



Examining the Teaching of Ki Hajar Dewantara and Its Relevance for Merdeka Belajar in the 21st Century

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Abstract. The concept of *merdeka belajar* (freedom to learn) and an independent campus was launched by the Minister of Education and Culture in 2020. Through the independent learning curriculum, it is hoped that students will be able to explore their nature (according to Ki Hajar) so that they can become independent and useful human beings in life together (*manunggaling* creativity, taste and intention of *ambabar karya*). Students' efforts to achieve the ideals (*ambabar Karya*) of Ki Hajar Dewantara based on the adaptation of four educational strategies as following. First, education is a cultural process to encourage students to have a free and independent spirit. Second, to shape the character of students so that they have a national spirit, but still open themselves to international developments. Third, to build students' personalities so that they are pioneers. Fourth, educating means developing the potential or talent that is the natural nature of each student. Ki Hajar Dewantara's teachings give a signal to all educators including lecturers that the educational process is a vehicle for building student character so that they have an independent, independent spirit, a national spirit and remain sensitive to international developments, are pioneers and develop their natural potential.

Keywords: Teaching · Ki Hajar Dewantara · Merdeka Belajar

1 Introduction

Commemoration of Indonesia's National Education Day 2019 the establishment of a new history in the world of education, especially the development of education in Indonesia. The concept of independent learning in independent campuses (MBKM) is a historical marker of Indonesia's educational journey in an effort to improve the quality of education with equality in the quality of education in various countries. The Indonesian Child Protection Commission took part in restoring education as initiated by Ki Hajar Dewantara. The concept of education put forward by Ki Hajar Dewantara, that education is a civilizing process that seeks to provide noble values to new generations in society that intends to advance and develop culture towards the nobility of human life. The concept of education related to developing civilisation, which was initiated by Ki Hajar Dewantara, contains a deep philosophical meaning.

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Education is a civilizing process that intends to develop one's personality to become an independent and democratic human being in national and social life. In this case the signal in question is the development of personality to become an independent human being. This means that everyone is expected to be able to become an independent human being. Independence can be interpreted that a person has the freedom to optimize the potential for initiative and work that can bring the benefit of many people. Ki Hajar's teachings, which were initiated about a century ago, are timeless, and have even become a milestone in the development of Indonesian education (independent learning/freedom to learn), (2019). On May 2, 2022, the Supreme Council of the Tamansiswa Association turned 100 years old. The actual civilizing process is a place for "*candradimuka crater*" to forge someone to become a superior person. The various advantages that have been successfully built by a person are a sign that he is able to explore himself in various fields. The achievement of these conditions is a manifestation that education is a civilizing process.

Ki Hajar Dewantara's thoughts in the 21st century triggered several questions that could stir one's mind, including: (1) the concept of Education according to Ki Hajar Dewantara, (2) the relevance of Ki Hajar Dewantara's teachings to be applied in the 21st century in the concept of independent learning and (3) In order to decipher the answers to the three questions, it can be observed in the following description.

2 Research 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.

3 Results and Discussion

Education according to Ki Hajar Dewantara Tamansiswa College which was founded by Ki Hajar in 1922 as a manifestation that he really loves education and the soul of an educator has been embedded in his heart. The concept of education put forward by him, that what is called education is: guiding all the natural forces that exist in children, so that they as humans and as members of society can achieve the highest safety and happiness (Majelis Luhur Persatuan Tamansiswa, 2013: 20). Ki Hajar Dewantara's thoughts is a class atmosphere that is fun not stressful, the teacher guides students to be given the freedom to explore knowledge, is guided without coercion, the teacher must Be a guide with patience by prioritizing learning that is still in favor of the child. Because I believe, children will be formed into good characters if they are in a good environment and educators who lead with sincerity and compassion (Arniati B, accessed 6 September 2021 12:57).

