

CHARACTER EDUCATION DESIGNED BY KI HADJAR DEWANTARA

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Abstract: *Modern technology makes human life style also changes during the development of the era. The exchange of information from one place to another becomes easier not only for national scope but also the international scope. Moreover, it makes the foreign culture can easily enter Indonesia, imitated by society and then give impact to the life style of the society including human's behaviour. It can be said that there is a moral swing in Indonesia nowadays. Many young people are not really enthusiastic in keeping their own culture. They tend to imitate other cultures, behave inappropriately, use illegal drugs, do free sex, bully each other, make genk, scuffle, and even kill people. One of the reasons of this morality crisis is the exemplary crisis. Adults who are supposed to be role models for the younger generation even provide bad examples such as doing corruption, being selfish and do individualist practices of corruption, collusion and nepotism, mutual checks, doing violence such as grabbing, punching and other crimes. Therefore, the government makes effort to overcome the moral crisis through character education or Budi pekerti education. Basically character education is not new concept, Ki Hajdar Dewantara has designed character education since a long time through its principles, foundations, concepts and teachings about Tamansiswa. The principles and teaching can be implemented to toddlers, children, and adolescents until adults. Through the method of literature analysis, this paper seeks to examine and explore more deeply about the character education which designed according to the teaching of Ki Hadjar Dewantara. Character education designed according to Ki Hadjar Dewantara applied through basic and teaching of Tamansiswa. Basic Tamansiswa includes Panca Dharma that is Nature of universe, Independence, Culture, Nationality and Humanity. While Tamansiswa teaching includes Tri Ngo (ngerti, ngroso, lan nglakoni), Tri N (niteni, niroke, nambahi), Tri Hayu) and most importantly the Trilogi Kepemimpinan (ing ngarso sung tulodho, ing madyo mangun karso, tutwuri handayani), all of them are implemented in Tri Pusat Pendidikan (family, school and community).*

Keyword: *design, character education, Ki Hadjar Dewantara*

Abstrak: Teknologi modern membuat gaya hidup manusia juga berubah selama perkembangan zaman. Pertukaran informasi dari satu tempat ke tempat lain menjadi lebih mudah tidak hanya untuk lingkup nasional tetapi juga ruang lingkup internasional. Selain itu, membuat budaya asing dapat dengan mudah masuk ke Indonesia, ditiru oleh masyarakat dan kemudian memberi dampak pada gaya hidup masyarakat termasuk perilaku manusia. Dapat dikatakan bahwa ada ayunan moral di Indonesia saat ini. Banyak anak muda tidak benar-benar antusias dalam menjaga budaya mereka sendiri. Mereka cenderung meniru budaya lain, berperilaku tidak semestinya, menggunakan obat-obatan terlarang, melakukan seks bebas, saling menggertak, membuat genk, perkelahian, dan bahkan membunuh orang. Salah satu alasan krisis moralitas ini adalah krisis yang patut dicontoh. Orang dewasa yang seharusnya menjadi panutan bagi generasi muda bahkan memberikan contoh buruk seperti melakukan korupsi, menjadi egois dan melakukan praktik individualis korupsi, kolusi dan nepotisme, saling memeriksa, melakukan kekerasan seperti menyambar, meninju dan kejahatan lainnya. Oleh karena itu, pemerintah berupaya mengatasi krisis moral melalui pendidikan karakter atau pendidikan Budi pekerti. Pada dasarnya pendidikan karakter bukanlah konsep baru, Ki Hajdar Dewantara telah merancang pendidikan karakter sejak lama melalui prinsip-prinsipnya, yayasan, konsep dan ajaran tentang Tamansiswa. Prinsip-prinsip dan pengajaran dapat diimplementasikan untuk balita, anak-anak, dan remaja sampai dewasa. Melalui metode analisis pustaka, makalah ini berusaha untuk meneliti dan menggali lebih dalam tentang pendidikan karakter yang dirancang sesuai dengan ajaran Ki Hadjar Dewantara. Pendidikan karakter dirancang sesuai dengan Ki Hadjar

