

Implementation of Ki Hadjar Dewantara's Education Concept in Implementing Student Character in Class IV Elementary School

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Abstract. Ki Hadjar Dewantara's conception, which is in accordance with the values of Pancasila in the second principle of just and civilized humanity, is contained in several Pancadarma concepts, namely culture and humanity. In the Pancadarma concept of culture, it is interpreted that humans must be ideal human beings who live with full civility. That is, humans must live by always upholding the values of identity that rely on the values of civilized culture. Humans must have noble character or good behavior according to their human nature. In addition, fair and civilized human values are also contained in Ki Hadjar Dewantara's conception which is contained in one of the five pancadarma values, namely humanity. Character is a dynamic organization in the individual psycho-physical system that determines the behavior and thoughts of individuals specifically and leads to human behavior. Character is not just a personality because actually character is a valuable personality. Personality is considered as a characteristic, characteristic, style, characteristic of a person who comes from the formations received in the environment, for example family in childhood, and also innate someone from birth.

Keywords: Ki Hadjar Dewantara's Educational Concept, Characteristics.

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INTRODUCTION ~ Humans, as God's commandments, consist of a physical body and a subtle body, a physical body and a spiritual body. Regarding their needs, there are two kinds as well. Some are necessary for the physical body and some are necessary for the spirit.

Education is a conscious and planned effort carried out by a person in developing his potential to be useful for the interests of his life. Education is also one of the factors that can affect the survival of a nation.

The Law of the Republic of Indonesia Number 20 of 2003 concerning the Indonesian Education System has also explained the functions and objectives of education in chapter II article 3, which reads as follows. nation, aims to develop the potential of students to become human beings who believe, fear God

Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Herlambang, (2009:160-161) Ki Hadjar Dewantara's concept is an educational concept that was born from his thoughts with a reflection based on current life which is aimed at efforts to "freedom" physically and other dimensions of human life. If studied in depth, the concept of education is a concept that will always live in a dynamic development of life.

Ki Hadjar Dewantara's conception of education is the result of his thinking which is based on the concept of Indonesian cultural values which are essential for the life of a nation in order to remain a nation that has self-identity. However, Ki Hadjar Dewantara's

educational concept is not only based on essential things about cultural values, but is essentially oriented and has a progressive future perspective. This understanding can be seen in several of Ki Hadjar Dewantara's teachings, both theoretical and practical in terms of concepts such as the Tamansiswa fatwa, trikon (continuity, convergence, and concentricity) and other concepts that we understand as concepts that have noble values. which focuses not only on the human dimension, but also on the national dimension.

Dewantara, (1977:433-434) explains that the question of education is not only knowledge or "wetenschap" from mere experts, but a question that concerns everyone who lives together in society, in fact it is a job carried out by the community. everyone, especially those who have sons. Education is nothing but the effect of people's influence on others with the intention of making progress in any case. In fact, it is not only the influence of people, but also the influence of all experiences, circumstances and places around which are also included in the educational environment.

Herlambang (2018:9-10) Education is important for human life, so that it becomes the foundation of hope for developing individuals and society, as a tool to advance civilization and build civil society. In this regard, the teacher is the spearhead of education who plays a major role in giving birth to a civilized generation and not giving birth to an anomaly generation.

In connection with the above, the jargon of teachers as heroes of merit may no longer be a truth when teachers no longer fully understand their essence as

educators. Today's educators are nothing more than laborers who only work for wages. This is certainly not a cynicism in the teaching profession, but must be able to be a reflection for Indonesian teachers to understand more about their nature which occupies an important position in life as the development of civilization.

Chan in Acetylena, (2018:13) also describes some of the problems of the Indonesian people such as the hectic student brawls that do not only occur in big cities, but also spread to remote areas. The existence of free sex behavior and the fading of traditions, culture, social values, ethical norms and noble character that have spread to the villages.

Sutarna (2016:3) Character is related to positive moral strength, and not negative connotations. And people with character are people who have positive moral qualities. Thus, education is building character, which implicitly implies building traits or behavior patterns that are realized or related to positive moral dimensions. Character is a unique thing that only exists in individuals or in a group, nation. Character is the foundation of culture, cultural intelligence and is also the glue of culture. While the value of a character is explored and developed through the culture of the community itself.

