students (2) the students' potential in accordance with the normal development, (3) the students' ability to express feelings, thoughts and actions, (4) facilitate students's abilities to process the findings. Based on the six roles of the tutor, it was evident that the tendency of the tutor's partiality to the students. This means that *tutwuri handayani's* motto by tutors to students is not just to motivate, but more than that, that the results of the identification of tutors about the characteristics and potentials, as well as the abilities and willingness of students to strive to be able to explore their creativity, taste and intention to be able to work.

The Faculty of Education Unesa hopes that its graduates have good and superior character values and try to do the best for God, himself, others, the environment, the nation, and the world. Optimization of self-potential accompanied by awareness, and motivation that refers to the values of the character of Ki Hajar Dewantara (Marihandono (ed), 2017). Ki Hajar Dewantara's values about the behavior (character) of a person in his thoughts and struggles, he gave a sermon of character (attitude and personality) as follows. First, *Neng* means silen, which is about his mind. In this case someone's heart feels peaceful, not envious and everything that is obtained in his life is a gift from the God. Second, *Ning* from the words clear means clear mind. People who have *Ning's* character they can easily distinguish good and bad items, right from wrong. In this case someone who has a high spiritual and positive thinking. Third, *Nung* means strong, peaceful in its ability, which is solid in all the physical and spiritual strength to achieve what is desired. Fourth, *Nang* from the word win or authority or entitled to the results of his efforts. Of the four teachings, attitudes and personality (character) of Ki Hajar, they can be translated into values that are very possible and must be owned by an educator and education personnel as well as students.

These values, namely: (1) exemplary: *ing ngarsa sung tulada*; (2) motivation: *ing madya mangun karsa*; (3) support and trust subordinates: *tut wuri handayani*. The three behavioral guidelines for educators in the implementation of education are known as Among Systems. The research objectives were: (1) identifying lecturers' behavior in implementing education according to the recognition of members of the University Sarjana Wiyata Taman Siswa Yogyakarta in building character, (2) describing the implementation of attitudes and personality in terms of *Neng* means silent, *Ning* means clear, *Nung* means strong, and *Nang* means win the members of University Sarjana Wiyata Taman Siswa Yogyakarta

2. METHOD

This research applied a qualitative approach with the type of ethnographic research. Subjects were including (1) 5 lecturers, 5 administrative, staff and 10 students. Data were collected through questionnaire, observation and interviews and documents. Then, data were analysed using flow analysis adopted from Milles and Huberman (2013). The research instruments were observation and interview methods in the implementation of the among systems namely: (1) lecturer and student discipline in the implementation of learning, (2) communication between lecturers and students, (3) lecturer behavior in dressing up, and (4) the acceleration of the completion of student studies. Questionnaires and documentation were used to collect data related to the opinions of the participants about the implementation of the Ki Hajar Dewantara character values contained in the systems and sermon: *Neng, Ning, Nung* and *Nang* for members of University Sarjanawiyata Tamansiswa (UST) Yogyakarta.

3. RESULT AND DISCUSSION

The behavior of lecturers in implementing education with the system based on the opinion of the members of the UST Yogyakarta in building character

The implementation of the among system in the educational environment in learning activities is only interpreted as written, that in front of the students the educator (*Pamong* as teacher in Tamansiswa education) is an example or role model, in the middle, they work together with their student, and in the behind they give motivation to students. In implementing the Among System, educators (tutors) are the key in the educational process based on the Tamansiswa principle, namely: Orderly, Peaceful, Greeting, Happiness. In the document, it is explained, orderly birth, inner peace, greetings or congratulatio and happiness that is feeling happy and passionate in carrying out their duties as educators in any situation and anywhere. There is no order if it does not rest on peace. Conversely, peace will not exist if there is still a lie between educators or fellow humans. A teacher can achieve the level of an orderly, peaceful

personality, a happy greeting, if he is able to instill / flesh the personality as part of his life.

The atmosphere of speak orderly tend to be understood by the members of UST particularly the students. Similar conditions were also found on the terraces of the building, when the research team discussed with UST's members who showed that the teaching of "orderly speaking" had been carried out by UST members both lecturers, administrative staff and students. The result of the observatio (October 25, 2019), when UST members waited for the discussion to begin, especially students in speaking they showed their good behavior which was they did not interfere with each other. The research team heard they spoke polite words with those around them. Likewise, when the research team chatted with education personnel whose ages varied. Administrative staff, who is under 35 years old, between the talks there were those who joked with each other, but the ethics of speech were still controlled. Likewise, middle-aged tendencies, among them joking with each other, but the ethics of mutual respect between the young to the old and or vice versa is still within reasonable limits.

