THE THINKING CONSTRUCTION OF KI HADJAR DEWANTARA

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Abstract

This research is based on the main problem, namely the construction of art education of Ki Hadjar Dewantara and national education which are related on political-socio-cultural conditions. In this main problem including the basic assumption is that the national education system is done by educational politic from the authority who hegemony the education system. Political organization also participated in the movement and national education system as a confrontational movement to counter the hegemony of the colonial government at the time of preparation for Indonesian independence. Through art education Ki Hadjar Dewantara founded “Taman Siswa” as a tool to teach character and love to the local culture that became the spirit of the character of Indonesian people.

This study aims to explain the thinking construction of Ki Hadjar Dewantara and its implication for art education in Indonesia and holistically the meaning is in the context of Indonesian art education in the future. Literature review method is used in this study, because this method is designed to understand the discourse contained in the library data of books in library and published catalog also printed media that is supporting the data. This method relies on data and critical analysis of data. As supporting data used to describe Ki Hadjar Dewantara concept of thinking, the analysis of the phenomena surrounding the movement of the father of national education is also analyzed, namely data on political-socio-cultural movements in the field of national education generally and art education particularly.

Keywords: art education, cultural basis, socio-history,

An analysis and study of the history of Indonesian education focused on art education has been done by a number of educational researchers. Various studies are more focused on student and teacher as the object of the study. The Study that focus on student produce solution or case study of student problem while the study on the teacher produces learning model and teaching material that support the continuity of learning.

This research begins from the main problem, namely the independence education as an observed phenomenon and the socio-political-cultural construction as its material basis. In this main problem including the basic assumption is that the operation of educational practices is based on the
hegemony of colonial government who understand art as a tool to doctrine the culture of colonized society. While resistance from indigenous political organizations through education have efforts to restore the pattern of national education based on its own culture, namely Indonesian culture as a learning media, one of them is through art education. The main problem of the research can be described into research questions as follows:

1. What is the background of the thinking of art education of Ki Hadjar Dewantara?
2. What is the concept of art education according to Ki Hadjar Dewantara?

RESULTS and DISCUSSION

Educational Theory of Ki Hadjar Dewantara

Father of education Ki Hadjar Dewantara is a dynamist person who actively guarding the development of education in Indonesia, the dynamist purpose of which is; dynamic that is realized that life is always experiencing changes in accordance with the period, time, and era. Therefore every education system initiated must be sensitive to the development of the era to fit the need of the time, but on the one side it must maintain moral values that are the character and identity of a nation that is adaptive and noble. Whereas tor, which stands for motor, is an activator that moves the spirit of dignity to create an independent country, so that someone role in getting knowledge have to give action and enlightenment to everyone around him. Then is as an isme that setting up an understanding of the value of national character and
it is integrated into the belief in divinity (religion) so that the combination contained in Ki Hadjar's thought will be able to bring philosophical meaning to the spirit of the Indonesian people to improve the quality of human resources through culture, manner and religion that is integrated in a system, namely the education system which is then inspired by all Indonesian leaders and society and finally standardized in the national education system.

Deeper analyzing the various education systems initiated by Ki Hadjar Dewantara, the most important systems can be classified and make the system different from the education systems that are spread in various parts of the world. One of the educational systems of Ki Hadjar is Among Systeem, upheld by education which means keeping joy, which is the most important condition to open up the children strengths, both the strength of their characters and minds, and their bodies. Among Systeem are divided into two basic parts, namely:

1. Independence as a condition to revive and move the birth and inner strength of children, so that they can live independently (stand alone)
2. Nature faith, as a condition for achieving progress as quickly and best as possible according to the law of evolution.