Acetylena (2018:4) The development of national character aims to foster and develop the character of citizens so that they are able to create a society that believes in the One and Only God, just and civilized humanity, has the spirit of Indonesian unity, has a populist spirit led by wisdom in representative deliberation, and justice for all Indonesian people.

Acetylena (2018:108) character education in the student park is an education that is based on the philosophy of human existence as part of nature and must be in harmony with its natural nature. Living humans have a duty from God to always submit to their nature and full of submission, sincerity to serve with all sacrifices by achieving self-perfection.

Zubaedi, (2011:13) Character is very essential in the nation and state, the loss of character will cause the loss of the nation's next generation. Character acts as a "steering wheel" and strength so that this nation does not sway. Character does not come by itself, but must be formed and built to become a dignified nation.

Zubaedi (2011:14) Character education has become a polemic in various countries. The views of the pros and cons have colored the character education discourse for a long time. In fact, character education is an essential part of the school's work, but is currently lacking attention. As a result of the lack of attention to character education in the realm of schooling, various social diseases have developed in the community. In fact, schools are not only obliged to improve academic achievement, but are also responsible for shaping the character of students. Academic achievement and the formation of good character are two integral missions that must receive the attention of schools. However, the economic and political demands of education cause the emphasis on academic achievement to override the ideal of the school's role in character building.

Kurniawan, (2009:38) In Indonesia, character education has actually long been implemented in learning in schools,

especially in religious education, civic education, and so on. However, the implementation of character education is still wobbly and not optimal. That's because character education is not a process of memorizing exam question material and answering techniques. Character education requires habituation. Habituation to do good, habituation to be honest, chivalrous, ashamed to cheat, ashamed to be lazy, ashamed to let the environment dirty. Character is not formed instantly, but must be trained seriously and proportionally in order to achieve the ideal shape and strength.

Niken Retno Purwandari (2016) conducted a study entitled Implementation of the Among System in Cultivating Character in Grade IV Taman Muda Ibu Pawiyatan Taman Siswa Yogyakarta. Based on the results of the research and discussion, it can be concluded that the implementation of the Among system in character planting in fourth grade students at Taman Muda Ibu Pawiyatan Elementary School Taman Siswa Yogyakarta has been running, judging from the planning, implementation and evaluation of educational methods in the Among system to instill character in fourth grade elementary school. Taman Muda Ibu Pawiyatan Taman Siswa Yogyakarta. In addition, the characters developed are in accordance with government regulations and Taman Siswa's ideal personal qualifications. The following is the implementation of the among system of education methods to instill character and the characters produced through the among system of education in the fourth grade at SD Taman Muda Ibu Pawiyatan Taman Siswa, Yogyakarta.

In connection with the background of the problem is the concept of KHD education and analysis of student characteristics, there must be an effort to formulate problems that depend on and focus on questions that are intended to prove the research.

Based on the above study, it is very important to promote character education in educational institutions or schools because one's character must be formed from an early age so that students have a good attitude and respect for anyone, whether older or peers. So herein lies the role and function of education to provide teaching to all students. From here, the author is interested and wants to study further how the concept of character education according to Ki Hadjar Dewantara actually is. So the author takes the title of "Implementation of Ki Hajar Dewantara's Education Concept in Formation of Student Character".

The research certainly has the aim of achieving knowing the characteristics of students. Thus, the purpose of this study is to analyze the implementation of the concept of Ki Hajar Dewantara's education in the formation of students' character.

METHOD

This research method uses qualitative methods. Research method based on in the philosophy of postpositivism, it is used to examine the condition of natural objects (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, data collection techniques are triangulation (combined), data analysis is inductive/qualitative, and the results of

qualitative research emphasize meaning rather than generalization. The research entitled "Implementation of Ki Hadjar Dewantara's Educational Concepts in Character Building Students in Elementary Schools" uses a qualitative research approach because it presents data in the form of words.

The purpose of this study was to determine the student's character that emerged from the implementation of Ki Hadjar Dewantara's educational concept in the learning process. The place of research is at SDN 1 Ciporang which is located in the center of the city of Kuningan district. The reason the researcher chose the research location at SDN 1 Ciporang is because the school for researchers is a school that has implemented the Ki Hadjar Dewantara Education Concept where the school applies a system of habituation and rules regarding the flow of character building for children so that in this case they can shape character for their students.