In campus life, according to administrative staff's recognition and lecturers (October 25, 2019) said that students tend to be monitored by lecturers, especially related to their studies. Every semester the development of student studies becomes the target of monitoring of academic supervisors and thesis supervisors. If the students have not consulted their thesis for a long time, it is very possible that students will be contacted either by phone, ordered to their friends or even reminded by official letters. This shows that lecturers in carrying out education by implementing the Among and Azas Tamansiswa system have become a joint agreement. In fact, the lecturer has implemented an orderly act

The result of observations (October 25, 2019), related to the implementation of orderly action for UST members were shown by the conditions in the meeting between the research team and the lecturers, administrative staff and students. Invitation to the Collected Group Discussion was written at 08.30, in reality they were already present at around 08.15 more than 80% and the rest were mainly students because they were still attending lectures at 7:00 to 8:30 a.m. While lecturers and students all invited were present in the meeting room. This means that self-discipline has become an agreement by UST members in every activity or meeting. Habits in an orderly manner are reinforced by the tendons present. One respondent said his experience that each of them was assigned to a different study program always found the habit of carrying out self-discipline for students, lecturers and administrative staff.

The findings show that actually everyone including lecturers at Unesa's Faculty of Education is very likely to already have and implement a peaceful personality

that is reflected in their daily behavior. The philosophical meaning of "a peaceful personality" as practiced by UST members is that a lecturer who has inner peace can be able to control himself who is always eager to learn throughout life to be able to encourage and provide knowledge and insight to students that science is a "Window" for achieving success . If the intended behavior is implemented by UST members, it is very likely that the level of success can be completed on time. The results of the interview (October 25, 2019) that were told by 5 students who reinforced that all students were encouraged to finish their studies on time, and were even allowed to pass 7 semesters. The students identified have not passed 8 semesters, so each supervisor has the obligation to monitor the progress of the completion of his thesis guidance. The results of the lecturers, administrative staff, and students questionnaire indicate that they will be given intensive guidance, even it is very possible to be ordered to meet the thesis supervisor either called by official letter, or ordered to a friend who is equally mentored by the lecturer.

Based on the research findings from the results of interviews and questionnaires, it can be concluded that the success of student studies, one of the keys to success is the role of a supervisor who has a peaceful personality. Based on a peaceful personality, the lecturer can encourage students to be enthusiastic in completing the final project guided by a lecturer whose personality is (a) calm, gentle because his heart is calm, and patient (b) has extensive knowledge and insight because the lecturer learns throughout life, (c) able to control themselves and understand how to position themselves with students. Hope expressed by Ki Hajar Dewantara as quoted by Ki Suwarjo (2015: 6): "With the motto *Tutwuri Handayani* also means developing the potential of creativity, taste and initiative of students in a balanced manner according to their natural lines (according to their talents and interests), so that students will become human beings who work independently and benefit in the life together (*manunggaling works, feel and intention of ambabar karya*).

Ki Hajar's hopes have actually been applied by the tutors in this case the UST lecturers. The lecturers are able to motivate their students in their efforts to complete their thesis. Thesis is a form of student work in completing studies at UST. Lecturers strive to develop the potential of creativity, taste and initiative of students in a balanced way according to the students' talents. The lecturer succeeded in taking students to complete their studies at UST by uniting the ability to create, taste and will (*manunggaling creativity, feeling and intention*). In the end, students graduate to become bachelor or master (*ambabar works*).

In the lecture system at UST, the concept of among is applied in academic and non-academic activities. Interviews with several students of UST (October 25th 2019) explains that the role of the lecturer is able to

embody the values of Ki Hajar Dewantara in the learning process. A student from the the Family Welfare Education Department explained that the lecturer was always present 15 minutes before lecturing and made a college contract at the beginning of the lecture. The learning process conducted by the lecturer emphasizes the values of *nitenti, niroke*, supplementing with discipline that has been mutually agreed upon. Assignments given by lecturers are given in accordance with the conditions of each department. Lecturers have implemented *Tut Wuri Handayani's* grades to encourage the academic progress of their students. This finding is in line with the opinion which was stated by Ki Hajar, quoted by (Marihandono, 2017), stating that teacher behavior in educating the students becomes the main handle and central, namely *Ing ngarso sung tulada* (in advance of giving examples), *Ing Madya Mangun Karsa* (in the middle of building ideals), and *Tut wuri handayani* (following and supporting it), known as the among system. The leadership trilogy in this among system is displayed in strategic places on campus.