Based on Among Systeem, it can be said that the system gives a view of wisdom in teaching knowledge to children and is filled with a sense of moral responsibility from a teacher towards the development of a children soul. Among systems if translated literally will have the meaning of protecting, which means accompanying the development and growth of children in learning conditions both physically and mentally? There was a big difference between “Taman Siswa” teachers and teachers from the ministerial school at that time, the difference lay in the application of teaching, namely the responsibility on the ““Taman Siswa”” teachers would feel heavier. The problem is due to the duty of the “Taman Siswa” leaders who must be directly interact with the people and be active in the lives and livelihoods of the people, then are required to move the people towards progress from their inequality with other nations. The differences can also be compared in different ways, namely “Taman Siswa” teachers are different from Gubermen school teachers who are positioned as guides who forcefully draw from the front, while the role and position of teachers in “Taman Siswa” are as supporters which are standing behind students.

Based on the differences in the teaching system done by “Taman Siswa” teachers, it is coherent by the philosophy of thought of Ki Hadjar, namely Tut Wury Handayani, which has a philosophical meaning to encourage students to find their own way. Another philosophical meaning from Tut Wury Handayani can also be interpreted as contemplation that as a leader do not always wait for "aba" or commands before doing something, it means that if you become a true leader do not let go of attention and supervision of those who are led and remain confirmed in the leadership spirit that a leader must give influences from behind to support and accompany the steps to achieve the shared goals that are aspired.
Regarding the principle held firmly by “Taman Siswa”, in making its principle “Taman Siswa” still maintains the basis of its thinking so that in the principle of “Taman Siswa” that is "Free from all ties, with a pure heart approaching the child; not to ask for something right, but to slave to a child. "(Prof. Dr. Sardjito, 1956; 194). This means that the priority scale of children takes precedence and is always guided to provide education for children so they can have critical thinking in all actions. Accompanying for children is not applied only to spoil, but rather leads to guidance to equip with moral values contained in the wisdom of local culture. So that children will be able to think wisely in determining each behavior or their attitude (tindak tanduk). Related to teach for children, what is done by a teacher is to accompany from behind, so it is like a support and that support is always not coercing, but rather prioritizes the needs of children who are adapted to the lessons they want according to their abilities. For example in art lessons, the first step from a teacher is to know the talent and interest of a student, then the teacher’s role is to give a stimulus to improve the comprehension of a child. Then after knowing the talent and interest of a child, the next duty is to give support from behind by doing in-depth guidance to know and maintain the improvement stability through education. But what is considered when the object is a child it is also necessary to know that basically the child is in a period of growth and conditioned to enjoy his childhood so that learning is good if applied in the game pattern but which is educational, for example is playing drama lessons by playing a fairytale character or other children's story. So the game will indirectly gain the enthusiasm of the child so that the lesson will not feel boring but fun and still be given assistance to embed moral values.

The “Tamansiswa” education system has a huge influence on national education, this can be proven by several issues as follows:

1. The development of “TamanSiswa” even though it faced such a severe obstacle from the Dutch East Indies Colonial Government at that time, the obstacle was not limited to the interverence of thought but also political power hegemony which had an ethical political pattern in education or organization made by indigenous people;
2. The “TamanSiswa” education institution can influence the society and people organizations in the national struggle at the time of colonialism, so that some organizations become strong because they are supported by quality natural resources through education that educates indigenous people;
3. The number of national warriors produced or influence by “Taman Siswa” in initiating Indonesian independence, of course, the basis of that influence is also inseparable from the movement of Theosofi in “Taman Siswa”.

During the struggle for independence, the figure of Ki HadjarDewantara was the center of all movements related to education. Various methods and systems were done by the Dutch East Indies Government to block and hegemony education organized by “Taman
Siswa” educational institution. This method was done in an effort to continue controlling the level of intelligence of indigenous people in order to remain illiterate and non-educated, in order to maintain the stability of the colonial government from the disruption of educated and critical thinking warriors as product of independent education which was initiated by Ki Hadjar. On the one hand the principles of the education system of Ki Hadjar are not only used in the practice of education, but also used as a basis in social life, these principles can be explained as follows;

1. The principle of *cultureel nationalisme* can be used as a basis of unity for the Indonesian people who have diverse cultural styles, and become as a meeting point with world cultures.

