



Education Paradigm for Happiness Ki Hajar Dewantara's Philosophical Analysis

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Abstract. This study aims to find out Ki Hajar Dewantara's philosophy in creating an educational paradigm for happiness and its relation to the independent learning curriculum currently used in education units from elementary to tertiary levels. This type of research is qualitative with a descriptive approach using research literature. Data analysis was carried out by conducting topic observations, determining research topics, collecting research literature materials, grouping data based on research focus, and data analysis using voyant tools. After the data had been analysed, then it is drawn into conclusions. The results showed that the concept of education according to Ki Hajar Dewantara concerning the independent learning curriculum refers to three basic concepts; Ki Hajar Dewantara's three educational concepts include *Ing Ngarsa sing Tuladha*, and *Ing Madya Mangun Kerso, Tut Wuri Handayani*. Merdeka curriculum (the Independent Learning Curriculum) is a curriculum based on Pancasila characteristics focusing on student-centered learning and learning innovation for teachers. This research also evaluated that Ki Hajar Dewantara's philosophy was applied in Merdeka Curriculum (the Independent Learning Curriculum) by referring education to freedom, independence, and happiness.

Keywords: Independent Learning Curriculum · Education for Happiness · Education Quality

1 Introduction

Education is the key to improving human resources. Furthermore, improving education will enhance the state of a country in sustainable development. That's why creating quality education is essential. Education is an effort to develop personality and abilities, character, spirit, and so on. Educational activities in human life have developed parallel to the development of human life. Education is the pillar of culture and the primary foundation for building a nation's civilization. Awareness of the importance of education will determine the quality of welfare and the nation's future. A country that has achieved a high level of cultural and technological progress must be supported by an excellent quality of education. A high rate of education will also improve the quality of human resources [1].

The quality of education in Indonesia in this decade is still low. Several problems in Indonesian education include weaknesses in the education management sector, gaps in educational facilities and infrastructure in urban and rural areas, weak support from the government, low quality of teaching resources, and ineffective standards for evaluation of learning and processes in learning. This is one of the reasons for the declining quality of education in Indonesia [2]. Furthermore, regarding the problem of education that intersects within the scope of culture, the author tries to take an inventory of two things; the problem of global cultural shift and the problem of school culture about the environment and mentality/morality.

From the various problems, the question arises what the ideal concept of education for Indonesia is? Education should not only focus on aspects of intelligence and cognitive-motor development of students. In addition, education must support social, political, economic, and cultural factors. The assumption that education is something that stands alone without anything to do with the social aspects surrounding it will result in the alienation of education in the real world.

Responding to the emergence of a hostile culture in terms of mentality/morality, the offer to reconstruct the contents of our national education curriculum would be an alternative solution. Rebuilding the curriculum is one of the steps to improving civil society through education. Steps that can be taken in forming this civil society include empowering the quality of education, which is divided into (1) empowering human beings, namely students, and (2) empowering the educational process, including increasing the role of teachers and their learning.

Reconstruction of education through curriculum changes is returned to Ki Hadjar Dewantara's learning concept. In that context, the task of educators is to develop the potential of students, offering knowledge to students in a dialogue. All of this is intended to ignite and express students' ideas about a particular topic so that what happens is that knowledge is not forcibly implanted but is discovered, processed, and chosen by students. In that perspective, Ki Hadjar defines education as a "nurturing" activity. Learning recovery from the quality of education in Indonesia is expected to return from implementing the independent learning curriculum by Nadiem Makarim. The government is trying to restore the education curriculum to the initial philosophy of Ki Hadjar Dewantara's thought.

Education in the natural context, as also believed by Ki Hadjar Dewantara, is concerned with efforts to understand and protect the needs of students as subjects of education so that the concept of education is closer to education that is "happy" for students and educators [3].

2 Methods

This research is qualitative. Qualitative research has evolved into an accepted and invaluable research method since German sociologists first advocated it Max Webber and Georg Simmel [4]. Analysis of qualitative data, usually in the form of the transcripts of various interview techniques or answers to open-ended questions in self-reported questionnaires, is usually restricted to quoting passages, typical sample answers or themes that emerge during some form of content analysis [5].

However, in this study, the researcher tried to use content/text data analysis. The method used in this study is a literature review research method. The theories and opinions contained in this study are the results of studies from scientific articles and journals relevant to this research. The sources used in this research come from other research results, such as scientific articles, news, internet, and other relevant sources. The data used in this study is text data. Text data is one of the materials for conducting content analysis [6].

