The Relevance of the Noble Values of Ki Hajar Dewantara’s Teachings to the Developed Culture and Nation Character

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Abstract: Ki Hajar Dewantara left many noble values which are well suited to Indonesian culture. The noble values of Ki Hajar Dewantara’s teachings as written in his works are varied and each complements the other. In this research will be observed is that relevance of the noble values of Ki Hajar Dewantara’s teaching to developed culture education and nation character. The objective of this research are 1) to describe the noble values of Ki Hajar Dewantara’s teachings, and 2) to find the justification their relevance of the noble values of Ki Hajar Dewantara’s teaching to developed culture education and nation character. It used descriptive qualitative method with the single embedded case study strategy. Its data covered (1) informants, (2) documents of, and (3) events and collected through in-depth interview, observation, documentation, and content analysis. Triangulation technique was used to check the data validity. They were analyzed by using the interactive model of analysis. This research concluded were: 1) The noble values of Ki Hajar Dewantara's teaching as written down in his works vary and complement each other. This research found 10 of Ki Hajar Dewantara's noble values. There were a) momong, among, and ngemong, b) educational means, c) the tricon, d) trihayu, e) trisakti jiwa, f) the leadership trilogy, g) tripantang, h) tritep, i) ngandel, kandel, kendel, and bandel, j) neng, ning, nung, and nang; and 2) Noble values of Ki Hajar Dewantara's teaching is relevance to developed culture education and nation character, because the values is found from Indonesian surface.

Keywords: noble values, Ki Hajar Dewantara, culture education, nation character.

1. Introduction

Raden Mas Soewardi Soerjaningrat was born in Yogyakarta on the 2nd of May, 1889. When he was 40, he changed his real name, from Raden Mas Soewardi Soerjaningrat to Ki Hajar Dewantara, with the purpose to be closer to the common people. The authentic evidence of that name change dated February 23rd, 1928 was posted in an 11 x 22 cm leaflet dated February 23rd, 1928 [1].

Ki Hajar Dewantara was once exiled to the Bangka Island and the Netherlands by the Dutch East Indies government because of his critical writing entitled "Als ik een Nederlander was" (If I Were a Dutchman). Its published in the newspaper De Expres that was led by Douwes Dekker. That social criticism occurred in 1913. At that time, Dutch East Indies colonial government intended to collect donations from the indigenous people in order to celebrate the national liberation of the Netherlands from the French imperialism.

As a result of his piece of writing, Soewardi Soerjaningrat, then 24, was arrested and exiled to Bangka Island, and from then on to the Netherlands. There, he took advantage to study to get Europesche Akte (European Act Certificate). Upon returning to his homeland in 1918, he founded a national school called Nationaal Onderwijs Instituut Tamansiswa (Tamansiswa National Institute) on July 3, 1922.

In 1943, during Japanese imperialism, Ki Hajar Dewantara together with Ir. Soekarno, Drs. Muhammad Hatta, and K.H. Mas Mansur founded the People Power Center (Pusat Tenaga Rakyat/Putera). “At that time, Ki Hajar Dewantara deliberately determined for Nyi Hajar Dewantara to stay in her post, namely Yogyakarta”, with the intention of strengthening Tamansiswa Supreme Council in its endeavor to defend itself from Japanese fascism political pressures [2]. After Indonesia
got its independence, Ki Hajar Dewantara was assigned to be its first Minister of Education, Teaching, and Culture.

The above short story of Ki Hajar Dewantara struggle is a folk literature. Folk literature needs to be imparted to the learners as one of the sources of cultural information. It is in relevance with an article entitled The Pedagogical Value of Folk Literature as a Cultural Resource for Social Studies Instruction: An Analysis of Folktales from Denmark written by Virtue, David C; Vogler, Kenneth E. Journal of Social Studies Research 32.1 [3]. That article informs that Social Sciences teachers usually employed folk literature as classroom cultural resources to reflect the characteristics of the cultural group in which they belong. The folk literature pedagogic value is cultural resource in Social Sciences class. It is concluded then, that folk literature is an extremely useful cultural transmission.

Ki Hajar Dewantara depend ability as his nation's great thinker was transformed in the Tamansiswa Institute system. It was shown in the followings: (1) Tamansiswa Institute ability to build and sustain its life and existence to this day; (2) Ki Hajar Dewantara real contribution in the formulation of the 1945 Constitution, especially in article 32 on national culture; (3) When he appeared as one of the panelists in the "Cultural Polemic" forum in 1933-1935, Ki Hajar Dewantara belonged to the party which stressed the importance nguri-uri (taking care and preserve) the nation cultural values, instead of merely following the lead and importing the values of Western modernity and scientific and technological values for granted.

