



The relevance of the national education system in the educational thinking of Ki Hajar Dewantara

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ARTICLE INFO

Article History

Received March 8, 2020;

Revised February 13, 2022;

Accepted March 16, 2023

Keywords

Ki Hajar Dewantara's education system;
Human values;
National education system

ABSTRACT

The national education system must be able to guarantee human quality. Through education, human values are inherited. Today's condition of human values can be seen in various cases of violence, bullying, and educational persecution. This research contributes to revealing the relevance of today's national education in Ki Hajar Dewantara's educational thinking in the context of different times. The historical method is used by collecting data/literature and then conducting literature criticism. The next step is to do an interpretative and present a description describing the era's contextual education system. The results of this study indicate that there is historical continuity in the context of different times. Ki Hajar Dewantara's education system is dynamic and continuous with the national education system. The basic education system for Ki Hajar Dewantara is to build people who are faithful and pious. Ki Hajar Dewantara built an education system that upholds human values and has the right to education without discrimination. Meanwhile, national education provides equity in receiving education and is democratic.

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INTRODUCTION

Each country has its laws governing education. The implementation of education in Indonesia is regulated in the Law of the Republic of Indonesia number 20 of 2003 concerning the national education system. The national education system can guarantee equal distribution of educational opportunities and quality improvement. In line with the times, education currently does not only aim to educate students but must be able to develop the potential and shape the character of these students (Dirgantoro, 2016). Education is the most important part of developing skills, potential, and improving human quality (Suprayitno & Wahyudi, 2020; Winata, 2021).

Improving human quality can be done through the educational process. Education is directed to develop the full potential of students. The educational process aims to shape humans with superior abilities and personalities to create adequate human resources (Mulyana, 2015). Through education, humans hope for human values that are inherited so that they can be instilled directly in themselves, their character, and their personality (Triwiyanto, 2014). This means that education is also a way to improve the character of the younger generation not following the paradigm of the times. Suyitno in Haudi and Wijoyo (2020) reveals the essence of education, which is also an effort to humanize humans. Education is a human effort to develop a personality according to the values of society and culture (Haudi & Wijoyo, 2020).

Today, the development of the character of the younger generation is still not in line with the expectations and goals of national education. There are still negative cases related to students' character towards teachers and between students themselves. The cases encountered were bullying, violence, threats, lack of respect, bullying, etc. (Kholid, 2018). Even acts of violence that often occur in the world of education end in death (Kholid, 2018).

Various cases of violence contradicted and contrasted with the goals of national education. Education is a tool for developing capabilities and forming dignified national character and civilization (Ali, 2009). National education also aims to shape the character or character of students so that they become qualified individuals needed in nation-building (Darmadi, 2019). Therefore, education providers, as the nation's next generation, have an important role in improving the quality of education in Indonesia.

The quality of education that can be carried out can be through serving the community's needs regarding education, the role of a facilitator and partner, and the, most important thing is improving the education system. This has been embodied in Ki Hajar Dewantara's philosophy of education. Ki Hajar Dewantara has built an education system with the basic education principles for independence, character, humanity, and nationality (Triwiyanto, 2014).

Ki Hajar Dewantara tried to build education amid the Dutch government's educational discrimination. During the Dutch government, people could not feel the freedom to learn. Education was only to form capable employees, which the Dutch government employed. This causes learning independence to be felt unevenly (Khairunnisa et al., 2018). On this basis, according to Ki Hajar Dewantara, education must be independent physically and spiritually. Education will produce independent human beings who develop as a whole and in harmony with all aspects of their humanity. Therefore, in the context of a different era, Ki Hajar Dewantara's education system is still relevant to the context of today's life.

Researchers put forward previous research studies and Suratman and Kutoyo (1989) put forward patterns of student garden education. Tauchid's (2013) research contains thoughts, conceptions, exemplary, and attitudes toward independent education. The research written by Masitoh and Cahyani (2020) regarding the application of the among system in the educational process is an effort to develop teacher competence. Wangid (2009) suggests the current among the system. Yanuarti's (2017) research highlights more practical insights into the 2013 curriculum and its relevance to Ki Hajar Dewantara education. Susanto and Jaziroh (2017) describe the understanding and application of the system among KI Hadjar Dewantara at the age of *wiraga*. Then the study focuses on the deconstruction of Ki Hajar Dewantara's thoughts which is seen by Jurana's (2021) approach to independent accounting education.