The consistency of the lecturers in implementing the among system at the Taman Siswa college shows how important the teacher exemplary is in carrying out the education process at all levels of education.

Ki Hajar's statement actually reminds all educators that the learning process is not just transferring knowledge, but more than that. In this case Ki Hajar hopes that in carrying out education it should be in harmony with the nature of the students in the hope that it will provide peace in the lives of students. In his explanation it is stated that the purpose of education based on the concept of Ki Hajar Dewantara is to form independent human beings, namely their inner freedom, freedom of mind and freedom of energy, so that students are able to develop themselves intact (plenary) by maintaining a sense of self-worth, (self-esteem) and personal sovereignty as a logical, ethical, and religious creature in accordance with its natural line to be independent. Based on the findings of the implementation of the Among system in the education process at University Sarjanawiyata Tamansiswa, it was further explained by Suwarjo (2015) that the Among System is an educational system intended for the Tamansiswa environment in particular and is expected by the Indonesian people in general. The among system with the motto of *Tutwuri Handayani* is expected to be able to answer the challenges of the times, especially in the world of education which is thought to be increasingly deteriorating the values of national civilization. *Tutwuri* means to follow, namely to follow the development of students with wholehearted attention, based on love and sincere. *Handayani* is meant to strengthen the students physically and mentally by stimulating, fostering, guiding, stimulating by example so that students are able to develop their personality in accordance with their nature without coercion,

punishment and order with personal discipline (self-discipline).

In the implementation of education through the among system, Ki Hajar (in Suwarjo, 2015) provides signs that in this case the teacher as a tutor should pay attention to the following things: (a) Pamong must hold on to the basic abilities of students (basic theory of Ki Hajar Dewantara), (b) Pamong must hold that each student has potential in accordance with their natural lines, (c) Pamong must provide the broadest opportunities and encouragement to students to express their feelings, thoughts and actions, (d) The formation of students must be based on or own will, understanding and own effort and (e) Civil service seeks or facilitates that coaching leads to the ability of students to process their findings.

Implementation of attitudes and personality in aspects of *Neng, Ning, Nung, and Nang* for Sarjanawiyata Tamansiswa Yogyakarta members

Research findings on the implementation of attitudes and personality in the four aspects of behavior, based on interviews with the Professor about the sermons of Ki Hajar Dewantara, explained that the teachings of Ki Hajar Dewantara about behaviour are including: (1) character is not actually taught but exemplified, character is carried out in a spontaneous manner. Spontaneous means that it is done automatically, no need to be designed in advance. Morality in the school environment is the responsibility of all civil servants (teaching staff, and education staff). This finding is supported by the results of observations (17 September 2019) when starting the interview, beforehand the research team was served with drinks and cakes. The professor invited to enjoy the meal, and researchers waited for him to take it first. But he said please enjoy and the interview would not start, if the team did not take the food first and that was the ethics that are built in the Tamansiswa.

Neng's behavior has become a guide to behave in daily life for UST members. Lecturers, administrative staff and students observed by the research team (26 August 2019, 17 September 2019 and 25 October 2019), in speaking they spoke politely, even though it was their first meeting. This behavior was shown by one of the security guards who was asked about the rector's building (August 27, 2019), with a smiling face taking the research team to the Rector's room, allowing them to sit down and convey the team's presence to the rector's staff. The administrative staff who handle the cooperation affairs welcomed the research team with full familiarity and communicated the presence of the team to the Vice Rector of Human Resources, because the Vice Rector of Cooperation was having activities outside the campus. The same behavior was shown by one of the other security guards (25 October 2019) when the research team got out of the vehicle carrying research equipment, the security guard immediately approached

the team and asked those brought to be brought to the meeting room where the team would conduct interviews, observation and give questionnaire to the subject studied. The security guard's behavior showed that people who had *Neng's* character (behavior) spontaneously without being told to sincerely help others. According to the Professor (interview result 17 September 2019) that *Neng* behaved in his speech about manners that in its implementation was done spontaneously and exemplified and not designed in advance.

A similar behavior was shown by the UST Chancellor when the research team communicated via cell phones to deliver plans to conduct research to UST (August 23, 2019). In this communication he invited the research team to come to UST even though he was in a meeting with the Ministry of Research, Technology, and Higher Education in Denpasar, Bali. When the research team was on their way to UST on August 26, the UST Chancellor was actually in Denpasar, the research team sent a message via WA for a delay in arriving at UST around 12 p.m. (Team have not had the contact person of UST's membes). *Neng's* behavior was shown by the UST Chancellor, apparently his message about the delay the research team had reached the team at the rectorate. A similar condition was found when the research team met the Vice Rector for human resources, cooperation and one of the professors.

