

The National Heritage of Ki Hadjar Dewantara in Tamansiswa About Culture-Based Education and Learning

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Abstract

Global interdependence is a reality; in the security, economics, politics, socio-culture, and especially in the education of a nation; Relevant to the need for an international dialog on education, this study tries to explore: 1) the concepts of culture-based education and learning of Ki Hadjar Dewantara (KHD) in Tamansiswa, 2) the results of previous studies about the culture-based education and learning of KHD in Tamansiswa, and 3) the phenomena of Tamansiswa stagnancy as the national movement in education. A qualitative approach is used in this study. The researcher collected data from documents, observations, interviews; open ended questions. The data were analyzed to describe the focus of this study and get to the conclusions. The result shows that Tamansiswa took role in culture-based education and learning by implementing *Among* System since the beginning of its history. The previous studies indicate that the KHD ideas are beyond his time and generation; very important for the nation in recent time. The phenomena of stagnancy is more due to management problems rather than the obsolescence of philosophical foundation of Tamansiswa. It is necessary to socialize the concepts of culture-based education and learning of Ki Hadjar Dewantara (KHD) in Tamansiswa, to recognize the importance of KHD ideas to as a contribution to the development of education in Indonesia.

Keywords: National heritage, Culture-based Education, Tamansiswa.

1. Introduction

National identity crisis has triggered the emergence of various forms of degradation of values and character of the nation. Newspapers and television news exposed about: student riots, arrests of drug users and prostitution among students, drink alcohol also penetrated into the early years, bombings, crossfire, fraud, looting, massive corruption that do occur among public figures. Meirawan (2010;190-192) gives analysis: Religion is not the cause, because the propaganda spread everywhere. Money is not the cause, though a lot of money comes from government debt. Politic also not the cause, because legeslatif and executive elections are running rampant and parliament passionate with multy parties. Education and learning system is not the cause, many Indonesian students become champions in various international Olympics. It is said that the main causes and underlying problems are the weak of characters as national culture, especially the dignity of human character. The other is the lack of organical linkage between knowledges and skills possessed by the output of education with real needs of the community; education is much more materialistic, competitive and intellectualistic; it need to be activated in holistic way order to face globalization (Rubiyanto, N & Haryanto, D, 2010). The concept of cultural based education is important to promote nationality or national identity and responsibility of youngsters as Indonesian people. Tamansiswa works as an educational institution is the nation's heritage beyond measure, the role and the services of Tamansiswa in the world of education are very important in the past, present and in the future. Established on 3th of July, 1922 (MLPTS, 1977), the struggle of Tamansiswa did not only provide education based on cultural values for the younger generation and promoted Indonesian nationality, but also criticized the policies of the colonial government, especially in the field of education. The founder, Ki Hajar Dewantara (KHD) and his colleagues of Tamansiswa activists were showing *non cooperative* attitudes and supporting the ideals of freedom. The writing of H. Yonkman mentioned that in 13 years, Tamansiswa has had 208 schools, branches not only in Java, but also in Madura, Sumatra, Kalimantan, Sulawesi and Bali. Tamansiswa had employ 700 teachers who provided lessons to 17,000 students (Dewantara, 1994:10).

Tamansiswa commitment in the implementation of national education continues after Indonesian independence, and KHD is the first education minister of the nation who has conceptualized the Indonesian education. His philosophy in education has been studied, preserved and being implemented in Tamansiswa. There is *Among system* with its spirit of kinship based on two concepts called natural destiny and freedom. The term *Ing Ngarso sung Tulodo, Madyo Mangun Karso and Tut Wuri Handayani*, is the *Trilogy values of leadership* which mean 'Giving example in front, build spirit on the way, provide motivation from behind' practices in Tamansiswa which later became part of the national educational policy. In the structure of education, Tamansiswa has its own terms: the level of *Taman Indrya* for children under 7 years old, *Taman Anak* for children 7-9 years of age or grade I-III of elementary school, and *Taman Muda* for children aged 10-13 years

or grade IV-VI of elementary school; then *Taman Dewasa* is the level of Junior high School, *Taman Madya* is the level of High school and *Sarjana Wiyata* is the level of Higher Education.

The initial concept of national education emerged in the socio-political context of colonialism, injustice, and discrimination created by the Dutch government of education. The access to education limited by the Dutch government and become the privilege of the elite. In the history of the nation, KHD known as the founding father of the National Education in Indonesia. His concept was developed in Tamansiswa based on the results of his study of the ideas, thoughts, from many foreign interdisciplinary experts. He assessed, analyzed, processed and reflected these ideas as the basic concept of Tamansiswa completed with the background and the cultural life of the Indonesian people.

