

Difficulties in implementing “Ki Hadjar Dewantara's Tamansiswa teachings” on vocational education

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Abstract: This study aimed to describe the difficulties of vocational education teachers in applying the teachings of Tamansiswa Ki Hadjar Dewantara (KHD) method in the learning process. This study used the descriptive qualitative approach that was chosen to reveal the existing phenomena based on the perspectives of 12 vocational education teachers. The data collection techniques used in-depth interviews and observation. The study results reveal that teachers still limit the teachings of Tamansiswa KHD. All teachers only know the basics of concepts, and even then, they cannot elaborate more deeply on the concepts of the teachings. The teacher admitted that it was difficult to apply the teachings during the learning process and received confirmation directly from the results of observations, which found no teaching activity for Tamansiswa KHD during the learning process and in the teachers' plan. Various socialization and training are needed to provide a comprehensive understanding for teachers in applying these teachings in learning so that their character values can be reflected in students.

Keywords: *teacher difficulty, KHD Tamansiswa teaching, vocational education*

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INTRODUCTION

The essence of vocational education is to provide work skills for students through their learning. The success of learning in vocational education is oriented to the achievement of competencies that include the cognitive, affective, and psychomotor domains (Billett, 2011; Clark & Winch, 2007). The psychomotor domain is a competency of vocational education and must be mastered technically (Pavlova, 2009). Psychomotor is a vital competency mastered by students to improve knowledge, understanding, and skills in practice (Duckett & Tatarkowski, 2005). However, on the other hand, psychomotor competency cannot stand alone, especially when doing work in the world of work (Kemery & Morrell, 2020). These competencies can be formed easily through various training or self-taught within a certain period (Katowa-Mukwato & Banda, 2014; Sugiyanto, Setiawan, Hamidah, & Ana, 2020). However, the critical point is that students who become workers have a strong character and are loyal to their work (Young & Hordern, 2020). In addition, an excellent collaborative and communicative attitude is a much-needed aspect in the world of work (Iswari, Nurhastuti, & Zulmiyetri, 2019; Sulistyanto, Mutohhari, Kurniawan, & Ratnawati, 2021).

Affective competence is a competency that is also needed in the world of work. In carrying out work, affective competence becomes the central heart, considering that character significantly affects the achievement of the activity or work goals (Chen, Yuan, Liu, Zhu, & Zhu, 2020; Wang & Shaheryar, 2020). These competencies support the implementation of psychomotor competencies (Testers, Gegenfurtner, & Brand-Gruwel, 2020). Competence in the affective domain is a competency oriented to forming students' character and attitudes (Alan, Saul, Mathews, & Makinster, 2005). Good character and attitude will later affect the work's reliability, efficiency, and effectiveness (Billett, 2001). Characters and attitudes grow naturally and can be influenced by various factors, such as the surrounding community's environmental, social and cultural factors (Hirn, Thomas, & Zoelch, 2019; Pohling, Bzdok, Eigenstetter, Stumpf, & Strobel, 2016).

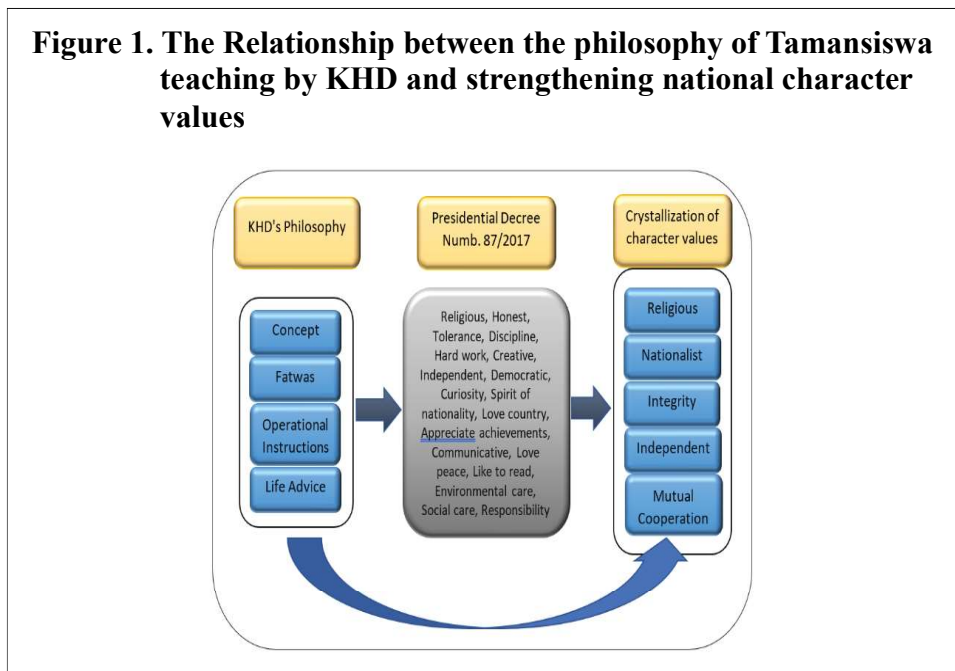
In the national scope of Indonesia, there are at least five aspects of character that serve as guidelines for building student character. National character includes religion, nationalism, integrity, independence, and cooperation. It is in line with the Indonesian government's policy of strengthening character education (PPK in Indonesia) which emphasizes the formation of these five aspects of national character in students (Muslim, 2020). Through this policy, the hope is the formation of religious solid, nationalist attitudes and work characteristics, especially for vocational education students (Haniah, Aman, & Setiawan, 2020). In addition, developing students' independence and integrity when working by promoting cooperation is also an ideal that must be realized (Muslim, 2020; Hulawa, 2019). Thus, vocational education needs to strengthen the five aspects of character in students so that later it will be reflected when they work in the world of work, considering these aspects are very much needed in today's world of work.