Based on the research findings about the character values conveyed by Ki Hajar in the concept of "*Neng, Ning, Nung* and *Nang*" actually become a guide for behavior for everyone. In its implementation, it expects everyone to have behavior that is not in conflict with the social norms that exist in society, but not everyone is able to interpret it because the Ki Hajar fatwa has philosophical meaning. This means that character behavior is not inherited from its predecessor to its successor, it must be built by the individual concerned. The behavior expressed by Ki Hajar is, as stated by Douglas that character is not inherited, but something that is built on an ongoing day after day basis through thoughts and actions, mind after mind, action after action (in Samani and Hariyanto, 2017). Douglas's opinion about character can be interpreted as a way of thinking and behaving that characterizes each individual to live and work together, which starts in the family, community, nation and state. A person of good character, that is, an individual can make a decision and is ready to take responsibility for the consequences of his decision. Douglas's opinion is interpreted that character can be considered as the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality.

Douglas stated that behavior is manifested in thoughts of feelings, words and deeds based on religious norms, law and manners, culture, customs and aesthetics. Corley and Phillip (2000 in Warsono, 2010) state that "Character is a person's attitudes and habits that allow

and facilitate moral action." This means elements of attitudes and habits of synergy that reflect the moral actions shown by someone in behavior.

Based on research findings by referring to several theories about character values, it is actually in line with Ki Hajar's ideas about behavior/character: *Neng, Ning, Nung* and *Nang*. The character values internalized in a person do not occur suddenly, but must be through continuous habituation.

Building character according to Ki Hajar cited by the data source (Professor) is not taught, but exemplified. For this reason, a tutor/teacher/lecturer can build the character of students, if he is able to be an example for his students. The results of Observation (August 26, 2019, September 17, 2019 and October 25, 2019 show that UST members spontaneously have owned and applied *Neng's* character / character in any condition and anywhere either by lecturers, education staff or students. This is where the nobility of Ki Hajar's fatwah Dewantara about *Neng's* behavior that has automatically been applied in daily life, especially in the campus environment.

The implementation of attitudes and personality in the aspects of "*Ning*", "*Nung*" and "*Nang*", based on the findings of the study, among others, that in this case the lecturer at UST, one of *Ning's* behaviors, is to have a clear heart by filling his mind in matters positive things. The lecturers implement *Ning's* values to encourage the academic progress of their students.

The results of the interview (October 25, 2019) showed that lecturers under the age of 35 in the Psychology Department lecturer were called by students as "*Mas*" (brother) or "*Mbak*" (sister). This is intended to build intimacy between them without leaving the values of courtesy. *Ning's* character which is owned by young lecturers is willingly called *Mas* or *Mbak* to show that they can control themselves in harmony, both for themselves and with others in this case students. If this condition is imprinted on the lecturers themselves, the lecturer has actually implemented the first and second *Hayu*, namely *memayu hayuning saliro* (can help themselves), *memayu hayuning bangsa* (useful for the nation).

The results of interviews with lecturers, administrative staff and students (25 October 2019), it was found that between lecturers and students formed a discussion forum in the Psychology department. This activity is actively held to provide space for creativity and evaluation in the form of criticism. The Department facilitates discussion forums by providing the venue. To conduct a meeting, lecturers and students agree on a meeting time that has been communicated at the beginning of lecture in the form of lecture contracts.

Nung in the Ki Hajar Dewantara's sermon comes from the word means strong, peaceful in his will, which is solid in all his physical and spiritual strength to achieve what is desired. *Nung* actually implied

meaning, that is, one must have the resilience in achieving life goals by using the strength they have both physically and mentally.

With the human mind is expected to be able to change a dark day into light, from suffering into a happy life. When a person reaches a happy life, *Nang* actually attains the behavior in the Ki Hajar sermon. *Nang* comes from the word win or authority or entitled to the results of his efforts. In the documents, it is explained that these four behaviors are interrelated, namely whoever can "*neng*", of course it is easy for him to be able to think "*ning*", then become strong or "*nung*" his will, and automatically he gets wins.