2. The principle of *among or Tut WuryHandayani* can be used as the basis of the relationship between the authority (leader) and the people, so that there is an understanding of mutual understanding in democracy.

3. The principle of *Zelfschikkingsrecht* is the right to determine our own destiny; this is the recognition of each people personal right to develop their talents and self-help; this principle is now important for the Indonesian nation as a whole as well as ethnic groups and regions as units of *swatantra*;

4. The principle of democracy, which is interpreted by Ki Hadjar *democratie met leiderschap*, is that each freedom has its limits so it needs to be shared and led; these restrictions prevent something that has already been done (excesses, anarchy, bad behavior from materialisme and so on) and require the existence of balance and regulation or rule.

5. The principle of *zelfbedruiping*, is to support yourself from independent sources; this principle requires calculation and simplicity, which are also important for the implementation of *swatantra*.

6. The principle of family, which is not only useful for the realm of education, but also for economic, social, and political life; this principle will further enhance the condition of mutual understanding and cooperation between interested parties.

7. Triconprinciple(*concentriciet, convergentie, continue*) is the recognition, that between people and the surrounding world there is always consideration, unity and connection; This principle is important for the society as a connection between the Indonesian people and other nations in globally, and it can increase the harmony of the nations.

Basically, the education system initiated by Ki Hadjar Dewantara has a function as a tool to achieve a large goal, namely national culture. That is caused of the background of the Indonesian people who have wealth which are consists of various kinds of tribes spread throughout the archipelago. Another purpose of the Ki Hadjar education system is an effort to preserve the art.

1. Education and Culture
   Culture is proof of a civilization that has been created by human, culture was created to give philosophical values of life and
habit for life. While life runs dynamically and naturally, culture will follow every development, so that life and culture will always go hand in hand and always exist along human life. While culture plays an active role in accompanying the development of life, education will always follow this development, this is because education is basically a product of culture. So between life-education-culture will always be a combination that cannot be separated along the journey of human life in the world.

2. Family Education

Based on assumption in the intensity of meeting between teacher and parents who have more time with family, it can be interpreted if the participation and condition of parents will determine the psychological stability and behavior of children, so the importance of parental participation will be the turning point a child will behave according to the education given by their parents. In the formulation of education conceptualized by Ki HadjarDewantara divided into several issues which are discussed, some of these issues are as follows:

a) Family as an Education Center

The inner bond between children and parents has become a natural nature that cannot be separated, therefore every parents will give early education to their children. Such education is like a basic lesson about some issues about life, such as moral lesson in the family, character lesson, manner or politeness till language lesson and etc.

Based on the nature that exists between a child and his parents, it should be used as the basis that the family as the center of education that really needs to be studied in order to know and analyze the importance and participation of both parents and family in the development of children. Based on the classification, it can be categorized into two educational environments for children. That someone education is applying in the family, while social education or community education is part of the space and duty of the education institution. The need to analyze of the truth of that statement is because if the science of education with its theory only gives advice or encouragement so that the family should be organized as a center for social education.

Ki Hadjar has taken a stand from the Dutch school system in Indonesia, such an attitude which has been expressed in several issues, including the following:

a) The nature of education for everyone is the first education, the first reason is that education in the family environment is educational from parents. Parents have a role as teacher (guide), tentor, and job leader (role model). According to modern psychology, three parents positions in family life have not been separated or gedifferentieerd, but are still generally.
b) Second, in the family, children can educate each other. This seems clear, especially the family as mention is a good family. Here is very clear, how difficult education is for only one child in one family. In the science of education, educating one another having many uses.

c) Third, in the family, children have the opportunity to educate themselves. That is, the position of children in family life are not much different from people living in society. They often experience a variety of events, so that by themselves they can do self-education.