Apart from Ki Hajar Dewantara, one of the other figures during the Dutch administration was Raden Ajeng Kartini, who could become a role model for the struggle for the current generation in filling out education written by Sari and Wibowo (2022). Other research related to education which is the spearhead of the formation of nationalism, was carried out by Rasyad et al. (2022). Several previous studies on Ki Hajar Dewantara have been extensively reviewed from different perspectives. However, in this research, the researcher wants to make a more specific contribution regarding Ki Hajar Dewantara's educational thoughts with aspects of a different era. However, there is continuity with Indonesia's national education goals.

METHOD

This research is analyzed through a descriptive qualitative approach. Creswell (2014) stated that qualitative research is a method for exploring and understanding the meaning that some individuals perceive from social problems. This approach utilizes documentation to collect information relevant to research problems. Satori and Komariah (2013) define qualitative research as a research approach that reveals certain social situations by describing reality correctly, formed by words based on data collection techniques and relevant data analysis, and obtained from natural situations. This type of research is library research. A literature study is a type of research in which data is collected from various existing literature in the form of books, journals, and other literature supporting research. Library research is a study in which the data is obtained from literature and

related literature. Then it is analyzed theoretically and philosophically, then the construct of its relevance and contextuality (Arif, 2008). The author also uses the historical method, namely after collecting literature data, criticizing the data obtained, interpreting it based on existing data, and presenting the data. The description reveals contextual of the education system in this study.

RESULT AND DISCUSSION

The Law of the Republic of Indonesia Number 20 of 2003 explains that national education has the function of developing capabilities and forming a dignified national character and civilization to educate the nation's life (Darmadi, 2020). The national education system aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state (Robbins & Judge, 2008). The concept of education this is the most general goal and is the ultimate goal that must be used as a guideline by every educational institution (Agung & Wahyuni, 2013).

The national education system is expected to be able to give birth to intelligent, spiritual, and emotional generations, with the principle that education forms students with noble character or character (Feisal, 1995). An intellectually intelligent generation can be seen by the formation of an independent and independent soul. This is stated in the Law of the Republic of Indonesia No. 20 of 2003 concerning forming an independent or independent spirit (Asfiati, 2020). The Law of the Republic of Indonesia Number 20 of 2003 also explains that student independence can be formed by implementing the 2013 Curriculum (Chamisijatin & Permana, 2023). In the 2013 curriculum, students must be more active and independent during learning. The teacher acts as a facilitator and motivator for students and controls the activities of students in the classroom. In other words, the 2013 curriculum aims to foster students' thinking abilities, instill student confidence, student independence, and good problem-solving processes (Rukiyati & Andriyani, 2015).

The national education system emphasizes the independence and independence of students. This is also contained in the educational concept of Ki Hajar Dewantara, which emphasizes that students' independent spirit must be physically and spiritually independent. Ki Hajar Dewantara emphasized that students can be creative to become more independent, active, and confident (Saleh & Handayani, 2020). Values such as independence, productivity, activeness, innovation, and character can also be formed by implementing the 2013 Curriculum (Mulyasa, 2014). The 2013 curriculum emphasizes the Constructivism educational approach and the scientific approach (Hosnan, 2014).

The constructivist approach is an active and personal construction of knowledge (Baharuddin & Wahyuni, 2007; Retnanto, 2021; Suparno, 1997). Constructivist learning strategies include active, independent, cooperative, collaborative, generative, and cognitive models. The intended active learning is an approach to managing the learning system through active and independent learning methods (Cahyo, 2013). The establishment of active learning must be carried out by the individual who is learning. They must be active in carrying out activities, actively thinking, compiling concepts, and giving meaning to the things learned. The constructivist paradigm views students as individuals with initial abilities before learning something new (Sumarsih, 2009).

Constructivism provides opportunities for students to express ideas in their own language. Constructivist learning, according to previous research, is also carried out by (1) Providing opportunities for students to think about their own experiences so that they become more creative and imaginative (Wulandari et al., 2018); (2) Giving opportunities to students to try new ideas; (3) Provide experiences related to the ideas possessed by students (Hanafiah & Suhana, 2009); and (4) Encouraging students to think about changing their ideas, and creating a conducive learning environment (Rakhman et al., 2017).