Ki Hajar Dewantara obtained many accolades. The first is that his birth day, May 02nd, was made as the National Education Day. The second is that he was appointed as the national movement hero by the Decree of the President of Indonesia Number 305 year of 1959. The third is that he received the title of Doctor Honoris Causa (Dr. H.C.) from Gadjah Mada University in 1957, two years before he passed away (in April 26, 1959). The fourth is that his name was immortalized as the name of one of Indonesian warship, a KRI Ki Hajar Dewantara. The fifth is that his portrait had ever been immortalized on Rp 20, 000.00 bills. His famous slogan is ing ngarsa sung tuladha (in the front giving example), ing madya mangun karsa (in the middle creating chances for initiative), tutwuri handayani (at the back giving encouragement). The last part of his slogan, tutwuri handayani, became the slogan of the Minister of Education and Culture.

The noble values of Ki Hajar Dewantara’s teachings as written in his works are varied and each complements the other. The first noble value is “the concept on momong, among, and ngemong.” Momong means to nurture, to guide, and to care for so as to keep the children safely grow to be as they wished for” [4]. Now adays, the principle is used as the education foundation. The method is without any kind of force, even only in the form of leading, if it is not important, it is not compulsory. The educator will always care for the continuity of the child’s inner life and she/he should always be kept away from any kind of coercion.

The second noble value of Ki Hajar Dewantara’s teachings is called “Educational Means.” Educational means are efforts and activities that are executed in order to reach the educational goals. Educational means are basic tools, namely how to teach. It is important to note that there are various ways to teach, yet those can be divided into six model as expounded: (1) giving example (voorbeeld), (2) conditioning (pakulinan, gewoente-vorming), (3) teaching (wulang-wuruk, leering), (4) command, coercion, and punishment (regeeringentucht), (5) action (laku, zelfbeheersching, zelfdiscipline), (6) physical and spiritual experiences (ngerti, ngrasa, and glakoni / comprehending, empathising, and acting) [5]. Character education works effectively when being implemented with loyalty, spaciousness, and width impact. Very early, the students are introduced to character education, so as to be used to it, and it becomes something that has to be owned [6].

The Tri-con principle is the third noble value of Ki Hajar Dewantara’s teachings. According to Ki Hajar Dewantara, education is a process of acculturation. Process of acculturation involves efforts to impart noble values to the community’s new generation, which is not merely a continuance but also with the intent to promote and develop the culture towards the nobility of the human culture.

The Tri-con principle needs to be implemented to ease, to safe, and to perfect the
entry of the cultural materials and objects from other nations into the nation's culture. The Tri-con principle are: (1) Continuity/Kontinuitet, which means that today's lifeline should be the continuation of the past life instead of an imitation of other nations living; (2) Convergency/Konvergenst, in the sense of living together instead of alone (isolation), which ultimately leads to the meetings of the nations in the world; (3) Concentricity/Konsentrisitet, which means that upon being united with other nations in the worlds, we should not miss our own personality; albeit being centered, each concentric still retains its own circle.

The fourth noble value of Ki Hajar Dewantara’s teachings is “Trihayu” (memayu hayuning sarira, memayu hayuning bangsa, memayu hayuning bawana). This statement means that what ever one does, it should be beneficial for oneself, for one's nation, and for other human beings in the world. Memayu hayuning bawana (beneficial for the world) also means memayu hayuning manungsa (beneficial for human beings).

“Tri Sakti Jiwa (cipta, rasa, karsa)” is the fifth noble value of Ki Hajar Dewantara’s teachings. There are cipta is the thinking ability, which duties are seeking the truth, by comparing one situation against others so as to find the differences and likeness or which one is right and which one is wrong. In this spiritual process, experiences on truth and error are needed as the object of comparison.

Rasa (feeling) is all heart gestures which cause one to be willing or unwilling, happy or sad, embarrassed or proud, satisfied or disappointed, brave or afraid, angry or compassionate, and also hate and love. The feeling is undergone by the heart instead of by the mind/thinking. Mind is incapable of executing the feelings. It is impossible for one to think that he does not want to feel sad or to will oneself to feel happy for ten minutes, or to advise a person who feels sad or cries not to feel it.