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Dewantara yang diterapkan melalui dasar dan pengajaran Tamansiswa. Tamansiswa Dasar meliputi Panca Dharma yaitu Alam semesta, Kemerdekaan, Kebudayaan, Kebangsaan, dan Kemanusiaan. Sementara ajaran Tamansiswa mencakup Tri Ngo (ngerti, ngroso, lan nglakoni), Tri N (niteni, niroke, nambahi), Tri Hayu) dan yang paling penting Trilogi Kepemimpinan (ing ngarso sung tulodho, ing madyo mangun karso, tutwuri handayani), semua dari mereka diimplementasikan di Tri Pusat Pendidikan (keluarga, sekolah dan masyarakat).

Kata Kunci: Desain, Pendidikan Karakter, Ki Hadjar Dewantara

INTRODUCTION

Modern technology makes human life style also changes during the development of the era. The exchange of information from one place to another becomes easier not only for national scope but also the international scope. Moreover, it makes the foreign culture can easily enter Indonesia, imitated by society and then give impact to the life style of the society including human's behavior itself. It can be said that there is moral swing in Indonesia.

Many young people are not really enthusiastic in keeping their own culture. They tend to imitate other cultures, behave inappropriately, use illegal drugs, do free sex, bully each other, make genk, scuffle, and even kill people. One of the reasons of this morality crisis is the exemplary crisis. Adults who are supposed to be role models for the younger generation even provide bad examples such as doing corruption, being selfish and do individualist practices of corruption, collusion and nepotism, mutual checks, doing violence such as grabbing, punching and other crimes. Therefore, the government makes effort to overcome the moral crisis through character education or *Budi pekerti* education.

Based on data collected by Komisi Nasional Perlindungan Anak Indonesia (KPAI), it shows that the trend of drug abuse for teenager has increased 400% in 2011 - 2014. Moreover, 22% of drug users in Indonesia are students. The number is the second rank of drug users after the workers. In Yogyakarta, drug users age are still dominated by students. Since January to April 2013, there are 110 students who become the drug users while there are only 32 people with the age of 30 and up. Not

only drug cases, violence cases among the students are also increased (Prabowo, 2013). Considering this delinquency of teenager, it is important to give the education of character or *budi pekerti* to students from an early age.

LITERATURE REVIEW

Concept of Character Education

According to Megawangi (2004: 95) and Kesuma et al (2012: 5), "an effort to educate children to make wise decisions and implement them in daily life, so that they give positive contribution to their environment". This opinion gives an understanding that character education is an effort which means that there is cooperation and willingness from various parties to implement it to make learners have good characters.

The term "character" according to Ki Hadjar Dewantara is often called as *Budi Pekerti* is a character or rounded soul based on the law of kebatinan. "*Budi*" means mind, feeling, willingness and "*Pekerti*" means "energy, action, behavior". Therefore, *Budi Pekerti* or character is the unity of mind, feeling and willingness or action which causes action (Dewantara, 2013: 484).

According Dewantara (2009: 8) people who have the intelligence of *Budi Pekerti* will always think, feel and use the basic rules and balanced. Therefore, we can figure our humans character certainly. Character or *Budi Pekerti* is constant and every human has it. Therefore, we can differentiate one person and another easily. Character or *Budi Pekerti* is the result of unity of mind, feelings and willingness which become power. Through *Budi Pekerti*, every human can stands as a human

being who has the basic foundation of human soul, both in the sense of removing evil which can be removed, as well as in the sense neutraliser (covering, reducing) the evil or biologically evil characters that can be removed since it already united with the soul.

There are various values in character education. Lickona (2000: 48) reveals that "The content of good character is virtue. Virtues - such as honesty, justice, courage, and compassion - are dispositions to behave in a morally good way ". The point of Lickona's opinion is that the content of a good character is kindness like honesty, fairness, courage, tolerance, and all of them are good moral deeds.