The scientific approach in the 2013 Curriculum is a learning process designed so that students actively construct concepts, laws, or principles through observing, formulating problems, submitting or formulating hypotheses, collecting data with various techniques, analyzing data, drawing conclusions, and communicating concepts. , the principle found (Hosnan, 2014). The learning environment encourages students to find various sources of information through

observation. The scientific approach is intended to provide understanding to students in knowing and understanding various materials using a scientific approach that information can come from anywhere, at any time, and does not depend on information owned by the teacher. Implementing the 2013 Curriculum greatly emphasizes a student-centered scientific approach (Fauziah et al., 2017).

The national education approach in the 2013 Curriculum has also been constructed by Ki Hajar Dewantara. This can be seen from his thoughts on education which put forward the concept of independent education in learning. The independence meant by Ki Hajar Dewantara is not only physically independent but also physically and mentally independent (Kumalasari, 2015). This means that in education, students are free to actualize themselves, be creative, and express opinions according to their abilities and experiences. Education for Ki Hajar Dewantara makes humans mentally independent, independent of energy, and independent of mind (Kumalasari, 2015). In principle, education for Ki Hajar Dewantara is a cultural process that encourages students to have an independent and independent spirit (Miftakhuddin, 2020).

The principle of independence for students in the Ki Hajar Dewantara education system also gets supervision from the teacher. The teacher becomes a facilitator if unwanted things happen if this freedom is not following the nature of independence, such as having a bad impact on students and the people around them. This is the system in Ki Hajar Dewantara's education (Wangid, 2009). The same thing in education is currently seen in implementing the 2013 curriculum. The approach to implementing learning tasks and the role of the teacher in the learning process is only as a facilitator providing facilities and infrastructure, a motivator providing motivation such as encouraging participants, and a controller supervising students so things don't happen unwanted (Rukiyati & Andriyani, 2015). The role of the teacher as a provider of facilities for students to be able to learn. The role of teachers and students in the context of active learning is very important. The teacher also acts as a facilitator who helps make learning easier for students as a resource person (Sumarsih, 2009).

Researchers argue that emotional intelligence is also built through the approach taken by educators to students. This can be seen in the principle of education in the Law of the Republic of Indonesia No. 20 of 2003 and the educational principles built by Ki Hajar Dewantara. The principle of national education Law No. 20 of 2003 explains that education is carried out by setting an example, building a wall, and developing students' creativity in learning (Remiswal & Firman, 2018). This means that the teacher is tasked with providing encouragement, exemplary enthusiasm, and giving examples to students in their work. In line with that, KI Hajar Dewantara organizes an education system called *among*. The *among* system is carried out by demanding patience with students and compassionately educating them. The word *among* means guiding the child with love and prioritizing the interests of the child, thus the child can develop according to his nature or character (Susanto & Jaziroh, 2017).

The *among* system can be seen in the principle of *tut wuri handayani*, namely *in madya mangun karsa, ing ngarso sung tuladha* (Tobroni et al., 2018). This means that educators should be able to provide examples and arouse students' enthusiasm. Educators are the root and spearhead in running the wheel of national education (Susilo, 2018). Ki Hajar Dewantara also forbids disciplinary punishment by coercion or violence because it will eliminate the child's independent spirit and creativity (Rahadjo & Safa, 2010). The principle in implementing education should be to set an example, the building will, and develop students' creativity. Students are given the freedom to work based on their own experiences and efforts, and do not put pressure on students. So that his independent spirit is not lost (Suparno, 1997). This description shows that the principles of national education in the context of developing students' creativity have been instilled in Ki Hajar Dewantara's educational thinking in his day.

In addition, spiritual intelligence is also contained in national education. This was also exemplified in Ki Hajar Dewantara's educational thinking in 1992. In the national education system of the Republic of Indonesia, as stipulated in the Law of the Republic of Indonesia No. 20 of 2003, developing the potential of students to become human beings who have faith and piety to God Almighty can be interpreted as having strong faith will grow a strong soul and always inclined to goodness and children will be careful in every action they take (Tolchah, 2015). The most basic education is educating these children to become individuals who understand good and bad morals,

values and norms, skills, and moral intelligence so that they can live well in society and be of use to the nation and the nation (Ishaq, 2021).