The procedure for this research was carried out through three stages of activities. The first stage begins with conducting research focus, problem formulation, literature review, and research objectives. The focus of this research is 1) Implementation of the concept of education in this study, focused on the educational concept of the Among Ki Hadjar Dewantara system, 2) Character formation in this study was focused only on the formation of student character in accordance with the Pancasila principle, 3) In this study focused only on students grade IV elementary school. Then the formulation of the problem taken from this research is how to implement the concept of Ki Hajar Dewantara's education in the formation

of student character. Furthermore, in the literature review, the researcher sees that the concept of KHD education must be carried out in-depth analysis to find out whether it is still relevant or not. The purpose of this study was to analyze the implementation of the concept of Ki Hajar Dewantara's education in shaping the character of fourth grade elementary school students.

The second stage is data collection techniques, sampling and data sources

used in this research is purposive sampling. data obtained through primary and secondary data sources. Data were taken by means of interviews, observations and documentation to resource persons who mastered the problems in this research and data were taken from SDN 1 Ciporang to obtain direct information about the implementation of Ki Hadjar Dewantara's educational concept in character building for fourth grade elementary school students.

97. Tabel 1. Daftar Nama Informan Kunci Kepala Sekolah dan Guru SDN 1 Ciporang

No	Nama	Usia	Jabatan	Lama Menjabat
1	Drs. H. Udi Mashudi	55	Kepala Sekolah	10 thn
2	N ETIT Herwati M.Pd	49	Guru Kelas IV	20 thn
3	TATIT TATINAH, S.Pd.	52	Guru Pamong	30 thn

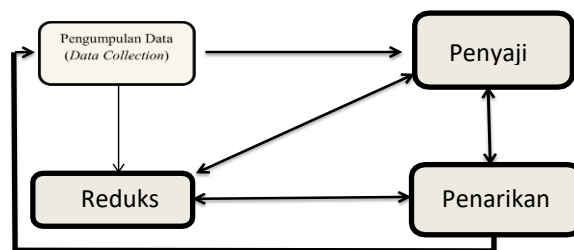
98.

99. Tabel 2. Daftar Nama Informan Siswa SD Negeri 1 Ciporang

No	Nama	Usia	Kelas
1	Muhamad Rifki	10	VI
2	Reyhan Dwi Abdillah	10	VI
3	Nema Reda	10	VI
4	Humaera Nadine	10	V
5	Putri Maharani	10	V
6	Fakhri Fairuz Gibran	10	V
7	Fatir	10	II
8	Soffy	10	II
9	Natasya	10	II

The third stage is data analysis techniques. This study uses data analysis techniques interactive model ideas of Matthew B. Miles and A. Michael Huberman. Matthew B. Miles and A. Michael Huberman (1992: 16) consider that "Analysis consists of three streams of

activities that occur simultaneously, namely: data reduction, data presentation, conclusion drawing/verification". These three paths can be carried out simultaneously along with the increase in data from data collection in the field.



Gambar 1. Komponen dalam analisis data (*interactive model*)
Sumber: Sugiyono (2017)

DISCUSSION

The implementation of Ki Hadjar Dewantara's education in his epistemological study in character education has several discussion studies, namely, among system teaching; 3 Nga character education method. Understand, feel, act; stages of character education in the form of stages of shari'a, nature, tariqat, makrifat; strengthening character education, namely Tri-Kon; and the concept of the Tricenter of education such as family, school, and youth realm.

Based on the above discussion, in this study the researcher only analyzed from the perspective of teacher implementation in implementing the leadership trilogy in the Among system at school. The leadership trilogy includes Ing Ngarso Sung Tuladha, Ing Madya Mangun Karsa, and Tut Wuri Handayani.

Acetylena (2018:115) states that the character education of the student park is carried out with the Taman Siswa education system, namely the Among system. The implementation of the system is the embodiment of the Pancadarma Taman Siswa. According to this system, each civil servant as a leader in the educational process carries out tut wuri handayani, ing madya mangun karsa, and ing ngarso sung tuladha. The results of the research from the

implementation of Ki Hadjar Dewantara's education through the Among system are as follows.

Teacher Implementation in Ing Ngarso Sung Tuladha

Teacher behavior that shows ing ngarso sung tuladha is the way the teacher must provide a good example or role model to all students, this is done because students see and imitate the things that are done by the teacher, for that Teachers must have good behavior so that what is seen can be imitated by students.