In this case, Ki Hajar Dewantara positioned the role of humans as individual beings and social beings. Humans as individual beings have the freedom to optimize their

various potentials, without exception for children with special needs. The key word for this concept is that every individual, apart from having weaknesses, has many advantages in all natural strengths. On the other hand and as a member of society means.

that humans act as social beings with all the natural powers they have, Ki Hajar Dewantara hopes that humans will bring benefits to the lives of the nation and fellow human beings.

The results on the concept of education put forward by educational leaders from the centuries BC, Aristotle, Socrates for example, and the century after Christ such as Langevelt, Johan Amos Cominius, Pestallozi, Motenssory, Frobel, John Dewey, Vygotski and Piaget are not included in the concept. The education put forward states that can achieve the highest safety and happiness or thoughts that show similarities or are identical as the concept of Education proposed by Ki Hajar Dewantara. It is Ki Hajar Dewantara's thoughts that need to be contemplated together that along with the advancement of society and technology in the 21st century. Ki Hajar 's century-old concept of education is not lost by time, it was even adopted in the 21st century to be continued in the MBKM concept.

Ki Hajar Dewantara's Teachings in the Among System and Its Relevance in the Implementation of Independent Learning.

Educational Goals written in Article 3 of Law no. 20 of 2003 states that Indonesian education aims to develop the potential of students to become human beings who (1) have faith and fear of God Almighty, (2) have noble character, (3) are healthy, (4) knowledgeable,

(5) capable, (6) creative, (7) independent, (8) become democratic citizens, and (9) responsible. Ki Hajar Dewantara said that the behavior of teachers in educating the nation's children became the main guide and capital. The teacher's behavior in question is *Ing ngarso sung tulada* (in front of giving an example), *Ing madya mangun karsa* (in the middle of building ideals), and *Tut wuri handayani* (following and supporting) which is known as the *Among* system (Marihandono, 2017).

After all, we often attach importance to teaching that only leads to the detachment of the mind (intellectualism), even though that arrangement brings us to a wave of life that not independent (economicscafankeljik) and separates educated people from their people. In this world of confusion, we should use our own situation (cultuurhistorie) as a guide to find a new life, which is in harmony with our nature and will give peace to our lives. With the civilization of the nation itself, it is appropriate to relate together with the civilization of foreign nations" (Ki Suwarjo, 2015: 4).

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 child in the hope that it will give peace in the child's life. In his explanation, it was stated that the purpose of education based on Ki Hajar Dewantara's concept was to form an independent human being, that is, freedom of mind, freedom of mind and freedom of energy, so that students are able to develop themselves as a whole (completely) by maintaining a sense of self-esteem, (self-esteem) and personal sovereignty. as a logical, ethical, and religious being in accordance with his natural line to be independent.

Suwarjo (2013) explained that the Among System is an education system that is 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, where it is suspected that the values of the nation's civilization are increasingly declining. *Tutwuri* means to follow, which is to follow the development of students with full attention, based on love and sincerity. *Handayani* is interpreted as strengthening the inner and outer child by stimulating, cultivating, guiding, excites by example so that students are able to develop their personality according to their nature without coercion, punishment and order with personal discipline (self-discipline).

The expectations expressed by Ki Hajar Dewantara as quoted by Ki Suwarjo (2013:6):

“With *Tutwuri Handayani*'s motto, it also means developing the potential for creativity, taste and initiative of students in a balanced way according to their natural line (according to their talents and interests), so that students will become human beings who work independently and are useful in life together (*manunggaling* creativity, taste and intention of *ambabar* works).