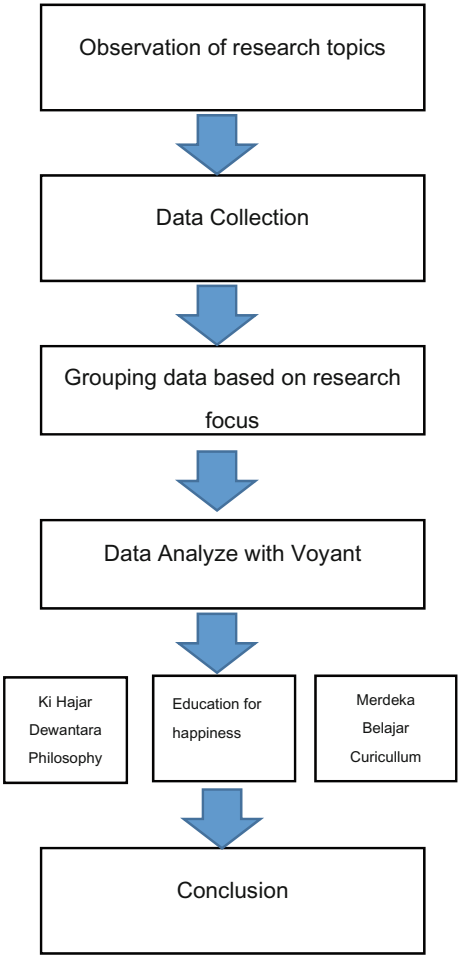
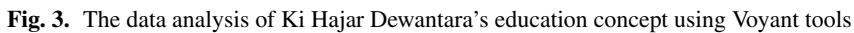
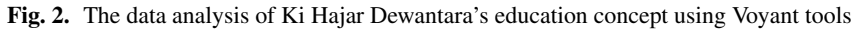


Fig. 1. Flowchart Research method



The flow of the research method is depicted in Fig. 1.

In collecting data, the researcher focused on three primary sources, namely Ki Hajar Dewantara's learning philosophy, education for happiness and the independent learning curriculum. The three focuses are selected based on keywords that are detected/appeared in the Voyant software. The results of data analysis using Voyant are described in Figs. 2, 3 and 4.

3.1.3 Tut Wuri Handayani

Tut Wuri Handayani means behind, meaning an educator must be behind students to give encouragement or direction. In this case, a person has a responsibility in his work to encourage others to achieve goals on an ongoing basis. When teaching and learning activities occur, the teacher must encourage students to study discipline diligently. Given teachers have an essential role in advancing a nation, a great nation is a nation that consists of students through noble values. So don't be surprised if teachers are used as "unsung heroes" because their services serve the country for Indonesia's progress.

Teachers are facilitators, teachers, and role models whose words are heard and whose actions are imitated. A good teacher is a teacher who can give birth to a civilized, dignified generation, is helpful to the community, has a noble character, and is responsible for his own life and that of others. Ki Hajar Dewantara also prioritizes character education. He teaches us to be better individuals with character, intelligence and confidence and how to liberate ourselves and be independent as a people, nation, and state.

Based on Ki Hajar Dewantara's concept of thought, we can conclude that education cannot be separated from social, political, economic, and cultural aspects. Therefore, considering education as something that stands alone without any relation to the social elements surrounding it will result in education alienation in the real world [11].

3.2 Educational Concepts in Merdeka Curriculum (The Independent Learning Curriculum)

The most extensive system is the education system, including elements of formal and non-formal education, which aims further at the development of the country through the provision of a skilled workforce for diverse roles and through teaching the new generation the goals of society as a whole and the means of their fulfilment [12]. Therefore, changing the education system in Indonesia can be started by fixing the curriculum.

Merdeka Curriculum is a curriculum with a variety of extracurricular learning. Learning will be maximized, so students have enough time to explore concepts and strengthen their competencies [13]. Through this curriculum, teachers can choose teaching tools to suit each student's learning needs and interests. Merdeka Curriculum will later be used for all academic units ranging from PAUD, SD, SMP, SMA/SMK, Special Education and Equality. However, there are differences between the Independent Learning Curriculum with the previous curriculum. The Independent Curriculum is an additional option for learning recovery during 2022–2024. The Ministry of Education and Culture will also conduct a review in 2024.

This curriculum refers to the Covid-19 pandemic, which has many obstacles in the learning process in academic units. Previously, there was the 2013 Curriculum which was applied in learning before the pandemic. During the 2020–2021 Covid-19 pandemic, the Ministry of Education and Culture issued a policy on using the Emergency Curriculum, which became a reference for academic units.

Merdeka curriculum was developed to be more flexible and focused on essential materials and the development of student's character and competencies. The following are some of the characteristics used in this curriculum.

