

**THINKING CONCEPT OF KI HAJAR DEWANTARA "AMONG SYSTEM"  
AS A KARATER EDUCATION CLIMATE DEVELOPMENT EFFORTS  
BASED ON LOCAL FUNCTIONAL VALUE**

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**ABSTRACT**

In the context of efforts to build a nation's life that has national dignity and identity it is certainly not easy to do. There needs to be a clear direction of development and focus on the orientation of the development of quality human resources. The effort to realize this hope is to be guided by one of the national goals, namely to educate the life of the nation. The means to make it happen is through a quality education system and must adapt to the times. The development of a learning system based on local wisdom is very important to help students interpret each trace and the value of the existing local culture. The educational concept of Ki Hajar Dewantara is considered appropriate to be implemented in a character education system based on local wisdom values. The results of this study indicate that the concept of Ki Hajar Dewantara thinking about education provides new direction and hope for the advancement of Indonesian civilization. The Tri concept of the education center and Among's system from Ki Hajar Dewantara is central to the learning of students. The Among method is a teaching method based on kinship based on natural nature and independence. This method has a meaning that educators should follow from behind by helping and encouraging students to develop their potential and to have a positive influence on aspects of their personality. The concept of the Tri center of education also gives meaning to the importance of the learning environment, namely families, schools and communities to instill the value of character education in children. The concept of character education from the teachings of Ki Hajar Dewantara which is integrated with local values is considered important as an effort to face the challenges of the development of the dynamics of life in the future.

*Keywords: Concept of Thought Ki Hajar Dewantara, Character Education and Local Wisdom.*

**INTRODUCTION**

Looking at the facts that exist today, the Indonesian nation has been experiencing a multidimensional crisis in all aspects of life. This problem occurs because of our inability to manage and filter the arrival of a changing flow in the dynamics of life that continues to grow. human power that is less than optimal. Seen in the declining character and mentality of the younger generation who are unable to face the era of competition that continues to grow. The influence of technological development and modernization makes them negligent towards the goals of a nation. Thus

the role of educational institutions is very important to rediscover our national identity and identity as an Indonesian nation.

The education system should focus more on aspects of fostering children's character. Education should be used as a means to find and redevelop the character values of students who have begun to disappear. Character education has been initiated by the father of our education, Ki Hajar Dewantara by implementing a system known as Tri The Education Center is in the family, school and community environment. This needs to be considered and important to be applied in its scope in a synergy that supports each other. The role of educators is very important to encourage the creation of a pleasant learning climate.

In the view of Ki Hajar Dewantara, the need for applying classical learning methods from the elements of Javanese culture is Among. According to him, education is in accordance with the personality of the Indonesian people, namely system of among (Ki Hajar Dewantara, 2011: 13). Among systems is an education system that has a family spirit and is based on nature and independence. The role of educators provides facilities for students to develop critical thinking frameworks and creative. This can be started by linking between academic abilities with the values of local wisdom around them. Learning with this method is more meaningful and has deep meaning, because students become aware of the value of cultural history in the dictionary of their lives. This method is carried out so that educators are expected to carry out their role as teachers (pamong) in charge of nurturing students with Tutwuri Handayani's motto which has a meaning that educators should encourage students to dare to develop their potential and give positive influences on aspects of their personality.

A change in the direction of our education should begin to be focused on aspects of intelligence development and critical analytical thinking skills in children. The culture of memorizing in understanding

something needs to be changed from now on. The cognitive assessment aspect should not be absolutely a parameter of the success of learning outcomes. Ki Hajar Dewantara's concept of character education based on local wisdom values. The aim is to restore the direction of the Indonesian education system to be able to learn again to interpret and explore the potential sources of local wisdom by exploring and developing the meaning of culture as the Indonesian identity in accordance with the motto of Unity in Diversity. In that context, this research was entitled *"The Concept of Thought Ki Hajar Dewantara between Among Sebagai System as an Effort to Build Character Education Climate Based on Local Wisdom Value"*.

## RESEARCH METHODS

The data collection technique in this study is library or library research. This model is said to be qualitative, because this study emphasizes the description of Ki Hajar Dewantara thinking, viewed from the perspective of character education based on local wisdom values. Looking at the design of this study whose focus is descriptive, this research is also natural and inductive by referring to existing problems. Data sources in this study are primary sources and secondary sources. Primary sources refer to books from Ki Hajar Dewantara and secondary sources referring to articles, journal sources and other relevant reference data.