From the three problems that have been formulated by Ki Hadjar, it can be concluded that family as the center of education is an important pillar in the development of a child. Social education which is got through the interaction between a child and parents through family education will be able to make children growth more dynamic and sensitive to problems related to social condition. One of the other advantages of the family as an education center is that children can learn on their own to respond their social and family life. Besides the advantage of course there is disadvantage of the system, this disadvantage can be seen of various differences that arise between one family and another family. It is not uncommon that some families do not consist of intact families and they have good social studies, the problem itself, it’s quite varied, but it should help in the growth and development of children.

Principally, parents have function as teacher or guide. So the obligation of both parents, namely father and mother, they have done and maintained in custom or tradition. The principle applies to all parents, whether from parents who have broad minded or educated and parents who do not have insight, it means that every parents will always teach goodness to their children even without the insight. Based on the statement above, it can be concluded, namely that the family field is truly the center and remain also it has the best condition in the education of children, so the duty of the education science is to find strategy or way that the father and mother in each families are helped to become a teacher or guide for their children. On the one side, the difference between parents and teacher namely parents are not bound by institution or organization that require them to formally teach science, but parents do education as a result of a sense of inheritance or instinct to continue descent. That event occurs naturally based on the nature which has become a tradition and it is done from generation to generation.

It cannot try the power and intelligence. This relates to the provision of his future life, which according to the theory of basic skill, as well as in the science of education, is seen as a very important problem (Groos, montessori, etc.). Young children are enough to spend the time by doing something useful for self education, social education and body education with their games. However, for children in the second eight years’ cycle (ages 8 to 18) who rightly begin to reduce in playing the game and they are
supposed to replace the game with more useful activities, the family field is still considered quiet. Especially if you don't like to leave a life of difference or *eenzijdigheid*. And infact, this is also felt by children in the third eight years’ cycle. (Ki Hadjar, 1935; 03)

Looking at what has been said by Ki Hadjar, the family as the center of education can actually be used as the first step to teach which is done by parents to their children, so that the interaction between parents and children is important, but education that is received in the family environment is very limited to the teaching skill of every parents. From the analysis, it can be concluded that doing education in the family environment as the center, so parents must have sufficient insight to teach the social knowledge of the society which will be used as principal to socialize with the environment where a child is born and grow. After that in the next phase when a child has entered school age, the participation of the teacher and parents will be an effective combination to maintain the stability of a child's growth.

b) Family Education

Family is a gathering place for some people because they are bound by heredity, which feels standing as a unity. Then with this ties, a relationship based on the similarity of blood will be created in the same line of descent to create a shared life that becomes a foundation in life. In a family, a father acts as the head of the household who deals with problems to earn a living as a demand for necessity in life, while a mother is in charge of handling household needs that must be maintained and regulated based on a woman's natural nature as a mother in the family.

In the Javanese dictionary, people use other words, namely the union of *kawula lan Gusti*, because what is meant by *Gusti* is really or should be a symbol of the unity of an independent people. The free unity of the people looks very clearly in family life. This is where a unity form can be seen, which is in full, both in the organization and in determining their aims and objectives. There are considered strange things like rules of coercion, oppression, struggle for independence, resistance as they are commonly seen in a world where there is no independence. On the contrary, in family life there are rules based on love (such as the unseen *gusti*), towards an orderly and peaceful union, safe and happy for each of its members, but the unity of the family always takes precedence. Isn't this a sign and proof of the ideal right.

*Cuci tata ngesti tunggal*. (Ki Hadjar, 137; 11)

Criticizing what has been said by Ki Hadjar, the ideal family education is to form a sense of unity in the family as a bond that occurs naturally by lineage equality, but in unifying the child is taught about knowledge of the creator. Knowledge of divinity will give
positive knowledge of the value of good or bad behaviour that is judged based on trust or religion for each family. The belief in a god will be able to give consideration to family and children in every act, because when doing an act a child will be faced with two values, namely good and bad in the context of the rules of a religion.

c) The Family Influence on the Growth of Character

A child experiences a growth period which is divided into several periods, including the geveolige period or sensitive period, which is between the ages of three and seven years. A child sensitive period is considered important because a child sensitive period when given moral lessons will be able to have a positive impact on a child behavior in the future or when a child will grow up to become an adult. As well vice versa if in the paka period a child does not get or lack moral lessons, then their behavior and character will be bad and easily influenced by their environment.