Karsa always emerges besides those two and as if it is as a result of the thought and feelings. It means that to perform anything there should be synergic combination among the result of thought, the result of feeling, as well as strong motivation within. Will power is the beginning of all certain and definite deeds and actions of noble-minded person [7].

The Leadership Trilogy which encompasses Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tutwuri Handayani, is the sixth noble values of Ki Hajar Dewantara’s teachings. The trilogy denotes that when a leader is at the front s/he should be able to give example, when in the middle s/he should be able to build the spirit, and when at the back s/he should be able to encourage those that s/he leads.

Ing ngarsa sung tuladha means that at the front one gives example. When a leader (teacher) is at the front, he/she should be able to give example or be a model; a leader as the fore front should always gives good examples and be a model for his/her community. The frequently cited saying that is related to that demand is that teacher should be able to be obeyed (digugu) and emulated (ditiru). Here lies the importance of character education to acquire behavioral changes [4]. It is in relevance with the research that was executed by Mattar and Khalil, the result of that research showed a significant connection between character education and behavioral change [8].

Ing madya mangun karsa, means in the middle building the will power. While a leader is in the middle of his/her people, he/she should be able to be the unifier of the people's goals and ideals. A leader among those he/she leads always consolidates, giving guidance and making decision through deliberation for the good of the community.

Tutwuri handayani means that a leader should follow the opinion and the objective that have been commonly agreed. If there is an obstruction on the way, a leader should be able to give a way out (solution) through consolidation. In the role of a teacher or educator, tutwuri handayani means that a teacher is a facilitator.

The seventh noble value of Ki Hajar Dewantara’s teachings is Three Prohibitions (Tripantang, namely wealth, position, women). The Tripantang concept means that one is forbidden to misuse other person’s wealth (corruption), abuse official position (such as collusion), and have affairs with other
The noble values of Ki Hajar Dewantara’s teachings, especially neng (meneng/quiet) and ning (clarity) are relevant to the article entitled “A Javanese Metropolis and Mental Life” in the international journal “Ethos” [12]. The article content reveals that in their life, Javanese persons always prioritizing their social and spiritual life. Javanese persons have habit of contemplating or deliberating. As other modern Indonesians with their own identity, traditional Javanese persons also have their own identity.

All of the aforementioned in herited noble values of Ki Hajar Dewantara’s teachings correspond with Indonesian culture as well as are relevant to the developed culture and nation character. It is quite natural, since during his childhood, Ki Hajar Dewantara resided in Keraton Pakualaman environment, which was thick with Javanese culture as well as full with charater education. Departing from this mindset, the researchers are interested to seek further the noble values of Ki Hajar Dewantara’s teachings which are relevant to the developed culture and nation character.

2. Material & Methodology
2.1. Method

This research is the qualitative one. Qualitative research is interpretative research.” In qualitative research the researchers are involved with continuous experiences with the participants. That engagement will bring about a series of strategic, ethical, and personal issues in the qualitative research process [13]. The research utilized a single embedded case study strategy. Single means that it only investigated one thing, namely: the noble values of Ki Hajar Dewantara’s teachings and its relevance to the developed culture and nation character. Embedded means that when the researchers started to go to the field, they had already been equipped with many theories which were relevant to the solution to the problems and the problem focus, which were already conceived beforehand.

The research was conducted in the Dewantara Kirti Griya Museum, Yogyakarta. The place is very representative to endorse the reasons to dig the noble values of Ki Hajar Dewantara’s teachings. The researchers also went to Sarjana Wiyata Tamansiswa University (UST), Yogyakarta, meeting and acquiring a lot of information from the key

women (such as cheating on one’s spouse). All three prohibitions should not be breached. Character education is very much needed so as not to violate those three prohibitions. It is relevant with a research that has been executed by Cheng, [10]. Character Education and Character-trait Development Enrich-ment for College Students. Report of Research: That research provides input on the importance of character education for gifted students, which will help improving awareness, behavior, character, and common sense. The research concluded that character education has been proven to be able to develop the community, that is with the good character the life of the community will get better.

The eighth noble value is Tritep- tetep, antep, and mantep (firm, well-versed, steady fast). Firmness of mind and spirit determines one's quality. When firmness and well-versed quality are present already, then steadfastness will also appear, and a leader will not be pushed back [7].