Taman Muda Ibu Pawiyatan in Yogyakarta is the forerunner institution of various educational institutions within the scope of Tamansiswa. It is *Perguruan* established by KHD 93 years ago with a passion for educating the nation towards independence. The founder confince that the nation should be lead as independent nation and capable to lived his life in independence. Tamansiswa has been through a long journey; in 2012 held 90 years of age *Perguruan* Tamansiswa, with all its joys and sorrows. In the academic year 2013-2014 Taman Muda Ibu Pawiyatan has 127 students, which is raised by 18 teachers consisting of 6 classroom teachers of grades 1-6 dan 12 the subject matter teachers, assisted by 3 people and 2 of Administrative staff (TMIP profile, 2014),

2. Method

As an effort to understand the concepts of culture-based education and learning of Ki Hadjar Dewantara (KHD) in Tamansiswa and the *Among* learning practices in the current system, this study uses a descriptive qualitative design (Denzin & Lincoln, 1994:163). This study analyzes and describes the concepts of culture-based education and learning of Ki Hadjar Dewantara (KHD) in Tamansiswa; the results of previous studies about the culture-based education and learning, and the fenomena of Tamansiswa stagnancy as the national movement in education.

The use of phenomenological method do three levels of self liberation: 1) self-liberation from subjective elements, 2) self-liberation from the confines of hypotheses, theories, or propositions of science, 3) self-liberation from traditional doctrines. These three kinds of liberation is useful to obtain a pure phenomenon, a phenomenon that can be approached without being bound by the prejudices (Dimiyati, 1977:70). To understand experiences of human life makes philosophy of phenomenology as a research strategy. In this process, the researchers ruled out prior personal experiences, so he/she can understand the experiences of participants which he/she researched (Creswell, 2010:20-21).

The location of this research is Taman Muda Ibu Pawiyatan Tamansiswa in Perguruan Tamansiswa, Tamansiswa Street No. 25 Yogyakarta, Phone no. (0274) 377-120, Postal Code 55151. In data collection researcher used techniques: 1) observation, 2) interviews orally 3) conduct open ended questionnaire, 4) field notes, and 5) study of documents; which are divided into internal documents such as memos, announcements, instructions, rules; and external documents containing materials, information of an institution; such as magazines, newsletters, statements, and broadcast news to the mass media (Sugiyono, 2009:305-308).

The data obtained were analyzed inductively and comparatively; tabulated, grouped according to the variation of the answers and condensed it into summary (Gibbon & Morris, 1987:17-24). Several steps done by researcher to analyze the data: 1) preparing the data for analysis, 2) read through the data, 3) analyze it in more detail and use coding systems, 4) implementing the coding process to describe the setting, people, categories, and themes that will be analyzed, 5) shows how the description of these themes will be presented again in the narrative qualitative reports, 6) to interpret or make sense of the data.

The techniques to ensure the credibility of data are: dependency, certainty and collegial review. The credibility of data were checked with the extension of participation, persistence observations and triangulation. The dependency of data were examined, the certainty were also audited. Researcher also conducted a review with colleagues in order to examine the validity of the data. Adequacy of reference is used by researchers to compare the data obtained with a variety of related papers so that researchers can obtain a more established data.

3. Results And Discussion

3.1 The Culture-Based Education and Learning of KHD

At beginning of the institutional history there were seven foundations of Tamansiswa which were well known as the 1922 foundations of the institution (MLPTS, 1977:5-6). In the fifth Congres of Tamansiswa in 1947, the seven foundation were condensed into five devotions or *Panca Dharma* namely: 1) natural destiny, 2) freedom,

3) cultural bases 4) nationality and 5) humanity. But It does not mean the five devotions are cancelling the seven foundations formulated in 1922 which is called as the Establishment Charter. It should stay alive as the basic principals, should not be changed, should not be denied, should not reduced by regulation or tradition in Tamansiswa; it should be used as long as Tamansiswa alive. The cultural based foundation was elaborated as an obligation for Tamansiswa to foster values and forms of national culture. In this case the main job of Tamansiswa is promoting national culture toward development in accordance with the smartness of time and the development of the world, for the shake of the spiritual an material life of the people in any time and place (MLPTS, 1977:11-13).