Developing creativity means developing a scientific way of thinking critically, creatively and independently. Critically it can be interpreted that students have a responsibility based on the truth and do not just go along (in Javanese it is called “*tidak anut grubyug*”) about something or a phenomenon found in society. Students should be able to take responsibility for the establishment of a truth that they believe in. He is not afraid of pressure from anyone and wherever the pressure comes from. Students can be said to be creative if they are actively willing to explore creativity, taste and initiative. In Ki Hajar Dewantara's view, there is a part of the sentence that is expressed in Javanese “... so that students will become human beings who work independently and are useful in living together (*manunggaling* creativity, taste and intention of *ambabar* works.” The meaning of In this part of the sentence, it is hoped that students will be able to free themselves from the feeling of being forced or coerced in their lives. Thus, they will grow the attitude and spirit of mastery, namely the attitude and character to create their own jobs. This does not mean that they cannot become workers or employees in an agency, but rather the character or spirit of the workers which contradicts the teaching of self-reliance itself.

Ki Hajar Dewantara's teachings actually give a signal to all educators, including lecturers who emphasize that the educational process is a vehicle for building the character or character of students so that they have an independent and independent spirit, a national spirit and remain sensitive to international developments, pioneering spirit and developing potential. Naturally owned (Marihandono, 2017).

From the same source, it is stated that the freedom of learning according to Ki Hajar Dewantara's teachings is written in the expanded Tamansiswa principle, consisting of 7 articles (Marihandono, 2017). The articles that emphasize the concept of independent learning are as follows. Article 1 states that the educational process guides all natural forces and progress is natural. This basis embodies the “among” system, meaning that even though teachers and lecturers are behind, they influence and give way for students or students to walk alone. The role of the educator is then known as “*Tut wuri handayani*”.

In addition, educators can motivate and innovate students' minds and provide examples. Article 2 on the basis of the freedom of learning for each person to regulate himself. This is intended so that students feel, think, and work independently in common order. Article 5 is the principle for all people who want to pursue the independence of life which underlies the development of one's independence. Article 6 contains the conditions for pursuing independence with an independent system. Of the 7 articles of the Tamansiswa principle, it was found that there were 4 articles, namely Articles:1, 2, 5 and 6 which emphasized the freedom of learning according to the teachings of Ki Hajar Dewantara.

The articles in the Tamansiswa principle regarding the freedom of learning have been echoed since Tamansiswa was founded in 1922. Over time, the development of the era and technological advances to date are in the industrial era 4.0, the concept of independent learning has become a policy of the Ministry of Education and Culture with the promulgation of four Minister of Education and Culture Regulations (Permendikbud) as the basis for implementing the Merdeka Learning Campus Merdeka. The Acting Director General of Higher Education Nizam said the Independent Learning and Independent Campus policies launched by the Minister of Education and Culture Nadiem Makarim already have a legal umbrella. Thus, the policy can already be implemented in universities. Delivered by Nizam in the Socialization and Implementation of four New Policies of the Ministry of Education and Culture in the field of Higher Education, Nizam in his press release, Friday (7/2/2020), said that there were four important policies in the Independent Campus, namely (1) Opening of New Study Programs, (2) Higher Education Accreditation System, (3) Legal Entity Universities and (4) Right to Learn Three Semesters Outside the Study Program, where each policy of the four new policies of the Ministry of Education and Culture in the field of Higher Education has its own legal umbrella. The policy for the opening of new study programs is regulated in Minister of Education and Culture Regulations No. 7 of 2020, the Higher Education Accreditation System Policy is regulated in Minister of Education and Culture Regulations No. 5 of 2020, Legal Entity Universities in Minister of Education and Culture Regulations No. 4 of 2020 and the Right to Study for Three Semesters Outside the Study Program are covered by Minister of Education and Culture Regulations No. 3 of 2020 concerning National Higher Education Standards.

The concept of independent learning according to Ki Hajar Dewantara's teachings which are regulated in the articles of the Tamansiswa principle, it is stated that there are four educational strategies to lead students to become independent and useful human beings in life together (manunggaling creativity, taste and intention of ambabar works) based on the concept of Ki Hajar Dewantara's education through the Among system after a century of processing, at the culmination point its application has been adapted by referring to the four legal umbrellas of the Ministry of Culture for 2020. The independent campus is intended to provide opportunities to develop new breakthroughs to provide a vehicle for students to implement independent learning. The history of Indonesian education according to the teachings of Ki Hajar Dewantara is implemented in the 21st century.