Ngandel, kandel, kendel, and bandel (belief, mature, and full of knowledge, courageous, and persistent) are the ninth noble values of Ki Hajar Dewantara’s teachings. Ngandel means believing in one's stance, because one has maturity and knowledge. Thus the next points, courageous (kandel) and not easily discouraged as well as placing oneself in God's hands (bandel) will automatically follow [7].

The tenth noble values of Ki Hajar Dewantara’s teachings are neng, ning, nung, and nang. Neng, ning, nung, nang mean the purity of mind and spirit that comes with tranquillity. Those bring forward strength. When those three are present, nang will begun, that is, the victory will be a part of human being [7].

Neng, ning, nung, nang have the following meanings. “Neng”, that is meneng (quiet), has inner and outer peace, and is not nervous, which will become “ning”. "Ning" or wening, means clarity, or clearness of thought, which made it easier to distinguish which one is truthful and which is dishonest; which one is correct and which is incorrect. Then it becomes “nang” of hanung, that are strong, sturdy, physically and emotionally strong to reach for one's ideals. Finally, one reaches “nang” or menang (victory) and gets authority, right, and power for the endeavor that one has done [11].
informant, Prof. Dr. H. Ki Supriyoko, S.D.U., M.Pd., who is also the director of the Graduate Programs of UST Yogyakarta.

The research was started in the odd semester of 2016/2017. The survey and field observation were done from May to August 2015. Visitations to the research sites, especially to Dewantara Kirti Griya Museum, Yogyakarta had already been executed several times in several months, from September to December 2015. The underlying reason for those visitations and observations to the Museum and University in Yogyakarta is the urgency of both data source as the research data support.

Qualitative research was implemented in this research. The researchers wanted to gain complete, valid, reliable, and objective data and information. Descriptive-analytic approach was employed. The researchers compiled information on noble values of Ki Hajar Dewantara teachings and its relevance to the developed culture and nation character as many and as accurate as possible. The data sources were:

1) Informants/the subjects of the research; They were the head and manager of Dewantara Kirti Griya Museum, Yogyakarta (Nyi Sri Muryani and Ki Agus Purwanto), and representative of Yogyakarta Tamansiswa Supreme Council caretaker. Also important as informants were the central figures, namely Ki Supriyoko (Prof. Dr. H. Ki Supriyoko, S.D.U., M.Pd., expert in anything about Tamansiswa) as the key informant, Ustadz H. Laili Arif Jamaludin, Lc., Dr. H.A. Istadiyantha, M.S., and Drs. H. Fathurrohim, M.Ag.

2) Documents: the teachings of Ki Hajar Dewantara, excerpts of a collection of Ki Hajar Dewantara letters that is ingeniously documented in Dewantara Kirti Griya Museum, Yogyakarta (over 800 letters).

3) Events: occurrences that were related to the exploits of Ki Hajar Dewantara and that were documented in micro film.

The data were collected through in-depth interview, observation, documentation, and content analysis. The informants who were previously named in point 1C underwent in-depth interview. Observations and documentations were employed in the Dewantara Kirti Griya Museum, Yogyakarta.

In that museum the researchers gained numerous information that are rarely found in other places, such as the collection of Ki Hajar Dewantara letters, books that were written by him (KHD), and Ki Hajar Dewantara relics. The researchers took their pictures. In this case the snowball principles occurred - they were getting bigger as the research went on.

Triangulation technique was employed to check the data validity. “The term triangulation does occur in each of the other six separate “discipline” chapters noted previously, but primarily as a historical artifact rather than as a currently dominant term”. The triangulation that was implemented was data/source triangulation and method triangulation. Data triangulation is checking the data validity through other source, while method triangulation is checking the data validity using different method. The concept of triangulation method had pushed the scientists further and had finally dismantled the hegemony of single method adherents.

Interactive analysis technique in the form of Components of Data Analysis: Interactive Models, was utilized for qualitative data. The model consists of three simultaneously connected analysis components. Those are (1) Data reduction , (2) Data display, and (3) Conclusions drawing/Verification.

Data reduction, data display, and conclusions drawing/verification are intertwined. Those happened prior to, during, and after the data collection in parallel form, to establish a common insight called “analysis.” "The data reduction/transforming process continues after fieldwork, until a final report is complete. Data Reduction is not something separate from analysis. It is part of analysis. The researcher’s choices of which data chunks to code, which to pull out, which patterns summarize a number of chunks, what the evolving story is, are all analytic choices”.