However, the problem that occurs in vocational education is how to apply learning based on five aspects of national character. It is evidenced in observations and interviews in several vocational education in Indonesia. The observations show that students' activities in the school environment do not reflect religious and nationalist characters. In addition, although cooperation has been sufficiently reflected, the integrity of students and student independence have not been seen during the learning process. The results of interviews with teachers also showed information that they had difficulty forming strong characters for students due to various student backgrounds. These results are also corroborated by previous studies, which revealed the low attitude and character of work based on five aspects of national character in vocational education graduates so that it also affected them in their work (Muslim & Hidayati, 2019; Zurqoni, Retnawati, Arlinwibowo, & Apino, 2018). Various ways can be done to overcome the low quality of the character of vocational education graduates, one of which is by applying the teaching philosophy of Tamansiswa Ki Hadjar Dewantara (KHD) (Natalia, 2021; Ratnawati *et al.*, 2019).

The philosophy of Tamansiswa teachings by KHD is known as concepts, fatwas, operational instructions, and life advice (Dewantara, 2013a). The teachings are oriented to the values of planting good characters and packaged using the Javanese language (Dewantara, 2013b). The Indonesian government has widely applied this teaching to improve the quality of students, including the quality of the most essential character (Natalia, 2021). The Government of the Republic of Indonesia, through the Ministry of Education and Culture, has established a program for strengthening character education in stages starting in 2016, as an explicit affirmation of the character values introduced by KHD prior to its independence

as character growth, from now on known as the four teaching terms, namely concepts, fatwas, operational instructions and life advice (Dewantara, 2013a). In its implementation, the philosophy of Tamansiswa teaching by KHD has a close relationship in terms of student character building, as presented in Figure 1.

Figure 1. The Relationship between the philosophy of Tamansiswa teaching by KHD and strengthening national character values



However, the fact was that the teacher admitted that he had difficulties applying the philosophical teachings of Tamansiswa KHD, significantly strengthening character based on the five aspects of national character. Various factors are behind the difficulty of these teachings being applied by teachers, especially vocational education teachers who need these teachings to strengthen the character of student work (Alan *et al.*, 2005; Mutohhari, Sutiman, Nurtanto, Kholifah, & Samsudin, 2021). Based on this description, this study aims to determine the teacher's perception of the philosophical teachings of Tamansiswa KHD and their difficulties in applying them to the learning process.

METHOD

This study used a case study method with a design developed by Robert K. Yin (2017). The primary consideration in this study is that the philosophical teachings of KHD affirm the core values of thought, taste, exercise, and initiative, which were merged into character values (18 characters) and, in 2020, embedded in government regulations into educational values. Character Strengthening (5 aspects of national character). A total of 12 vocational education teachers in the province of Yogyakarta were crucial informants in this study. The following distribution of respondents based on their characteristics is shown in Table 1.