Implementation of Independent Learning in Higher Education According to the Teachings of Ki Hajar Dewantara in the 21st Century.

The Among system proposed by Ki Hajar Dewantara when he founded Pamulangan Luhur Tamansiswa in 1922, characterizes Tamansiswa education, namely *Inngarsa sung tulada, Ing madya mangun karsa, Tutwuri handayani*. The Among system is communicated by UST as the “Leadership Trilogy”. Research findings show “Leadership Trilogy” is communicated at strategic places, for example in front of the Office of the Academic Administration Bureau (BAK), in front of the Rectorate Office and in front of the Postgraduate building. These places were deliberately chosen to communicate to UST residents. This is so that the Leadership Trilogy can be implemented in campus life.

In implementing the Leadership trilogy (System Among), educators (pamong) are the key in the educational process. The research findings from document data that occurred in the communication between the Research Team and UST that every communication via WhatsApp (WA sent on September 10, September 11 and September 20, 2019) three times, it was found that the sentence opener always begins with the word “*Salam*” and ends with the word “*Salam*”. “Regards.” At first it was thought that the word greeting was only to start a conversation, it turned out that the document source explained the greeting, which means congratulations. The principle of Tamansiswa 1922 (Ki Suwarjo, 2013), namely: Orderly Peace, Greetings of Happiness. In the document, it is explained, orderly birth, inner peace, greetings or congratulations and happiness, namely feelings of joy and enthusiasm in carrying out their duties as educators under any circumstances and anywhere. There is no order if it does not rest on peace. On the other hand, peace will not exist if there are still lies among educators or fellow human beings. A pamong or educator can reach the level of personality, peace and happiness, if he is able to instill/inculcate that personality as a part of his life.

3.1 Orderly Personality (Orderly Birth)

Research findings from document data stated that an orderly personality is as follows.

3.1.1 Orderly in Speech

A pamong should always be pleasant when speaking to anyone. At that time, Ki Hajar Dewantara quoted Mangkunegara’s teachings in the Wedhatama fiber as follows, “*Pamicara iku mrih resep kang miyarsi*” This means that speaking should be pleasant for those who listen. In relation to being a civil servant, he is required to speak politely, not rudely, not dirty and not pornographic. It is further explained that a pamong in everything he says does not: hurt, corner, corner, irritate, compare, teach which makes the listener displeased. Research findings (observations 17 September 2019) when students were on the first floor around the stairs to the second floor of the library location. They group together to talk with their friends. Their conversation was not heard by the other groups. This condition reflects that they understand the ethics or manners of speaking in public places. They don’t laugh out loud at each other which may annoy others. On the other hand, on the second floor of the building there is a library room that requires quiet for people who read in the library. In the building, students were also found in groups near the Faculty of Psychology. They sat down and talked to each other in quite audible voices between them. Observation results (October 25, 2019), when UST residents were

waiting for the discussion to begin, especially students in speaking showed behavior of not disturbing others. The research team did not hear them speak offensive words or offend other people's behavior. Likewise, when the research team talked with education staff of varying ages.

3.1.2 Orderly in Action

The results of observations (October 25, 2019), related to the application of orderly behavior for UST residents, were shown by the conditions in the meeting between the research team and lecturers, education staff and students. The invitation for the Focus Group Discussion (DKT) was written at 08.30, in fact they were already present at around 08.15 more than 80% and the rest, especially students, were still attending lectures at 07.00–08.30. Meanwhile, all invited lecturers and staff were already present in the meeting room. This means that self-discipline has become an agreement by UST residents in every activity or meeting. The habit of orderly action was strengthened by the *tendik* present. One respondent shared his experience that each time he worked in a different study program, he always found a habit to carry out self-discipline for students, lecturers and staff.