In this aspect the research approach is used first, the content analysis. At this stage the method used to express the contents of the thinking of the person being studied. Provides an overview of the situation of the author and the circumstances at that time, so that a description of the advantages and shortcomings in these figures. Document analysis is used to collect and analyze official documents, with guaranteed validity and validity. Various sources of documents include related reference

books, articles in the internet, various scientific journals and relevant research.

*Second*, a descriptive approach with a method that is not used to test certain hypotheses, but only illustrates the existence of a variable, symptom or condition. Researchers with qualitative methods use data as reinforcement arguments in their descriptions. The data obtained is sourced from various books that explain Ki Hajar Dewantara's thinking, related to the Among concept method. The main objective of qualitative analysis is to describe, explore and explain each event, social activities, attitudes, beliefs, thoughts of a person or group. This is used as a basis for analyzing Ki Hadjar Dewantara thought data and its relevance to the effectiveness of education character based on local wisdom values.

## **RESULTS AND DISCUSSION**

### **A. The Concept of Thought Ki Hajar Dewantara**

In an effort to build a great civilization for a country, a mature concept is needed to create a grand design about the framework of a nation. The need for making this development map must rest on the basis of the Pancasila state and the 1945 constitution as the Indonesian nation's life guidelines. There must be clear parameters for directing this development to which direction. From the purpose of writing this research, it has been explained that the direction of this development is focused on the quality path of empowering optimal human resources. In an effort to realize this expectation, the figure of Ki Hajar Dewantara must be his reference.

The concept of the Tri Learning Center is used as a reference to shape the mental, character and personality that is wise and wise. The dimension of the Tri education center begins in the realm of family, school environment and life in the community (Ki Hajar Dewantara, 2011: 70). Certainly requires continuity of the three elements in an effort to form a

quality national identity. In the thought Ki Hajar Dewantara introduced the System Among this method provides a teaching to students in the form of *Asah, Asuh and Asih* which are based on the nature of nature and independence in learning. Basic natural nature needs to be replaced to observe the old system of education using commands, coercion and punishment. This is intended to provide a space for students to enjoy a learning process that takes place by giving deep meaning of every material taught by educators in schools. In essence the students have the personal right to take their own decisions freely and freely.

The method among these is an authentic idea that is extracted from local wisdom in Indonesian culture. The educational structure of the Indonesian people when viewed chronologically is more integrated in traditional Javanese cultural elements. Javanese culture is known to provide a philosophical meaning in the chain of human life. The direction of our education system should be derived from the local wisdom of the national culture. The making of curriculum, learning material and the concept of learning in the classroom should adopt the historical value of a nation. The source of our nation's failure of education due to mistrust with its own cultural diversity, we do not want to explore the meaning contained in every event that exists and we are too obsessed with other countries. There needs to be a comprehensive and universal evaluation to form an ideal education system based on local wisdom values.

The motto that was made into principle by Ki Hadjar Dewantara, commonly known by the public was 3 namely; *Ing Ngarsa Sung Tulodho, Ing Madya Mangun Karsa, and Tut Wuri Handayani*. In his explanation, according to Moh Yamin (2009: 93), the motto *Ing Ngarsa Sung Tulodho and Ing Madya Mangun Karsa* was originally thought from the RMP. Sosrokartono. Biau is the older brother of RA. Kartini was given as a form of support and appreciation for Ki Hadjar Dewantara's thoughts. In Ki

Hajar Dewantara's concept of thought the slogan used for among methods is *Tut Wuri Handayani*. But then the concept is combined into one unit so that three great concepts were born that we often encounter in symbols in elementary school education (elementary school).

In its development with the system among each teacher (pamong) is a leader who must behave *Ing Ngarso Sung Tuladha, Ing Madya Mangun Karso, Tutwuri Handayani* (Majelis Luhur, 2013: 12-13). The following is a description that explains the understanding of the three concepts:

**(1) *Ing Ngarso Sung Tulodho***

The meaning of Ngarso Sung Tulodho's intention is to be a leader (teacher) must be able to provide examples for his students both verbally and in action. Therefore a character leader must be able to be a role model for what he dreams of. This can increase the dignity and dignity of an authoritative leader.

**(2) *Ing Madyo Mangun Karso***

Ing Madyo Mangun Karso is interpreted as a form of ability for a leader to be able to generate or inspire work enthusiasm and provide ideas for his students to continue working and provide a bridge for their students to continue to develop their potential and quality

**(3) *Tut Wuri Handayani***

Tut Wuri Handayani can be interpreted as a leader must provide moral encouragement and power from behind. Give the right direction to their students so that they can achieve a great hope and aspiration, so that later it will bring benefits to their lives.