The data were collected through the structured interview method and the observation method. Interviews were used to explore the teacher's perception of the philosophical teachings Tamansiswa KHD and the difficulties in implementing them. The time required for the interview is 60-90 minutes. Interview results are recorded and field notes to get the

Table 1. The distribution of informant

Aspect	Subaspect	Adaptive Teachers	Normative Teachers	Productive Teachers
		F (P)	F (P)	F (P)
Gender	Male	3 (If 2, 3, 6,)	1 (If 10)	4 (If 4, 5, 7, 12)
	Female	2 (If 9, 11)	1 (If 8)	1 (If 1)
Employment status	Honorary teacher	4 (If 2,3,6, 11)	1 (If 10)	3 (If 1, 4, 7)
	civil servant	0 ()	1 (If 8)	0 ()
	Certified teacher	1 (If 9)	0 ()	2 (If 5, 12)
Teaching experience	≤4 years	0 ()	0 ()	2 (If 5, 12)
	5-8 years	4 (If 2,3, 9, 11)	1(If 10)	2 (If 1, 4)
	> 8 years	1 (If 6)	1 (If 8)	1 (If 7)

focus of research on the research objectives that have been set. Meanwhile, observation is used to determine the application of the philosophy of Tamansiswa teachings, especially for character strengthening in real-time. Observation is done by direct observation in the learning process. The instruments used were interview guidelines and observation sheets. Table 2 shows the grid of instruments in this research.

Table 2. Instrument grid

Aspect	Method	Item
Perception	Interview	<ul style="list-style-type: none"> - Explain what you understand about the teachings of Tamansiswa KHD? - What do you understand about the philosophical teachings of Tamansiswa KHD in the form of concepts, fatwas, operational instructions, and advice? - What philosophy teachings Tamansiswa KHD have you applied in the subjects you teach? - What is the relevance of the teachings of the student garden with the achievement of the student's character? - What characteristics have values not been achieved in the learning process?
Difficulties	Interview	<ul style="list-style-type: none"> - What obstacles are experienced while applying the philosophical teachings of Tamansiswa KHD in the learning process? - What advice do you give to overcome the difficulties of implementing the philosophical teachings of Tamansiswa KHD?
	Observation	<ul style="list-style-type: none"> - Learning activities oriented to the philosophical teachings Tamansiswa KHD - Integration of the philosophical teachings Tamansiswa KHD in lesson plans. - The consistency of the philosophical teachings Tamansiswa KHD in the learning environment.

The data from conversations and field notes were then analyzed to obtain coherent information. The conversational data was transcribed and returned to key informants for examination of the statements that had been disclosed and to obtain agreement that the results of the conversations were appropriate. Furthermore, the focus is based on questions and analysis from four informants (repeated comparison), actual data obtained from perceptions of Tamansiswa teachings philosophy and difficulties in implementing them in vocational education, and confirmed with field notes to avoid missing information. Data trust is done by member check technique and data triangulation (Cresswell, 2009).

FINDING AND DISCUSSION

Perception of vocational teachers: Definition of philosophy teaching of Tamansiswa KHD. The interview results revealed that most of the teachers revealed the outline of Tamansiswa KHD teaching's philosophy in the world of education in the form of the *Among* system. Then, the rest perceive the teachings of Tamansiswa, including the leadership trilogy (*ing ngarsa sang tuladha, ing madya mangun karsa and tut wuri handayani*), and the education trilogy (family, school, community). The three perceptions related to the philosophical teachings of Tamansiswa are described as follows.

"Tamansiswa KHD teachings were originally initiated by the father of Indonesian education, namely Ki Hadjar Dewantara. This teaching is known today as the Among system, which means "memonging" or educating students like a child (If 4, If 5, If 8, & If 9). The teaching of the Among Tamansiswa KHD system aims to shape children into better individuals as capital in achieving "Greetings (safety) and Happiness" (If 7 & If 12)".

"The leadership trilogy known as "ing ngarsa sang tuladha, ing madya mangun karsa, and tut wuri handayani is a characteristic that shows the teachings of Tamansiswa KHD. Ing ngarsa sang tuladha means in front of giving an example, ing madya mangun karsa means in the middle to build enthusiasm, and tut wuri handayani which means behind giving motivation (if 1, If 2). This teaching must be attached to both teachers and students, especially in the learning process (If 6).

"One of the philosophical teachings of Tamansiswa KHD is the tri education center, which is known as an education center located in the family environment, school environment, and community environment (If 3 & If 10). Tricentis of education is very much needed to foster independence, collaboration, and give meaning to student learning by studying with family, school and community (If 11)".