- a. Project-based learning to develop soft skills and character according to the profile of Pancasila students
- b. Focus on essential material so that there is time for in-depth study of crucial competencies, including literacy and numeracy
- c. The flexibility of teachers to carry out differentiated learning according to the abilities of students

Furthermore, education and culture are two essential things that are interrelated to improving the quality of human life. On the one hand, the development and preservation of culture take place in an educational process and requires academic engineering. Meanwhile, education development also requires a cultural system as the root and support for ongoing education. Cultural development requires creative freedom, while education requires established cultural stability in the future [14].

There are some advantages of Merdeka Curriculum (the Independent Learning Curriculum). First, it requires teaching materials becomes more superficial and in-depth and focuses on the essential material. Therefore, students can learn more deeply and not in a hurry. Second, teachers have the flexibility to teach according to students' stage of achievement and development. Schools also have the authority to develop curricula by the education unit and students. Third, it is more relevant and interactive learning through project activities provides opportunities for students to be more active and explore actual issues.

In the independent curriculum, facilitators, namely teachers, are expected to become qualified teachers who should have the characteristics (1) developing learning resources, (2) creating conducive classes, (3) creating interactive classes, (4) quiz techniques, (5) utilizing learning media, (6) developing learning media, (7) utilization of learning resources, (8) utilizing the potential of the school environment as a learning resource, (9) motivational strategies, (10) guiding students to work, (11) creating a competitive classroom atmosphere, (12) peer discussion and collaboration, (13) discussion and collaboration in professional organizations, (14) active and productive, (15) developing materials, and (16) conducting research [5].

3.3 The Correlation Between the Concept of Education for Happiness and Merdeka Curriculum

If it is returned to the function of education based on the constitution, it contains two aspects, namely: (a) as a social-collective activity so that education can be aimed at the realization of social values; and (b) self-realization or individual desire to develop self-potential to achieve a better life for themselves and others [1]. Thus, the researcher highlights some points to describe the correlation between the Concept of Education for Happiness by Ki Hajar Dewantara and Merdeka Curriculum.

Ki Hajar Dewantara's concept of education teaches freedom. It is that every child is a human being, and every human being is given freedom from God Almighty to regulate his life by staying in line with the rules that exist in society. This concept of independence, when associated with the independent learning curriculum, includes:

- a. Different assessments for different characteristics and uniqueness of students.
- b. There is a project to strengthen the Pancasila student profile (P5) to shape student characteristics. This refers to the strength of the nation's character and encourages students to be active outside the classroom.
- c. Students are free to study according to their will and interests.

The inspiration for learning from Ki Hajar Dewantara's next concept is that education can form an independent person with three indicators: being able to stand alone, not depending on others, and being able to regulate himself. Therefore, students are expected to overcome their life problems without involving other people in solving them. Due to this, Merdeka curriculum has applied concepts:

- a. National student assessment is changed to school assessment. The education unit carries out the school assessment independently because each academic department has different student circumstances and needs.
- b. The teacher develops teaching modules independently according to the characteristics of students and the learning environment.
- c. Students, parents and teachers can explore and develop learning independently through the learning platform, namely the independent teaching application.

Ki Hajar Dewantara's education for happiness concept is contained in Tri Rahayu's educational philosophy. In this concept, education liberates one person; in this case, students become the first step to release a family, and so on up to the government level because everything is connected and a contributes to the greater interest[15]. In a country, when the people are happy and safe, the country will be more developed.

In Merdeka curriculum, the concept of happiness is shown by:

- a. Fun learning for students. Teachers and schools must create a pleasant learning atmosphere both from the method, packaging of material relevant to life, and the teacher's attitude to students.
- b. Student-centered learning, the teacher as a facilitator. Students who explore and become subjects as well as objects in learning, and
- c. Serious handling of the three significant sins of education, namely cases of intolerance, bullying and sexual violence. Where the three points made students uncomfortable at school, interactions with other students and teachers were mainly the perpetrators of the three prohibited thing

4 Conclusion

The conclusion of this study shows that the concept of education, according to Ki Hajar Dewantara concerning the independent learning curriculum, refers to three basic concepts. First, Ki Hajar Dewantara's three educational concepts include Ing Ngarsa sing Tuladha, and Ing Madya Mangun Kerso, Tut Wuri Handayani. Second, Merdeka Curriculum (the Independent Learning Curriculum) is a curriculum based on Pancasila characteristics focusing on student-centered learning and learning innovation for teachers.

So, it supports the real education both for the students and the teachers. Third, Ki Hajar Dewantara's philosophy on education is shown in Merdeka Curriculum and correlated each other by referring education freedom, independence, and happiness.

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