The family nature center also refers to children growth which begin at birth until adulthood, a child will live in a family environment. So that observation and guidance from parents is sure to be able to give enlightenment for their children. In this case, it also includes sensitive period, which psychologically children growth is very vulnerable and influenced but in that period a child stays in the family environment and in supervision of their parents, so that control from parents can also determine a child psychological development from positive and negative effect which is received through their interaction with the outside world or the school environment and society. Family life as the first principal to teach consideration to the nature of being refined and rude, clean and dirty, diligent and lazy and so on.

One of the most important aspects that can also influence a child growth and development is the atmosphere in the family. Because the conditions in the family are very diverse. For example; poor or rich, high or low moral, calm or riotous, many or few children, perhaps there is an only child in the family and the treatment of children who are spoiled or given reasonable care. Of all the circumstances of the family situation will be able to influence the condition of the soul of a child in its development. From the acceptance of the atmosphere will shape the character of children, for example; shy children, diligent children, angry children, quiet children and some other children characters.

3. Children Education

The comparison of the system and theory of teaching between several world education leaders with Ki Hadjar Dewantara can be made dichotomies among others, as follows:
<table>
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<tr>
<th>Education Figure</th>
<th>Teaching Theory</th>
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<tr>
<td>Jean Jacques Rousseau</td>
<td>The freedom of the children souls, liberating them from bridle, and expressing the nature of the children life and the nature of the children souls.</td>
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<tr>
<td>Maria Montessori</td>
<td>Concerning the learning of the five senses, children are given wide independence, but the game is not important.</td>
</tr>
<tr>
<td>Frederich Frobel</td>
<td>Children games are manifested in fun things but children are ordered.</td>
</tr>
<tr>
<td>Ki Hadjar Dewantara</td>
<td>The five senses and children games are not separate.</td>
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</table>

Based on the adaptation carried out by Ki Hadjar from several world education figures, it is created a concept of five senses oriented teaching and child games that cannot be separated. Through the game in teaching, it is believed by Ki Hadjar that it will be able to inspire children to learn because learning through children games will not be easily bored, tired, and saturated in receiving lessons. Because the lesson which is taught through game can make children happy when they receive the lesson. On the other hand through the game it will be able to stimulate the independence of the children's souls, and liberating them from restraint, and express the nature of the children life and the nature of the children soul. So that independence will be realized.

But it should also be remembered about the effectiveness of learning for the children themselves, because sometimes learning through games can also disturb the concentration of learning, so the purpose and objective of learning is often not conveyed. But if learning through education is done in the right portion, it will have a positive and effective impact to teach the lesson to the child. Education through games like the other when teaching the lesson to memorize by singing, or it can also be like asking and answering question at a group that has been divided. Or you can also teach literature through drama. This means that when applying learning through games must be considered about other aspects that can be helpful or disturbing, so learning will continue to be conveyed.
CONCLUSION

The concept of KHD education is not a Kejawen education system, Ki HadjarDewantara uses the term in Javanese for two reasons which are reasonable, namely first consistent with cultural concentricity. The universal culture (science) isgot and it is applied in the archipelago cultural practitioners in a concentric manner, namely not leaving the "local wisdom" of our own culture. The second reason was in his era (1922) there was no Youth pledge with the Indonesian lingua franca. So that the cultural concentricity is "forced" to use the term of Javanese.

Amongst system was inspired by independent education in the Frobel concept with the implementation of "tut wurihandayani" so that the child can be free physically and spiritually. Amongst system prohibit the existence of coercive punishment on the child because it will inhibit the growth of the spirit of their independence. Children personal talents are naturally owned from birth, which must be developed and the tutor or teacher can give “handayani” or correction of coaching at a certain step. Ki HadjarDewantara concept of "ngerti-ngroso-nglakoni" is synonymous with "cognitive-affective-psychomotor".

REFERENCES