Conceptually 'culture' meant the way of life of society, comprising if all aspects of human existence... the culture of Tamansiswa is aiming at, has to reflect our identity as a free and independent nation. The attitude recommended by KHD in facing the question of national culture is the *Tri con*, standing for continuity, concentricity and convergency. The attitude of continuity begin from what may be considered as the belonging to the traditional element an values of our own culture, it is preserving the uniqueness of our own national culture. But as we confront influences from outside world we can take concentricity attitude, that meant open but critical, creative and selective to enrich our culture through assimilation of the good elements and values of other cultures, while developing Indonesian identity in the proper way. The attitude of convergency aims at working in company with other nations of the world toward the realization of one world with a universal world culture based on individual national characteristics according to the pattern of *Bhinneka Tinggal Ika* or Unity in diversity. The *Tri Con* attitude should also be utilized in bulding Indonesian national unitary culture in relation with the regional and local cultures, remembering that the Indonesian nation consist of various people, each with its own culture and characteristic. The building of a unitary culture in which the regional and local cultures will live in harmony. (Said, 1972:7-9).

The role of education about Tamansiswa (*Ketamansiswaan*) is very important as part of culture based education in Tamansiswa; because *Ketamansiswaan* teach morals, manners and exemplary of KHD; art, music which are integrated with songs that are educational. The details topics as the material of *Ketamansiswaan* as follow: grade I: the natural environment natural self, many natural, natural world; the environment of family: the way of life of family, family benefits. This topics fostering values and characters: caring environment, tolerance, discipline, cultivate curiosity, the national spirit, peace loving and communicative. Grade II: environmental condition in Tamansiswa, discuss Tamansiswa in everyday environments, mention regards the hallmark of life in Tamansiswa, the songs of Tamansiswa, the meaning of Tamansiswa songs, the use of Tamansiswa song, the song writer, The story of the childhood of RM Suwardi Suryaningrat; this topics: cultivate curiosity, communicative caring environment, responsibility, respect for the achievements. Grade III covering topics: art education, education of noble character, *Perguruan* Tamansiswa and its role in education, the Noble Assembly of Tamansiswa Association, the assembly of *Ibu Pawiyatan* and branches of Tamansiswa, *Sarjana Wiyata* Tamansiswa. These topics fostering characters: of hard work, creative, appreciate the achievements, caring to community, fostering curiosity, communicative, caring environment and responsibility.

The topic of *Ketamansiswaan* grade IV the biografi of KHD, this big topic fostering character: simplicity, fight tirelessly, and persistence. Grade V covering topic: leadership, this topic fostered being a role model or example for their peers and future generations. Grade VI covering topic: students organization in Tamansiswa; this topic fostering character of responsibility to the tasks, struggle, perseverance. Education as a process of fostering characters of students. The teacher instill good manners to students, to apply religious values, independence, nationality, humanity, and responsibility. Education is percieved not only as the transfer of knowledge from teacher to learners in formal and informal way; but also build the characters of students in order to create a strong national identity without leaving the existing national culture. According to the teachers/Pamong, the value and character education in Taman Muda Ibu Pawiyatan Tamansiswa is based on lokal wisdom and traditional education of Arts, *Macapatan* songs, *Dolan* games for children, dance, painting, karawitan, and so forth. All of which are effective means to convey the noble values. Teachers understand that character education has a central role in building a national identity. The characters are always occur in local forces setting that are processing and forming local wisdom. The evolving character education in Taman Muda Ibu Pawiyatan can be an inspiration to promote the character of the nation.

The basic approach to culture-based education in Tamansiswa is the implementation of *Among* system in practicing education, it is a culture-based system (Towaf, 2013-2015). The entire system of *Among* components and activities include: philosophy, bases, educational purposes, equipment, methods, atmosphere, teachers and students. The *Among* system includes all the activities in Tamansiswa institution as a whole, not only as a methodological aspect. The word *Among* it self comes from the Javanese language means a person whose job is

momong or *ngemong* or caregiving whose soul is full with devotion (Dewantara, 1977:13). In this sense the *Pamong* is a teacher described as nurse, caring for a child with great devotion. From this concept also appear a variety of learning methods under the spirit of familyhood in the interaction of teachers and students (Soeratman, 1989:14-23).

The relationship between *Pamong*/teacher and student is based on love and trust each other, far from frightening authoritarian situation or spoiled learning. The freedom process in Tamansiswa version called *Wiraga* ie rhythmic body maintenance and exercise sensory perfection done by habituation, this method is applied to *Taman Anak*. The other process is called *Wirama* ie orderly in nature, worth-coherent or harmony in behavior, it is facilitating the work of the body, supporting the mind motion, educating character and turning the power of the human spirit. The use of *Wiraga* or *wirama*, or a combination of both will strongly consider the phases of child development (Dewantara, 1977:81, 311-313).