According to Supriyanto (2008: 12), Among's system is the idea of authentic Indonesian sons, which are extracted from local wisdom sources. Supriyanto added that this system could be a superior in education in Indonesia in facing educational competition between countries in the international world, it could even become a niche (a typical system) in

facing global competition in the world of education. As a great nation we must begin to reflect and evaluate performance that has been the weakness of our nation's education. The Indonesian nation has its own characteristics and identity in making the ideal education formula to be applied.

**Table 1. Differences in Conventional Learning and Free Learning**

NO	Conventional Learning	Among Learning Methods (Ki Hajar Dewantara)
1	Teacher as learning center (Teacher Center Learning)	Students are learning centers (Student Center Learning)
2	The conditions of teaching and learning are tense and boring	The conditions of teaching and learning are relaxed and enjoyable
3	Type about Multiple Choise	Essay question type (Critical Thinking Analysis)
4	Students memorize theories and facts and do not apply them to real life	Learning is applicative (directed to find a meaning)
5	Learning is directed at finding the right answer	The teacher accompanies the child to find an answer from several alternative sources of learning
6	The teacher as a single informant The lack of interaction with students	The teacher as a facilitator and motivator Learning is communicative A contact person occurs in students
7	Passive learning conditions Students tend to be individuals	Work together to transfer knowledge and experience

In Ki Hajar Dewantara's thinking there is a difference between teaching concepts and educational concepts. Teaching gives freedom to human beings from aspects of outer life (poverty, ignorance,

backwardness, deterioration etc.), while education gives more human freedom from inner aspects (freedom to determine their destiny). According to Ki Hajar Dewantara, learning should have both teaching and educational goals. The essence of learning objectives is to provide a space for children to be able to develop to achieve the perfection of their lives, so that they can fulfill all forms of life's needs physically and mentally.

### **B. Building a Character Education Climate based on Local Wisdom Value**

Character education has the same essence and meaning as moral education and moral education. The aim is to shape the children of children to be human beings who have morality, ethics, noble character and character in accordance with the values of the Indonesian nation's education. In the school domain all components of the academic community must be considered including the education component related to a policy such as curriculum development, learning and assessment processes, management of subjects, empowerment of infrastructure, financing and work ethic of all school residents and the environment.

The concept of building a character education requires a guideline so that the parameters of achievement are clear and accurate. The ideal development of Indonesian human character values is to remain based on Pancasila as the nation's philosophy of life. The character of Indonesian human beings should be formed based on the actual content of the Pancasila points themselves. has deep meanings and meanings about life (Yamin, 2012: 47). Thus the position of Pancasila remains the basis and foundation of the Indonesian nation to shape the identity and personality of a nation that is dignified as a national identity.

Discourse about the value of local wisdom is usually always associated with conditions of change that occur due to the evolving process of globalization. In principle, the value of local wisdom departs



from the basic assumptions that the original values of cultural expression in the geographical and cultural context of a region. The value of local wisdom is required to answer the changes that occur and maintain the existence of its character as a characteristic of a growing globalization. Local wisdom can be said as a human language culture that has high solidarity that needs to be preserved. The product of this cultural change must be used as a guide by the community because it has universal meaning. There are a variety of noble values contained in local cultural values such as tradition, customs, diversity and ethnicity as well as the contents of the meaning of philosophical teachings as a distinctive feature of the diversity of cultural cultures of the archipelago (Nasiwan et al, 2012: 159).

The value of a culture will be reflected in the personality of its people in the social dimension. The process of changing an human culture in an evolution is inseparable from the decision of the community group to produce a new culture both in assimilation and acculturation. In anthropology, culture is the result of human behavior as a cultured creature. The findings of many past works (early humans) prove that humans have the characteristics or instincts to develop by utilizing the surrounding environment.

In the context of character education, children's development is also determined by the surrounding climate. Guided by the teachings of Ki Hajar Dewantara that intellectual development and psychology of students lies in every dimension contained in the Tri Education Center, namely, family, school and society. Local wisdom that contains cultural elements helps students to interpret every learning process they do. In a culture there are symbols of life that give instructions so that every human being can take the meaning contained in it. The ability to translate is what makes the growth and development of each child different. Parameters for the success of character education are how each child responds to a stimulus

is outside of him. The consequence is that if this fails to be implemented it will have an impact on the development of future generations of children, because of their failure to face globalization challenges. The role of the institution Tri education centers and educators is very important to help achieve the hopes of a nation according to the national goal of educating the nation's life.

