

Budi Pekerti Education according to the thought of Ki Hadjar Dewantara as an Effort to Prepare Young Citizens

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Abstract—Character education is an achievable effort. Some appeared problems are related to moral degradation in teenagers. As the young generation, teenagers should be prepared to face this new era. Character education plays an important role in providing a solid constituent. School, as an education institution, plays a significant role in inducting the character of nation. This library research aims to meaning of Ki Hadjar Dewantara's thoughts about *Budi Pekerti* education as an effort to prepare young citizens. The results of this study are the goal, learning methods, and learning media in the implementation of character education according to the thought of Ki Hadjar Dewantara as an effort to prepare Tamansiswa's students as young citizens. Through the education Ki Hadjar Dewantara gave nationalism education based on *Budi pekerti* education. This teaching intends to develop the love for homeland, with national values based on national culture, as the foundation.

Keywords—character education; Ki Hadjar Dewantara; young citizens

I. INTRODUCTION

The globalization era makes the world appears more transparent and open. it makes our social life becomes very wide where the boundaries become difficult to reach. The world does not seem distant. It's easier now to communicate each other, although geographically we have a great distance.

The world is more open to many informations which come. The situation gives possibilities for other cultures to come to Indonesia. Easily we can see, hear, and read the order of human life from various parts of the world. Therefore, opening the possibility of culture itself becomes forgotten. Young people are more proud when they are able to master foreign culture compared to their own culture. The basic ideological values of the nation are slowly become eroded.

Thus, the need to strengthen the noble values of the nation as the nation and state's foundation, can be filled through education. The purpose of Indonesian national education is to create a united and democratic Indonesian society or a powerless society [1]. Furthermore, Tilaar conveyed that education plays the role of responsible citizen development. The citizen has obligations to defend the state, preserve their national identity, and contribute to the nation fragrance [1].

The young citizens need to be assisted to prepare themselves through the school as an educational institution. Cogan explains that as a citizen has at least 5 attributes, among others: a sense of identity, the enjoyment of certain rights, the degree of interest and involvement in public affairs, and an acceptance of basic societal values [2]. In order to fulfill these five mandates, Cogan recommends that there should be cooperation between curriculum and pedagogy, governance and organization, and school-community relationships [2].

To realize a citizen in the future, we can refer to the thought of Ki Hadjar Dewantara. Ki Hadjar Dewantara is one of the founding fathers of Indonesian national education. He had pioneered education with the basis of the Nation's glorious values. On July 3rd, 1922, Ki Hadjar Dewantara established a *Perguruan Tamansiswa*. *Perguruan Tamansiswa* was founded when Indonesia struggled to get independence. Through education, Ki Hadjar Dewantara want to educate the people to get a spirit of nationality and an independent spirit.

National teaching according to Ki Hadjar Dewantara should be in harmony with national life. National taching is based on nationality to build a sense of nationality. *Budi Pekerti* education gives the lesson to the students for having their nation's value to support their future, as an individual, citizen, even global citizen [3].

One of the thought of Ki Hadjar Dewantara is *tri pusat pendidikan*, as a medium in building a strong physical, mental, and spiritual construction. *Tri pusat pendidikan* consists of: (1) family environment; (2) the school environment; and (3) the community environment. When a parents as a family environment has entrusted fully education to the school environment, then the teacher becomes the spearhead in the classroom. Schools and teachers will get the heavier burden when one center of education, the family environment, does not work as it should.

Perguruan Tamansiswa calls teacher as a *pamong*. *Pamong* mean are *momong*, *among*, and *ngemong*. *Momong* means caring for sincerely and lovingly to do good things. *Among* means setting a good example without taking children's rights. *Ngemong* means the process of observing, caring for, and keeping the child capable of developing himself. Thus it

appears that teachers have an important role in influencing children. Teacher has a role to be a good example.

This article aims to describe Ki Hajar Dewantara's thought about *Budi Pekerti* education in order to prepare the young as a citizen. The analysis is needed to enrich our knowledge about the importance of supporting children for their future.

II. METHOD

This research use literature qualitative improvement. The data were collected by learning book I Pendidikan written by Ki Hadjar Dewantara. This book presented Ki Hadjar Dewantara's thought about *Budi Pekerti* education as an effort to prepare child as a young citizen.

III. RESULT AND DISCUSSION

A. *Budi Pekerti* education according to the thoughts of Ki Hadjar Dewantara

Ki Hadjar Dewantara struggled to provide education for the people of Indonesia through *Perguruan Tamansiswa* during his life. Through education Ki Hadjar Dewantara wanted to grow the nature of nationalism. The purpose of his own education according to Ki Hadjar Dewantara is an effort to promote the growth of *budi pekerti*, mind, and body of children.

Budi pekerti has a sense of unity of mind, feeling, and intentions, which gives rise to energy. Similar to Bohlin, character is someone's typical, their value differentiates one to another [4]. Character is not only viewed from the appearance, but also deeper as someone's characteristic. Novak Lickona described character as harmonic unification of all *budi pekerti* (personalities) found in all religions, proverbs, literature story, and experts [5].