Based on some opinions above, it can be concluded that character education is the process of transforming the nondeterministic value of life and character building in order to become someone who has good character in good curiosity, always wanting good things, and doing good in daily life.

The Purposes of Education Character

Character education held in schools must have goals that will be achieved, there are several goals of character education in schools according to Kesuma et al (2012: 9) some of them can be seen as following:

- a) Strengthen and develop values of life that are considered important and necessary so that it becomes learners' personality as what the values that need to be developed.
- b) Correcting students' behavior which are inconsistent with the values developed by the school.
- c) Establish harmonious connections with family and community in playing the role of character education responsibly.

Purpose of character education According to Ki Hadjar Dewantara is to give various kinds of education (teaching), for the unity of soul in educating children, together with physical education. People who have character will always think and

feel based on consideration, scales, the basics which are fixed and balanced. Therefore, we can figure out everyone' character with certainly and it is different one and another. Through the manifestation of *Budi Pekerti*, every human being stands as an independent person (person), who can rule or control himself, this is called a civilized man.

The motion above provides an understanding that character education in schools have goals to strengthen and foster important life values, provide direction to students when they behavior does not based on the values that already taught in the school, there should be a cooperation with family and community where the students live.

Character education that is now implemented continuously in schools is a way to make students have good character. As we know recently, what reported nationally on television, radio, newspapers, and the internet, the younger generation actually do deviated things. Therefore schools need to implement character education. There are several reasons according to Saptono (2011: 24) that becomes the main point of the schools in really applying the character education, the reasons include:

- a) Many families do not apply character education.
- b) The purpose of school is not only make the students smart, but also kind students.
- c) Intelligence will be meaningful if it is based on kindness.
- d) Establishing a student to have a tough character is a responsibility that should be realized by a teacher.

Furthermore, Zuchdi (2013: 17) explains that character education does not only teach what is right and what is wrong to the students, but beyond that, character education make a habit about the good to make the students understand and able to feel and want to do the good. This character education brings the same mission with

moral education. In this era, character education becomes the important things.

Sometimes, a lot of families do not educate their children because they think that they already put their children in the school and school has responsibility to teach their children become good and intelligent students. Whereas, children only has few hours at school and the rest of their time, the children are in the family and community environment. This is the obstacle in creating a maximum character education since the influence of the environment has large contribution in forming students' character. The paradigm is the society think that character education is charged by the school.

Design Education Character by Ki Hadjar Dewantara

The character education by Ki Hadjar Dewantara is also called *Budi Pekerti*. This Character education contains some of the elements are described in the chart as follows:

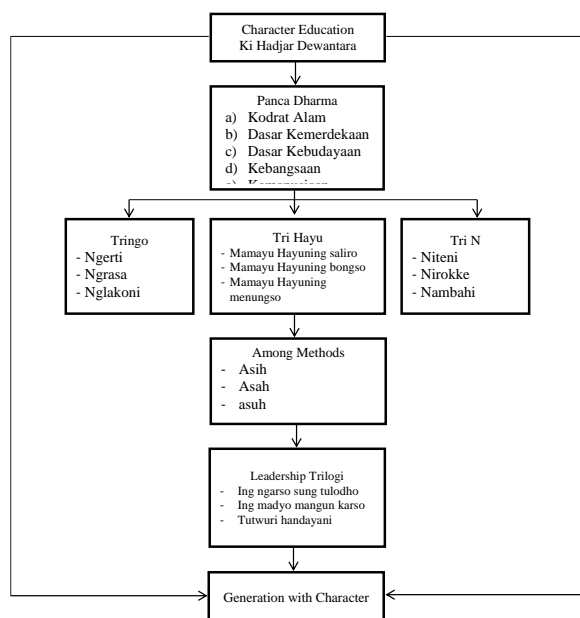


Figure 1. Character Education by Ki Hadjar Dewantara

From the chart, it can be described further as follows:

A. Basic Tamansiswa

There are five basics Tamansiswa which are:

- 1) Nature of Universe
As the embodiment of God Almighty's power, it means that in essence man is God's creature who becomes one with this universe. Therefore humans cannot be separated from the natural law of the universe; even humans will experience happiness if it can ally themselves with the nature that contains all progress.
- 2) Basic of Independence
It means that independence is a gift of God that gives man the "Right to govern himself" but still considering about rules and peace of society. Therefore, this freedom is defined as "swadisiplin" based on the value life. Independence should be the basis for developing a strong and conscious person in an atmosphere of balance and harmony with life whether we live as individuals and members of society
- 3) Basic of Culture
It is a must for to maintain the value and figure of national culture. In keeping the national culture, the first and the main thing to do is bringing the national culture in line with the progress of society and the progress of the world. It is useful for people's lives and minds in accordance with the development of nature and also era.
- 4) Basic of Humanity
It is a nation of joy and sorrow. A nation that has the goal of achieving both inner and outer happiness. The basis of nationality should not be contrary to the basis of humanity, it must even be a real nature, the basis and behavior of humanity, so as to minimize permusushan with other nations.
- 5) Basic Humanity
Humanity is a promise arising from the human mind itself. Intellect is able to

form a sense and behavior of love to other human beings and other creatures of God. Therefore, this love and loving attitude becomes a determination to fight against everything that obstructs progress in harmony with the will of nature.

B. Tri Ngo (Ngeriti, Ngroso, lan Nglakoni)

This reminds us that all the life teachings or our dreams needs understanding, awareness and sincerity in the implementing them. Knowing and understanding are not enough if we do not aware and it becomes meaningless if we do not implement and fight for it. Science without charity is empty and charity without knowledge is a lie (Tim Dosen Ketamansiswaan, 2014: 37). In this teaching Ki Hadjar Dewantara tries to give an understanding that it is important for someone to know about good things, feel good and able to act kindness.

C. Trihayu

- 1) *Mengayu hayuning saliro* (make yourself happy)
- 2) *Memayu hayuning bongso* (make your nation happy)
- 3) *Memayu hayuning menungso* (make other humans happy in general).

In this life, we are looking for happiness. Happiness is not only about us but also concerns with togetherness. The first concept of happiness of oneself by being grateful to every blessing from the God Almighty, striving in good ways to achieve a goal to achieve happiness. Furthermore, the happiness of the nation which refers to others, and the wider human happiness in general wherever they are. The ultimate happiness gets the reward when someone do good. A person of good character will not think of his own happiness but also the happiness of others.

D. Tri N (Niteni, Niroke, Nambahi)

According to the Tim Dosen Ketamansiswaan (2014: 39) learning

everything can be done by recognizing from remembering something learned (*niteni*), imitating something learned (*nirokake*), and developing something learned (*nambahi*). Beside delivering the form of materials to be remembered/ understood by the students, character education also need to practice the attitude of noble character and even able to train the students to develop the attitude and good character of wisdom widerly in daily life.

E. Among Method

In Ki Hajar Dewantara's perception, a method which accordance with the moral education is the method of teaching and education based on *asih*, *asah* and *asuh*. This method is technically g includes the head, heart and the five senses (educate the head, the heart, and the hand). These three are basic educational tools for students called "among methods" (*among* system). Among) means giving freedom to the students, requiring the *pamong* to follow and attach the importance of personal nature to the students by not forgetting the influences around (Tim Dosen Ketamansiswaan, 2014: 14). Through this method, an individual is guided to have good defenses by sharpening the ability to think about good things, feel good, and do good.