The findings related to the three perceptions of Tamansiswa teaching's philosophy that are understood by the teacher indicate that the value of Tamansiswa teaching's philosophy is already inherent in the teacher. However, the value attached to vocational education teachers is only limited to the concept, so the teachings in the form of fatwas, operational instructions, and life advice have not been understood and perceived by teachers. The lack of teacher understanding of KHD values that have been crystallized together with national character values is certainly a crucial problem because it can result in the low quality of the character possessed by students. (Natalia, 2021). It is supported by research results (Hidayat, Ardi, Yuliana, & Herawati, 2019), which reveal that character values such as religion in vocational school tend to be low. Students' awareness of religious activities is still minimal (Sulastri, Makmun, Sanusi, & Iriantara, 2020). In addition, even though the values

of the nationalist character have been implemented, it is still impossible to cultivate them sustainably (Sutarman, Masduki, Imron, Suliswiyadi, & Afandi, 2020). Other studies also confirm the low character quality in other aspects by revealing that students' independence in learning has not been maximally encouraged (Wiyati, 2021). It is also followed by the integrity of students who are also low during the learning process (Fernández González, Pięozne, Surikova, & Vasečko, 2020). Meanwhile, even though the students' cooperation is good enough, it needs to be reformed (Wiyati, 2021).

The national character values are not yet maximal, giving an essential signal for vocational education to fix them (Huber *et al.*, 2020). Character values such as religious, nationalist, integrity, independence, and cooperation are currently the most needed practical competencies in the world of work. (Cohen, Panter, Turan, Morse, & Kim, 2014; Harzer, Bezuglova, & Weber, 2021). Thus, the researcher recommends that the noble character values from the philosophical teachings of Tamansiswa KHD be further strengthened for teachers, especially in vocational education. In this case, stakeholders must provide socialization and understanding to teachers regarding important teaching values to strengthen students' character, such as the teachings of Tamansiswa KHD (Natalia, 2021).

Perceptions of vocational teachers: Conceptions, fatwas, operational instructions, life advice. Culturing national character values consisting of religion, nationalism, integrity, independence, and cooperation is in line with the philosophical teachings of Tamansiswa KHD in the form of conceptions, fatwas, operational instructions, and life advice. Teachers' understanding of these teachings is important to have and implement in the learning process. Teachers' perceptions of Tamansiswa KHD teachings philosophy are still limited to simple concepts. Teachers' understanding of conceptual, fatwas, operational instructions, and life advice is still low. However, some teachers understand the four teachings, even though they have not been able to put their understanding into the teaching platform (concepts, fatwas, operational instructions, and life advice) (Dewantara, 2013a, 2013b).

“Conceptions teaching is a basic teaching that becomes an important foundation in instilling character values in students. These teachings are still in the form of abstract ideas, which are the basis for implementing further teachings. Conceptions can also be contained in concrete ideas in the basic framework. An example of conceptual teaching is the Among system, which is the teacher's guide in teaching (If 4, & If 11). (If 8, If 9, & If 12) is also in line with the previous opinion, which also revealed that the Tamansiswa KHD teachings contained in the conceptual are the basis for carrying out further teachings. It is just that the conceptual examples cannot be understood at all by the teacher concerned”.

Conceptions teaching contains concepts to implement the educational process. This teaching contains three main concepts, namely the first is a three education center located in the family, school, and community environment to form a good personality. The second concept is a cultural three concept which becomes an order to dive into the culture, integrate national and international cultures, and integrate foreign cultures as needed. Then the third concept is a trilogy of good leadership in three positions: in front must set an example, inspire, and motivate (Dewantara, 2013a, 2013b). The limited perception of teachers on the teachings of a conceptions nature illustrates that vocational education teachers still need an understanding of the concept of Tamansiswa teachings so that teachers implement it appropriately in learning.

"The values of the conceptual teachings are then further refined and strengthened by teachings that are fatwas. "Tamansiswa fatwa" refers to the opinion of an identifiable person or group as advice or advice if they are going to carry out an activity. The opinion or interpretation comes directly from the Tamansiswa educator, Ki Hadjar Dewantara (KHD) (If 1, If 4, & If 11. An example of the existing fatwa is that the Among system must free students to study independently according to their interests and talents".

Teachers' perceptions of teachings that are fatwas tend to be low. The teaching essentially contains ten fatwas as confirmation of belief in learning. The ten fatwas outline emphasizes the freedom of learning, which is the absolute right of students to study according to their interests and talents (Dewantara, 2013a). In addition, the fatwa also emphasizes a calm character, emotional control, independence, confidence, courage, not easily discouraged, and sticking to the religion adopted to achieve noble goals (Dewantara, 2013a).