Ki Hadjar Dewantara's education in ing ngarso sung tuladha implemented by the teacher by setting an example for students. A teacher must be able to be an example in good behavior to students and be consistent with what has been taught. Some of the behaviors shown by the teacher that can be done by students. Some examples that teachers do are how to speak politely, respect older people, how to maintain personal hygiene.

The data obtained through interviews with teachers and students related to the implementation of Ki Hadjar Dewantara's education in ing ngarso sung tuladha was strengthened by documentary observations in the form of photos when the teacher was showing students that there was garbage scattered in the classroom.

This is in line with the theory presented by Herlambang (2018: 158) which states that the behavior of *ing ngarso sung tuladha* has implications for educators who must have good temperaments who can control themselves and can manage their own lives to be emulated by their students. This means that an educator must be able to be admired and imitated.

Based on the results of research and discussion of theories about the behavior of *ing ngarso sung tuladha*. The researcher can conclude that the teacher in Class IV SD Negeri 1 Ciporang has shown the behavior of *ing ngarso sung tuladha* seen from the teacher in exemplifying good behavior such as speaking politely, respecting elders, maintaining cleanliness by washing hands properly, being polite, and friendly smile. This is reinforced by students' statements that the teacher sets an example for discipline in class by telling, exemplifying in cleaning the garbage lying on the floor and then throwing it in the trash, inviting students to visit a friend who has been sick for more than three days, and separating students who are fighting and then giving an example. well.

Implementation in Ing Madya Mangun Karsa

Behavior that shows *ing madya mangun karsa*, namely the teacher is in the midst of his students, must be a motivator and give encouragement to his students so that students can wake up in building their potential both in the form of knowledge and from their behavior.

The implementation of Ki Hadjar Dewantara's education in *ing madya mangun karsa* is carried out by teachers by providing motivation and enthusiasm for students. A teacher must be able to

provide motivation and enthusiasm to students so that students can wake up in learning. Some examples that teachers do are providing motivation before learning, giving enthusiasm by singing during the learning process.

The results of the interview were supported by documentary observations in the form of photos related to the behavior of *ing madya mangun karsa*. The teacher motivates students so that students can have the courage to present the material in front of the class when the learning process is carried out outside the classroom. This is in accordance with the statement from Herlambang (2018:158) regarding *ing madya mangun karsa*. That is, in a state together or in the midst of their students, educators must act as motivators, namely to revive the spirit or initiative of their students.

Based on the results of research and discussion of theories about teacher behavior in *ing madya mangun karsa*. The researcher can conclude that the Class IV teacher of SD Negeri 1 Ciporang has shown *ing madya mangun karsa* behavior seen from the teacher in motivating and encouraging students such as, encouraging them to dare to appear in front of their friends, providing motivations before learning, when children start saturated the teacher gives enthusiasm by singing and playing mini games, while learning takes place and motivates the teacher by reminding the students' ideals. This is reinforced by student statements, namely, the teacher motivates students by telling them, before learning the teacher invites students to sing first, and play games when in learning.

Implementation of Ki Hadjar Dewantara's Education in Tut Wuri Handayani

The behavior that reflects tut wuri handayani is that the teacher from behind gives encouragement to students so that they can develop the talents and potentials of students, this is so that students can develop according to their nature and potential and run according to their abilities.

The results of the researcher's interview with the teacher related to the behavior of tut wuri handayani, namely the teacher being behind should free students as freely as possible. In accordance with nature, abilities and talents without any coercion or pressure. What if students start to deviate, the new teacher reminds and directs. For example, students have an ideal, the teacher must encourage and free them to achieve these goals.

The implementation of Ki Hadjar Dewantara's education in tut wuri handayani was carried out by the teacher by giving encouragement to students from behind. A teacher must be able to provide encouragement to his students so that students develop according to their nature so that it is in line with his abilities.

The results of the interviews were supported by documentation observations in the form of photos about the behavior of tut wuri handayani. The teacher provides guidance to students who will take part in the competition and encourages students to continue to be active in practicing so that students are expected to be able to show their abilities to the maximum.

The results of the research carried out are in accordance with Herlambang's

statement (2108:158), namely the term tut wuri handayani has meaning, giving students broad freedom to grow and develop the natural strengths that exist within themselves. The term tut wuri handayani means that educators must have the authority to be able to influence students. That is, an educator must be able to provide an example, motivate, and foster the spirit of learning for students.