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in chapter V regarding students Article 12 paragraph 1a in Amin (2014) states that every student in each education unit has the right to receive religious education following the religion he adheres to and is taught by educators who same religion. Before that, Ki Hajar Dewantara had instilled spiritual values in his education system. Ki Hajar Dewantara is a religious leader because since childhood Ki Hajar Dewantara has lived in a religious family environment, especially his father (Suratman & Kutoyo, 1989). Ki Hajar Dewantara is also a descendant of Sunan Kalijaga. He also received religious education from the Kalasan Islamic boarding school under the tutelage of K. H. Abdurrahman (Rahadjo & Safa, 2010), so he must uphold the values of faith and piety in his education system. The most basic function and purpose of Ki Hajar Dewantara's education are to develop students into human beings with faith and piety (Rahadjo & Safa, 2010). In addition, one educational goal of Ki Hajar Dewantara is to stay strong and steady (Nawafil, 2018). He conveyed a fatwa to strengthen students' faith with the aim of having a strong faith that remains firm and strong in faith.

Education is also organized for the benefit of humanity. Ki Hajar Dewantara built education based on realizing an independent human being (Ikmal, 2021). During his time, Ki Hajar Dewantara struggled to build education so that it could be enjoyed by all levels of Indonesian society, especially the common people. Because during the Dutch government, the education system could only be enjoyed by certain groups, namely the aristocrats, kings, and conglomerates. Ki Hajar Dewantara initiated the education system in Indonesia, which was marked by establishment of Taman Siswa Education (Ulinuha, 2019). Taman Siswa Education is an educational service that can be enjoyed by all Indonesian people without discriminating against groups.

In line with that, the national education system reveals that education is carried out democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and pluralism values. The principle of humanity in national education can be seen in implementing Child-Friendly Schools, which aim to ensure that all children in Indonesia have the right to receive the same education without discrimination (Remiswal & Firman, 2018). Related to this, the principle of providing education by Ki Hajar Dewantara also has almost the same views, namely containing religious, human, and cultural values (Haryati, 2019). For him, the principle of national culture can follow the nation's intelligence in every era (Acetylena, 2018). Ki Hajar Dewantara also explained that education is a cultural endeavor, namely efforts made to guide children through culture and create children's talents which are also influenced by the surrounding environment (Acetylena, 2018).

The description is limited to showing continuity and continuity of historical events. The education system born by Ki Hajar Dewantara continues without stopping, with a different concept called the national education system today. This narrative essay provides an opportunity for further research by examining and comprehensively studying the dynamics of today's national education and its contribution to the nation's progress. Of course, this must be connected to seeing the past as a dialogue and a reflection of education for the nation's progress.

CONCLUSION

National Education aims to shape students into human beings who believe in and fear God Almighty. As Ki Hajar Dewantara has received religious education and was brought up in a religious family environment, the education system for Ki Hajar Dewantara is to develop students who are faithful and pious. Both national education functions to develop the potential of independent and independent students. For Ki Hajar Dewantara, the education system must be physically and mentally independent because the Dutch government placed limitations and pressures on the education system then. Third, national education is carried out by setting an example, so Ki Hajar Dewantara, in his education system, also appears in *tut wuri handayani*. The four national education schools uphold cultural values and pluralist values. Education for Ki Hajar Dewantara is an effort to guide children through culture and develop children's talents which are also influenced by the surrounding

environment. Today's national education system has continuity and continuity in the Ki Hajar Dewantara education system, which has existed since 1922. There is a past dialogue for present life in the education system. This study is expected to add to the body of knowledge and provide an adequate picture of educational studies both theoretically and can then be applied in life. A study of the continuity and continuity of historical events. Ki Hajar Dewantara's education system continues without stopping, with a different concept called the national education system today. This narrative essay provides an opportunity for further research to examine and comprehensively examine the dynamics of today's national education and its contribution to the nation's progress. Of course, this must be connected to seeing the past as a dialogue and a reflection of education for the nation's progress.

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