The researcher recommends strengthening the philosophical teachings of Tamansiswa KHD, which are fatwas to teachers, considering that so many character values can be formed through implementing these teachings (Natalia, 2021; Ratnawati *et al.*, 2019). It is confirmed by previous research, which revealed the formation of religious, nationalist, and integrity characters after implementing tenacious, not easily discouraged character values, courage in learning, and prioritizing piety to God Almighty (Marini, Safitri, & Muda, 2018). In addition, other studies also reveal that independent learning and cooperation can be fostered through learning in which the values of calm, not easily emotional, and good collaboration are embedded (Asrial, Syahrial, Maison, Muhaimin, & Kurniawan, 2020).

The philosophy teaching of Tamansiswa KHD in the form of operational instructions serves as guidelines in carrying out activities after understanding and perceiving related concepts and fatwas in these teachings. Operational instructions play a very important role in providing a real picture of implementing Tamansiswa KHD teaching in everyday life, including in the learning process to reinforce student character.

"Operational instructions may guide living arrangements based on the values of Tamansiswa KHD that can be used to facilitate its implementation. (If 1, & If 8). On the other hand, it seems that the operational instructions also refer to the syntax sequence of how the Tamansiswa teachings can be realized in an action with high character values (If 4)".

The teacher's perception of the teachings that are operational instructions is still very far from the truth. In addition, the teacher still cannot mention any examples of teachings that are operational instructions. All the teachers interviewed only knew the definition of the operational manual, or it could be said that it was just the skin.

Operational teachings are a way of life for someone practicing the philosophical teachings of Tamansiswa KHD. This teaching is known as the *Tri-Dasa* which means ten teachings that contain three directions with instructions for their implementation in everyday life. *Tri-Dasa* emphasizes the aspects of humility, emotional control, mutual cooperation, nationalism, and creating a sense of initiative (*cipta, rasa, and karsa*) (Dewantara, 2013a, 2013b). On the other hand, these teachings also have relevance for developing competencies based on the development of science and technology so that learning is not eroded by the changing times from time to time (Natalia, 2021). The researcher recommends the *Tri-Dasa* teaching, which emphasizes the formation of nationalist character, integrity, and

cooperation in the learning process. Moreover, later vocational education graduates need these characteristics (Billett, 2001).

The last philosophy teaching of Tamansiswa KHD in the form of life advice becomes the tip as a reinforcement for conceptual teachings, fatwas, and operational instructions. Teachings in the form of advice are very important to advise someone when dealing with certain conditions.

“The philosophy teachings of Tamansiswa KHD in the form of advice are teachings that contain advice on living in peace and harmony towards a peaceful life (If 3, & If 10)”. In the learning process, teachers need to provide advice that can strengthen students’ character (If 12). Advice on Tamansiswa teachings contains a collection of good suggestions to continue to do to achieve noble goals in every activity (If 1, & If 5). The content in the advice related to character education may contain tips on how to manage character-based learning integrated with certain teachings according to the context to be achieved”.

The teacher’s perception illustrates that the teacher can only understand a little about the philosophical teachings of Tamansiswa KHD, but this needs to be improved, considering that the teaching reinforces the teachings in the previous form. The Tamansiswa KHD teaches philosophy in the form of advice that is identical to an invitation or suggestion that leads to good and prevents evil (Dewantara, 2013a). In the teachings’ philosophy of Tamansiswa, at least eight pieces of advice are essential. The eight pieces of advice are oriented to the formation of capabilities, work ethic, totality in work, mutual motivation, teamwork, and how to apply the teachings with a sense of patriotism inherent in oneself (Dewantara, 2013a, 2013b; Natalia, 2021).

The background is the relevance of Tamansiswa KHD teachings philosophy in the form of advice by strengthening students’ character. Researchers recommend strengthening Tamansiswa KHD teachings philosophy which is advice to teachers, considering that many character values can be formed through implementing these teachings. (Dewantara, 2013a). It is confirmed by previous research, which revealed the formation of religious, nationalist, and integrity characters after the implementation of the values of the work ethic character, totality in work, prioritizing the heart to feel, and still prioritizing piety to God Almighty (Muslim, 2020; Marini *et al.*, 2018). In addition, other studies also reveal that independent learning and mutual cooperation can be fostered through learning in which the values of cooperation and mutual motivation are embedded among students (Ismail, Thalib, Samad, & Mahmud, 2016).