Indeed, if someone wants to achieve happiness as a form of victory (*Nang*) in the struggle for goals, must have inner peace (*Neng*), clear mind (*Ning*) and a peaceful personality supported by strong will (*Nung*)

Implementation of the behavior of "*Neng*", "*Ning*", "*Nung*" and "*Nang*" in the interaction between lecturers, administrative staff and students, the research findings obtained from interviews with the Professor (17 September 2019) below. "Are there students at UST who dress modestly?" "I think there is a recent one, because it has never been in the environment here (UST), but later when it starts midterm, it starts adjusting." "That there are still many students who do not know the teachings of Ki Hajar, even those who do not understand Ki Hajar, who are also relatively limited. But the environment that causes them to increasingly understand. There are student courses for undergraduate and graduate students so they will be internalized."

Research findings on *Neng*, *Ning*, *Nung* and *Nang*, in fact, character building for UST students is recognized as going through a long process. This process was found from the results of an interview with the Professor, that student courses were taught in semester I and II (about one year). Students proceeding to study at UST for two semesters are expected to gradually be internalized in the behavior / behavior of *Neng*, *Ning*, *Nung* and *Nang* through habituation in campus life. Civil service becomes a keyword in habituating behavior through the example of lecturer / teacher.

The findings of this study are in line with the opinion of Ramli (2003) who explained that character education has the same essence and meaning as moral education and behaviour education. The goal is to shape the child's personality, so that he becomes a good human being, a society member, and a good citizen. Therefore, the nature of character education in the context of education in Indonesia is the education of values, namely the education of noble values that originate from the culture of the Indonesian people themselves, in order to foster the personality of the younger generation. If the opinion of Ramli (2003) and synergized with the teachings of Ki Hajar Dewantara (Marihandono, 2017), it can be found that there are similar ideas that

emphasize the occurrence of values (character building behavior) in the education process. Referring to some of these opinions about the concept and definition of character, as well as the factors that can affect character, the character can be interpreted as a basic value that builds a person's personality, formed both because of heredity and environmental influences, which distinguishes from others, and is realized in their attitudes and behavior in daily life (Samani & Hariyanto, 2017). The meaning of the characters expressed by Samani and Hariyanto (2017), actually combines several factors put forward by other experts who agree that a person's character building will be built by subordinate elements, environment and abilities, so that differences in character between individuals can be found.

The findings of the study, if confirmed with the 2016-20120 Strategic Plan are translated into four areas of development in the academic sphere, including those in the second development field (2) Quality and relevance of graduates in the field of education and non-educational who are excellence and have a character "(LPPM Unesa, 2019).

Based on the discussion, it can be stressed that character education is an effort built by Unesa that is systematically designed and implemented to improve the quality and relevance of graduates in the fields of education and non-educational characters who are superior in character. Ki Hajar's sermon about the behavior of *Neng*, *Ning*, *Nung* and *Nang* is very likely to be adapted in an effort to build the character of Unesa's graduates in the Industrial 4.0 era

The Faculty of Education Unesa carries the mandate of developing educational science in which building the character education of its graduates. Until now, there has not yet been found an educational science formula that is a feature of the Faculty of Education Unesa that has been studied since 2002 since the FIP JIP (Faculty of Education-Educational Science Departments) forum was held throughout Indonesia in Surabaya. For this reason, based on the findings of this study, Faculty of Education Unesa is expected to be able to follow up and immediately realize the building of the Faculty of Education Unesa by conducting ongoing studies in an effort to find a formula for building character building based on local wisdom.

4. CONCLUSION

The results of the study were found: first, the behavior of lecturers in carrying out education with the system among in the University Sarjanawiyata Tamansiswa University in building character has been internalized in lecturers and administrative staff and students reflected in campus life based on the principle of Tamansiswa, the teachings of Ki Hajar Dewantara including: (a) *Niteni*, *Nirokake*, *Nambahi*, (b) Tri Nga:

Ngerti, *Ngroso*, *Nglakoni* (knowing, feeling, and understanding and (c) Leadership trilogy in the among system. Second, the implementation of attitude and personality in *Neng* aspects: means silent, *Ning* means clear, *Nung* means strong, and *Nang* means wins. For the members of University Sarjanawiyata Tamansiswa Yogyakarta, it is found that between the Tamansiswa principle and the adoption of the Ki Hajar Dewantara's sermon "*Neng, Ning, Nung, Nang*" is Ki Hajar's teachings that support each other in the conduct of behavior by UST members. The principle of Tamansiswa "Orderly, Peaceful, Greeting, Happiness is a guide to practice as a lecturer (pamong) in the implementation of the Ki Hajar among and sermon system of the stages of one's behavior to achieve happiness which is a form of attaining *Nang* (the victory of life).

Based on the findings of the study, it is recommended to Faculty of Education Unesa to follow up on conducting studies related to the appropriateness of adapting the findings that are very likely to be a source of supplementary textbooks for the Basic of Education course.

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