Based on the results of research and discussion of the theory of behavior that shows tut wuri handayani. The researcher concludes that the fourth grade teacher at SD Negeri 1 Ciporang has shown the behavior of tut wuri handayani seen in the teacher providing a place according to the student's potential, the teacher encouraging students when students have a will according to the rules, and providing encouragement in the form of motivating students, guiding, directing and providing learning -learning. This is reinforced by student statements regarding teacher behavior about tut wuri handayani, namely, teachers like to give direction to students, teachers guide students until they can and understand, and direct students to channel their talents in competitions.

Acetylena (2018: 76-77) that the Among system is described by Ki Hadjar Dewantara with three things. Namely, ing ngarsa sung tuladha, ing madya mangun karsa, and tut wuri handayani. The civil servant as the executor of the Among system must implement the values contained in these three things. A pamong must be an example, must accompany his students, and must educate with an independent spirit and free the soul of the child, namely by never forcing his will, giving trust after setting an example, and

accompanying then motivating and monitoring from behind.

Based on the results of the research above, it can be concluded that the fourth grade teacher of SD Negeri 1 Ciporang has implemented the education of Ki Hadjar Dewantara, it can be seen when the teacher implements the Among system which has been described by the researcher above, the Among system consists of a trilogy of teacher leadership, namely In Ngarso Sung Tuladha, Ing madya mangun karsa, tut wuri handayani. The teacher carries out the trilogy of leadership through words and actions in every process of learning activities inside and outside the classroom by being an example / role model, motivating / encouraging students, and providing encouragement to students so that they can develop according to their nature, abilities and talents.

The character generated from this research is in accordance with the concept of the principle of panca dharma initiated by Ki Hadjar Dewantara. According to Acetylena (2018:113) that an interesting idea studied from Ki Hadjar Dewantara is the concept of the Pancadarma College of Taman Siswa which was compiled in 1947. This concept is also known as the "Principles of 1922". Through this concept, Ki Hadjar Dewantara seemed to want to express that efforts to educate the nation's life must have a strong foundation. These Pancasila principles are the essence of the character of Indonesian education. These principles are the principle of nationality, the principle of culture, the principle of independence, the principle of humanity and the nature of nature.

In the research and discussion that has been put forward regarding the characters produced in line with the

theory presented by Acetylena (2018: 35) that the educational concept of Ki Hadjar Dewantara seems to want to reveal that efforts in educating the nation's life must have a strong foundation. These five principles are the essence of the character of Indonesian education.

CONCLUSION

The process of teaching and learning activities at SD Negeri 1 Ciporang implements the Ki Hadjar Dewantara education concept which refers to the 2013 curriculum. Cultivating flow policies such as habituation to apply the 3S Smile, Polite, Greet which are carried out by teachers and students, in the learning process teachers carry out varied learning such as teachers doing learning outside the classroom, contextual teaching learning, and teachers applying group learning to students.

Teachers of SD Negeri 1 Ciporang have implemented the education of Ki Hadjar Dewantara, it can be seen when the teacher implements the amon system, the Among system consists of a trilogy of teacher leadership applying in ngarso sung tuladha as a teacher being an example for students in terms of good behavior such as smiling, polite, and greet and the teacher gives an example for students to speak

Be polite, respect elders, set an example of maintaining cleanliness and exemplify discipline in the classroom. In addition, teachers apply ing madya mangun karsa such as teachers encouraging students to study hard by singing together during the learning process, providing motivation before learning begins by reminding students of their goals, teachers also playing games when in class. learning process. The teacher also applies tut wuri handayani such as giving encouragement

to students who have talent to be channeled by participating in competitions.

Students have a character in accordance with the Pancadarma initiated by Ki Hadjar Dewantara, the character produced at the SD Negeri 1 Ciporang school is the essence of the Pancadarma principle, the principle of Pancadarma in the student's character, namely, students have characters in accordance with the principle of nationality such as students following the flag ceremony, and singing national compulsory song when in learning. Students in character according to cultural principles such as students always discussing and working together when in learning, characters in accordance with the principle of independence are shown by students by doing assignments and tests independently and setting aside money for savings, students showing character in accordance with the principles of humanity such as students mutually please help with friends and students greet each other with the principal, teachers and friends, besides that, students also have characters according to the principles of nature such as students praying before and after learning, praying 5 times a day and duha, and reciting together every Friday at school.

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