Difficulties of vocational education teachers in implementing the teaching philosophy Tamansiswa KHD. Data on teacher difficulties in applying Tamansiswa KHD teachings philosophy were collected through direct interviews. Then, the interview results were also confirmed and strengthened based on direct observation of learning activities. The results of the interviews revealed that the teacher was tough to apply the teachings’ philosophy of Tamansiswa KHD in learning, especially for strengthening students’ character. It is confirmed by the observations, which show that the integration of these teachings has not appeared in the learning activities contained in the lesson plans.

Instilling national character values such as religion, nationalism, integrity, independence, and mutual cooperation is a long and continuous process and requires support from various

factors (Zurqoni *et al.*, 2018). Integrating an appropriate approach or teaching becomes the main factor influencing the formation of national character (Haniah *et al.*, 2020). The philosophical teachings of Tamansiswa KHD become one of the alternatives that can shape this character because it has high relevance (Dewantara, 2013a; Natalia, 2021). The teachings initiated by the father of Indonesian education, namely KHD, have now merged into one with the value of character strengthening proclaimed by the government. Integrating the teachings and philosophy of Tamansiswa KHD in strengthening national character also requires a systematic and sustainable process. In this case, the interview results found several difficulties in instilling the values of Tamansiswa KHD, including:

“Vocational high schools do not know much about the teachings of Tamansiswa KHD. Lack of socialization is the main problem causing the teacher’s lack of understanding of Tamansiswa teachings. Likewise, in public schools, as stated by the informant” (If 1-4, & If 9), a similar problem occurred, namely the lack of socialization related to fundamental understanding and implementation of Tamansiswa KHD teachings in the learning process to strengthen the national character of students. In addition, other problems related to teaching literacy are still not widely available, even though these teachings are very important for teachers to learn (If 6, & if 7)”.

Factors on the part of the students were also found to have some difficulties that could hinder the philosophical teachings of Tamansiswa KHD if implemented. Students’ attitudes in the school environment are contrary to the values of national character, namely smoking, truancy, not wearing completeness in driving, lack of awareness in worship, not participating in ceremonies, low learning activity, and being late for class. *“In addition, the background of students, such as parents, and social status are crucial factors that can complicate the application of Tamansiswa KHD teachings which are contrary to the phenomenon of these students (If 6, If 9, & If 12)”.*

This phenomenon often occurs in students in vocational education. Vocational education schools must be more disciplined in enforcing rules, and relationships with parents and the community concerned in carrying out the five priorities of character education. However, the work world requires that soft skills are reflected in character values as an important consideration in accepting new workers who graduate from vocational education (Billett, 2006; Purcidonio, Grillo, & Alarcão, 2020). On the other hand, they are part of a society that must have national values, think about, and face future challenges (values of integrity and independence) and always be close to God (religious) (Marini *et al.*, 2018). Thus, the low student character values are an indication that Tamansiswa’s teachings and philosophy are still tough to apply in learning in vocational education.

Researchers provide recommendations concerning strengthening the understanding of vocational education teachers on the four teachings consisting of conceptual, fatwa, operational instructions, and life advice. Recommendations are also aimed at providing training on how to apply Tamansiswa teachings philosophy to strengthen the five national characters. It is hoped that strengthening the teachings of Tamansiswa KHD to vocational education teachers, it will be the beginning of the success of the character-strengthening education program, given the high relevance between these teachings and national character values (Muslim, 2020; Dewantara, 2013a; Natalia, 2021). Thus, the estuary of work characters that are currently most needed by the world of work can be formed through a learning process.

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CONCLUSION

The relevance of Tamansiswa KHD teachings philosophy to the inculcation of national character values signals vocational education teachers to master and apply these teachings in learning. However, the problem is, that the teacher's perception of Tamansiswa KHD teachings is still limited to just the basics. Even teachers do not know the classification or level of the teaching. This is in line with the difficulties expressed by the teacher directly through interviews and getting real confirmation through the findings of observations during the learning process. The teacher admitted that it was difficult to apply the teachings philosophy of Tamansiswa KHD, because they did not understand the teachings. In the learning process, no activities led to the cultivation of character values based on the teachings philosophy of Tamansiswa KHD. The factor that causes teacher difficulties is the lack of literacy in Tamansiswa KHD teachings. This signals stakeholders to provide socialization and training on planting Tamansiswa KHD teachings philosophy in learning to strengthen students' character.

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