With such manners we will become free human beings, who can rule or control ourselves. Thus *budi pekerti* education aims to defeat the poor human soul. Berkowitz stated the main purpose of character building as students' character development [6]. Therefore, the character which is already they get, then stimulate to be developed. This developed character is used by student as a tool to control their self.

Budi pekerti education includes the spirit of the nation that is done by giving example to the students, habituating to do good things, inviting the child to do it in the real action, and feeling it to be in their character. National culture, in terms, is known as idiom *ngerti*, *ngrasa*, *nglakon*. That's meaning to be able to understand, feel, and do it in action. Lickona calls it moral knowing, moral feeling, and moral action, to achieve a good character [7]. It's a kind of learning approach which is expected capable to develop moral values among the students. Identical to Jone, it is stated that character building consists of well-behaved disposition to understand, think, feel and act in appropriate ways and time [8].

The educational process in Tamansiswa is developed in the *among system*. The meaning is *ngemong*, its mean educational process on the deepest. *Among system* is applied in Tamansiswa with the intention of providing guidance to the students' growth and development on his/her own nature. This

shows a strong relationship between teachers and their students. The teacher has a personal *Tut wuri handayani*, which helps students from behind while guiding without dominate the student's personal. Among system applied in the classroom and outside every day. That is shows the democratic process in *Tamansiswa* environment.

B. *Teaching of nationality according to the thoughts of Ki Hadjar Dewantara*

According to Ki Hadjar Dewantara that national education should be in line with Nation's livelihood and life [3]. Teaching to young generation based on nationalism to make them love their country. *Tamansiswa* trust that national culture based education and common need purposed will raise the Nations' and people status. Hoge said that the character of nation is a manner to adapt students' behavior to be good citizens in the future [9]. Close to Chikwe, definite that civics help students to learn using their skill, knowledge and attitude to prepare them be a responsible citizen [10]. Hence, the purpose of civics is to prepare students as good citizens with nation character base to arrange their future.

Nationalism education in Tamansiswa prepares students as individual, citizen and global citizen in their future. Students are taught Nationalism to build up their love to their homeland through national culture.

Introducing culture to build their love to the homeland is done through the daily leaning activity. Regional culture is used as learning method, such as game and traditional sport, Javanese song, traditional dance, folk and mother tongue. This method gives knowledge, feel and experience to the students intact. In Tamansiswa it is known as *ngerti* (understand), *ngrasa* (aware), *nglakoni* (accomplish). It means in daily learning students are enquired to be active. Students are asked to use their ability to think based on the knowledge they have got, then they are aware and practice in their daily life. Gainous and Martens concluded about the effect of class activity, where the students involved actively [11]. Students involved actively in discussion by learning to respect other students' arguments. Students are capable to show the differences of arguments in respectably. There are many methods of learning can be used to make the students active. Gainous and Martens cited some methods which can be used, such as role play, debate, discussion, worksheet, reading, watching video, or combining some methods to ask students to be active [11].

In addition to introducing national knowledge and culture, students are also introduced to knowledge and culture from outside. This aims to students prepare to be able to communicate as part of the citizens of the world. The depth and breadth of the material about introducing the world outside is adjusted to the age of the child.

Students are also introduced with knowledge and culture from other countries, beside introduced their own national knowledge and culture. It is done to arrange them to be able to communicate as global citizens. The depth and width of the materials about other countries is adjusted with their age. The citizens should be able to read the word and the world. It means that they need to be supported to participate responsibly in the affairs of the nation and the entire globe [10]. Therefore,

citizens are not only prepared as citizens, but also as a global citizen. Chikwe gave example which was examined by Benjamin Barber that education needs to give the appropriate skill for students to live together among the society, without it, can be concluded that education is unsuccessful.

This is in line with Cogan's statement about 5 main characters of a citizen, such as: a sense of identity, the enjoyment of certain right, the fulfillment of corresponding obligations, a degree of interest and involvement in public affairs, and an acceptance of basic societal values [2]. Do the preparation for cultivate the personality as citizen or global citizen. Make the child an independent human being, who can rule and control himself. The children will be able to get involved in community life based on the basic values of society. These basic values will be obtained through character education.

IV. CONCLUSION

Ki Hadjar Dewantara as Father of Indonesian National Education, had a modern thought in his era. Ki Hadjar Dewantara had thought the importance of education as a way to develop his people in order to avoid stupidity, so they knew how to face colonization. Through the education Ki Hadjar Dewantara gave nationalism education based on *Budi pekerti* education. This teaching intends to develop the love for homeland, with national values based on national culture, as the foundation. Learning process is done by using among system approach. Students are led to grow as their own personality, through *ngerti* (understand), *ngrasa* (aware), *nglakoni* (accomplish).

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