### **C. Ki Hajar Dewantara's Concept of Thinking as an Effort to Build an Educational Climate Based on Local Wisdom**

Ki Hadjar Dewantara asserted that technically education generally has an endeavor to advance the growth of character (inner strength, character), mind (intellect) and the body of children (Ki Hajar Dewantara, 2004: 15). First, in this phase the child is given provisions to be virtuous, good manners, subtle, moral and moral character. In a civilization it will reflect justice and wisdom that are material and spiritual in nature. The character of the child will be well formed if they can combine knowledge and charity. Second, this second phase of students tends to be devoted to the development of talents and self-potential. Learning is not only measured from cognitive aspects, but psychomotor and affective development of children. Educators must be able to bridge the desires of students to be directed at self-quality development Thirdly, this phase provides an encouragement for students to carry out an exploration and reconstruct their ability to apply their knowledge to the real world in society. With this the character of the child and personality will be formed by itself.

These three aspects are very important to be applied in facing increasingly tighter global challenges. The paradigm that is used should give priority to students to explore all aspects in themselves that will later become provisions in their lives. In its implementation, students are equipped with the ability to think analytically and critically in an effort to

answer the challenges of existing problems. The concept inherited by Ki Hajar Dewantara is expected to answer the problems that have been complained of by our education system.

In a journal written by Mohammad Andi Hakim (Vol. 1, January-June 2016, Diponegoro University), explained that the ideas of Ki Hajar Dewantara can be implemented to undermine the culture of power and violence in children in education and their care patterns. By applying the teachings and fatwas, Pancadharmas, Trisaksi Jiwa, Tri Naga, Trilogy of Leadership and patterns of among can make a child's life better. Giving a value should be guided by parenting or guidance that is in accordance with the ethics code of an educator.

Traditional learning methods in the past with strict and strict sanctions are not to solve problems. It is necessary to have a wiser and wiser approach to providing understanding to students. Many cases in the world of education are due to mistakes in choosing case settlements between teachers and students. Required a pattern of alignment between classical approaches (Java culture method) with present learning (student center learning approach). The role of teachers and students should work together so that the learning climate in class it can be conducive and enjoyable.

The relevance of Ki Hajar Dewantara concept of thinking in the effort to build child character education based on local wisdom values proved to be the founder of Taman Siswa in Yogyakarta in October 1949 once said that "*Life must be directed towards progress, civilization, culture and unity.*" The idea of Ki Hajar Dewantara created boarding-house education is physically realized through the construction of Taruna Nusantara High School in Magelang in 1990. The teaching of Ki Hajar Dewantara education in Taman Siswa, which provides freedom for individuals to develop in accordance with the nature of nature so that in the life of society will create order and peace.

## CONCLUSION

The hope of a nation to have an advanced and developing civilization is an ideal for all countries. To make it happen, there needs to be a breakthrough and concrete steps in its implementation. The priority plan that should be implemented is the development of quality human resources through education. Education is the driving motor of the life of a nation. This is because the elements that determine the direction of the development of a nation are human beings. In Indonesia Ki Hajar Dewantara is a proud figure of the Indonesian nation that teaches many things in the formation of national character and is very down to earth and rooted in the culture of the archipelago. and long contemplation since Indonesia's independence has not been achieved. History contributes to the thought of Ki Hajar Dewantara to begin the awakening of the Indonesian nation about the importance of the meaning of a science for the future of mankind.

The development of character education by linking the local kerifan values of a culture characterizes his concept of thought. The method among and the motto of *Ing Ngarso Sung Tuladha, Ing Madya Mangun Karso Tut Wuri Handayani* becomes the distinctive character of our education. The meaning contained in that value is very philosophical as directions for the development of our education system. Indonesian people who are rich in culture should be an advantage to produce an interesting and fun learning model. We cannot build an education system from the adoption of other countries. The failure of our education so far is a result of our inability to explore a value of our own cultural wisdom.

This country should start evaluating our education paradigm to be directed to where. Education reform is one of the tools to change the concept that has not been running optimally. This competition starts from revisions to our curriculum and all other learning tools on administrative aspects. Management and management education begins to be structured

in a structured manner. Education budgets are reviewed so that all children can go to school at affordable costs. And the entire academic community and the role of the Tri center of education institutions must work together to produce quality and culturally educated education.

## SUGGETION

From the results of these conclusions, the suggestions that can be conveyed by the author are the importance of education for everyone as a provision in the future for change in building a better life. Education needs to equip someone in facing the challenges of the results of a rapid change due to globalization. For this hope to be created, there needs to be equitable development of education in advance from all corners of the archipelago. With this effort, our education culture will slowly grow and develop optimally.

The writing of this scientific journal needs to be continued until the next stage, namely by making improvements to the development of the next work. For this reason, it is necessary to have suggestions and input as an evaluation process so that this work can benefit us all.

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