3. Results and Discussion

The first value is “the noble value on co-education and co-instruction or teaching and educating boys and girls. The Prophet forbade his companions to stop the urinating boy with several considerations. The first, if it was stopped, the urine would surely spattered anywhere, so that the impurity would spread wider. The second consideration was out of concern for (ngemong) the boy.
Other proof is the fact that every time the Prophet got food from his companions, he always accepted and ate it. One day, he got some food from one of the companion and he ate it by himself. The companions saw it and wondered why he did not share the food with others as usual. It turned out that the food he received at the time was unsavory and the Prophet ate it as if it was delicious because he cared about the feeling (ngemong) of one companion who had given him the food (result of an interview with Ustadz Laili on Saturday, March 5, 2016).

The third noble value of Ki Hajar Dewantara’s teachings is termed “Educational Means.” It is the efforts and activities that are carried out in order to reach the educational goals. Educational means are basic tools, namely how to teach. In an article titled Modeling the Effects of Victim Behavior and Moral Character on Prosecutors’ Charging Decisions in Sexual Assault Cases stating how important character on the cultivation of one's self. In a trial of a case, the person's character also becomes the important thing to be considered in decision making [14].

The cultivation of the character education in the Social Sciences in learning this is done by use of a module-based strategy values the sublime teachings of Ki Hajar Dewantara. With the strategy of the use of this module, then learning is not dependent upon the presence of a teacher. Learning materials, including module is very needed in learning. Relevant to this case, in the MERLOT Journal of Online Learning and Teaching, stating that the text books including the module, either print or digital, remains a learning tool [15].

Article entitled "The Sultan's Palace: Selected Essays on Javanese Courts" Author: Worsley, Peter. Published in the journal "The Australian Journal of Anthropology" 16.2 (2005): 273-274. In the study presented that according to RadenSoedjanaTirtakoesoema nation Indonesia needs to be nguri-the culture of their uri. Great value teaching figures a positive precursor need dihidupsuburkan in the community, including local wisdom values. In the Palace preserved literature R.Ng. Ranggawarsita and P.A.A. Mangkunegara IV, as well as the history of Ki Hajar Dewantara. Great value figures especially from the teachings of Ki Hajar Dewantara very fundamental, particularly with regard to the formation of the character or characters. Great value is for example the conception of Trihayu, i.e: memayu hayuning sarira, memayu hayuning bangsa, memayu hayuning bawana/manungsa.

4. Conclusion

Ki Hajar Dewantara depend ability as his nation's great thinker has been transformed into the Tamansiswa University system. Ki Hajar Dewantara is included in the side who emphasized the importance of nguri-uri (taking care and preserve) the nation cultural values, instead of merely following the lead and importing the values of Western modernity and scientific and technological values of the West per se. He passed down so many noble values that which match Indonesian culture perfectly.

The noble values of Ki Hajar Dewantara's teaching as written down in his works vary and complement each other. This research found 10 of Ki Hajar Dewantara's noble values which are relevant to the developed culture and nation character. Those values are: (1) momong, among, and ngemong, (2) educational means, (3) the tri-con principles namely continuity, convergency, and concentricity, (4) Trihayu, (5) Trisakti Jiwa namely cipta, rasa, and karsa, (6) Leadership trilogy (7) Three prohibitions, (8) Tritep- tetep, antep, and mantep (9) ngandel, kandel, kendel, and bandel, (10) neng, ning, nung, andnang.

The noble values of Ki Hajar Dewantara’s teachings are relevant to the developed culture and nation character. The reasons why are the noble values of Ki Hajar Dewantara’s teachings relevant to the developed culture and nation character are as follows: (1) Ki Hajar Dewantara was born and raised in a religious Pakualaman palace environment. According to an informant, Ki Hajar Dewantara was one of the descendant of Sunan Kalijaga. So, Ki Hadjar Dewantara was a descendant of aristocrat as well as ulema (theologian). As a descendant of aristocrats and ulemas, Ki Hajar Dewantara was educated and raised in highly conducive socio-cultural and religious environment [16]. (2) In that kind of conducive religious and cultural environment Ki Hadjar Dewantara was raised and educated to be a Javanese style culture who put an emphasize on the essence than on the culture education. (3) Upon further study, all noble values taught by Ki Hajar Dewantara were based on the culture and character education.
References