F. Leadership Trilogy

- 1) *Ing Ngarsa Sung Tuladha* means "Those who are stand in front give example". As Among or educators, they are supposed to have more knowledge and experience which make them able to be a good example or can be used as a central figure in becoming the role model for children.
- 2) *Ing Madya Mangun Karsa* means "those who are in the middle build the spirit". It has meaning that parents or educator are leaders should be able to cultivate the interest, desire and willingness of children to be creative and work, in order to devote

themselves to the ideals of the noble and ideal.

- 3) *Tut wuri Handayani* means "those who are on the back give support". Parents or educators watch from the back attentively and be responsible with love and affection and away from the arbitrary authoritative, possessive, protective and permissive attitude. Parents and teachers provide freedom, opportunity with attention and guidance that enables learners have initiative on their own and experience by themselves, so that children develop according to their personal nature.

G. Tri Pusat Pendidikan

The educational system proposed by Ki Hadjar Dewantara is also a noble heritage that should be implemented in the realization of a society of character. Character Education Center takes place in three educational environments, they are family, school, and in community whether it is formal or informal. These three educational environments by Ki Hadjar Dewantara are called Tri Education Centers (Saefudin and Solahudin, 2009):

- 1) Family environment; family education serves the first experience of childhood, ensures the child's emotional life, instills the basic of character education, provides the foundation of social education and build the foundations of religious education for children
- 2) School environment; train the students to acquire skills such as reading, writing, arithmetic, drawing and other sciences in the form of developing intelligence and knowledge. Should should give lesson of character, religion, aesthetics, right or wrong, and so on.
- 3) Community environment refers to family and school environment. The education experienced in this community has begun when the children go out from family and also from school.

The family environment is the first environment for an individual to learn. Education applied in family is more humanist. Parents have positions as teachers and job leaders (modeling). In addition, in the family, children have the opportunity to educate themselves and can educate each other with other member of family. Children who used to do all the work in the family environment by themselves can practice a variety of activities. This indirectly teach the child about the enterprising, enduring, courageous, ingenious, mindful, calm, minded, and so on

When the education in family is neglected and hand the job to the school environment and to social environment, then they will lose the consciousness that their actions basically have a considerable effect toward someone's education. In this case, the school environment should make the teacher becomes model in improving the quality of character, culture and moral education.

Implementation the education character basically not only the school obligation but it also needs participation of the community, especially parents. Three of them must work together in order to achieve the educational goals that aspire to the nation and state. However, in practice; the school environment has a greater burden of education. Therefore schools have a very important role in the effort internalize minds.

CONCLUSION

In era of globalization, there are many social deviations, especially in the younger generation. Therefore, it is very important to implement the education character. Character education is basically the process of forming character of the individual to a better direction from early stage. Good characters cannot be possessed by anyone but need to be taught.

Ki Hadjar Dewantara through the principles, basic and his teachings of Tamansiswa is trying to design character

education through Panca Dharma, namely Nature, Independence, Culture, Nationality and Humanity. Character education is taught not only to sharpen thinking skills but also to sharpen the ability to be more sensitive to the situation and to be able to produce good behavior. This teachings are called *Tri Ngo (ngerti, ngroso, lan nglakoni)*, *Tri N (niteni, niroke, nambahi)*, *Tri Hayu (memayu hayuning sarira, memayu hayuning bongso and memayu hayuning manungsa)*. Character education is taught through the *Among Method (asih, asah, and asuh)*, where parents and teachers act on the Trilogi Kepemimpinan (*ing ngarso sung tulodho, ing madyo mangun karso, tutwuri handayani*), all of them carried out in Tri Pusat Pendidikan (family, schools and communities)

Considering the importance of character formation nowadays, the government should be more active in promoting the character education by entering it directly into the curriculum particularly. In addition, it requires cooperation between Tri Education Center which are family environment, school and community so that there is harmony and equality of vision in forming character of nation generation. The educational effort of the acceptor should not only be imposed on the teachers in the school, but also the cooperation with the parents and the community.

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