3.1.3 Peaceful Personality (His Inner Peace)

Based on research findings from interviews and questionnaires and observations, it can be concluded that the success of student studies, one of the keys to success is the role of the supervisor who has a peaceful personality. In this case, students have the right to freedom of learning, specifically they can complete 7 semesters of study and it is hoped that they will graduate within 8 semesters. The freedom to learn to communicate with the thesis supervisor has been conditioned like the UST community. Based on the findings both through interviews and questionnaires, there are almost no obstacles to the independence of students' learning to obtain educational services from lecturers and education staff.

3.1.4 Personality in Greeting or Congratulatory

The research findings on the meaning of the word "greeting" in the UST environment can be interpreted that they pray for each other that God will always provide safety for others, of course, this is something very beautiful. Of course, you don't have to use the word "*salam*" as UST residents do, but the implied meaning can be implemented according to the religious teachings they adhere to.

3.1.5 Happy Personality

Based on document data that happiness is a feeling of pleasure, joy and passion in carrying out life's tasks. It is explained that the feeling of happiness or suffering is largely determined by how a person thinks. The essence of a person's humanity lies in how he thinks. For this reason, everyone should be expected to be able to maintain a sense of happiness under any circumstances and in any situation anywhere. In Ki Hajar Dewantara's teachings, it is stated that there are four ways to maintain a sense

of happiness: (a) always think positively, (b) realize that everyone has strengths and weaknesses, (c) have a simple life attitude, and (d) be good at being grateful for God's grace.

This expression was also expressed by the Professor (results of an interview on September 17, 2019), he stated that a person should have "*Trihayu: memayu hayuning saliro* (able to help oneself), *memayu hayuning bangsa* (beneficial to the nation), *memayu hayuning manungso* (beneficial to mankind)." Trihayu's behavior has a very deep philosophy, that before a person is useful for the nation and others, one's inner self must be harmonious to always think positively which is reflected in the character, realizing that he has weaknesses and strengths. If a graduate of higher education is able to provide benefits to the nation and fellow human beings, in fact the graduate has obtained the independence of life (Article 5 of the Tamansiswa principle).

Characteristics of lecturers with a young age (under 35 years), in the Department of Psychology are called *Mas* (brother) or *Mbak* (sister), to show intimacy without leaving the value of politeness. Discussion forums in this department are actively held to provide room for creativity and evaluation in the form of delivering criticism. A special room for holding this activity is provided for lecturers and students in accordance with the agreement as a form of coordination in developing students' creative ideas. If there are students whose attendance is less than 80% in the discussion forum, the student guardian lecturers always contact them to actively discuss the progress of the student's lectures. The hope is that students are motivated to go back to class again.

4 Conclusion

The achievement of living conditions is thought by Ki Hajar as a form of life that is coveted by everyone. In this case, through the educational process, humans can reach the peak of success with the condition that they are always in the blessing of God who is most merciful and merciful and all-protective Based on the concept of Ki Hajar Dewantara's education through the Among system after a century of processing, at the culmination point its application has been adapted by referring to the four legal umbrellas of the Ministry of Culture for 2020. The independent campus is intended to provide opportunities to develop new breakthroughs to provide a vehicle for students to implement independent learning. The history of Indonesian education according to the teachings of Ki Hajar Dewantara is implemented in the 21st century Ki Hajar Dewantara's concept of education in the Among system is based on two principles, namely: First, the nature of nature which is a condition for revitalizing and achieving progress as quickly as possible and as well as possible. Second, the principle of independence which is a requirement to revive, move and develop the child's inner and outer strength so that he becomes a strong person, thinks and acts independently. In the Among system, the teacher or lecturer prioritizes the principle of humanity so that students must be given freedom and independence that are limited by the demands of nature and go towards culture.

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