The three principals of *Among* educational Leadership are: *Ing ngarso sung tulodo, ing madyo mangun karso* and *Tut wuri handayani* which means: being in front and giving an example, building willingness on the implementation, giving reinforcement from the back. The phrase *Tut Wuri Handayani* of Ki Hadjar Dewantara is adopted as the symbol of education in Indonesia by decree of the Minister of Education and Culture, No. 0398/M/1977, date 6th of September. The *Among* educational system initiated by Ki Hadjar Dewantara is dedicated to a Indonesian people through the Ministry of Education and Culture of Republic Indonesia. The result of education is the maturity of soul that will be able to realize an orderly life, sacred and useful for others (Dewantara, 1977:94). Two things that became the basis of the *Among* System namely:

1). Natural potential. It is a belief in the power of human natural potentials as God's creatures, as a necessary preparation and foundation for human to grow and maintain his progress, human can seek safety and happiness in life, both for themselves personally and for society. Human being as ordained by God, is composed of body and spirit. From this belief education generally means in its power to promote the growth of manners (inner strength, character), mind (intellect) and the body of the child; to advance the perfection of life in harmony with their world. Human will need the process of acculturation to promote progress in life, because nature is also containing progress.

2). Independent; a man is born free, have peaceful and happy life to build a peaceful and orderly society, *order en vrede, toto lan tentrem*. The conception of national education created by KHD is in the colonial era, carried out by independent and national spirit. Tamansiswa formulated the important of an independent human society physically and spiritually, the bases of independence implemented by rejecting all bonds, refusing any help from the colonial government. Poverty as a result of independent living, life-saving and simple are accepted as a consequence of people who want to be independent. An intellectualistic learning is not the ideals, because it will create children learning which are cognitive, to look for good score only. This system will inhibit the growth of independent spirit and personality development (Dewantara, 1977:467).

The term *Among* in everyday life is used for the relationship between children and caregivers. It is also used for relationships between adults who need enlightenment of another adult. In the tradition of puppetry, the relationship between the *ksatria*/knight and *Punokawan* is the relationship between the child and his *Pamong*. The *Punokawan*, especially Semar is the representation of the *Pamong* or caregivers, and the knights are representations of foster children or *momongan*. The present of *Punokawan* is needed by the knights when they are sad or faced difficulties. Among the roles of *Pamong* in learning are: 1) as a teacher who educates, 2) as educator who foster *Tri sakti*/three noble potentials (cipta/creativity, rasa/feeling and karsa/intention) of the students, 3) through *ing ngarsa sung tuladha, ing madya mangun karsa, dan tut wuri handayani* behavior to 4) achieve an independent life (Kuswandi, 2009).

Education in the *Among* system is defined as intentionally make an effort to promote the growth of mind, character (feeling, mind, spirit) and the child's body by teaching, habituation and giving example, not by force, punishment or command. Command means all orders of teachers to do good, coercion and of all rules to prevent crime, in this word includes punishment and reward. The Foundation of freedom in the *Among* system is encouraging orderly and peacefully or *Wiromo*, harmony, free and independent, personally self-reliant. Independent means: a. Not living under command, b. Standing still on his own strength, and c. Arranging his own orderly life (Dewantara, 1977:4).

Techniques and Principles of *Among* Learning, granted independence and freedom to students to develop their talents and strengths by the inner and outer natural guidance with cultural purposes. It used the process of acculturation which is defined as the process of nobility and subtlety of life of human being. The *pamong* can be mention as *Kaki* (designation call for adult males) and *Nini* (call for women) *Among*, namely learning that emphasizes the five-senses and the game for children as a whole/integrated. *Among/momong* is

caring activities, maintain supervision but still gives freedom to create activities in part of students.

Many of the terms associated with the *Among* learning were adopted from Javanese language and culture (Boentarsono. 2012:16-25). The *Among* learning system characterizes Tamansiswa apply *silih asih*/compassion, *silih asah*/sharpening and *silih asuh*/caring. The implementation of *Among* system in the classroom is to teach with love and wise. Conceptually and practically, The *Pamong* followed from behind while giving motivation. The three elements of leadership are practiced in the classroom learning: *Ing ngarso sung tulodo*: teachers provide good role models; *Ing madyo Mangun Karso*: teachers continuously give motivation. *Tri sakti jiwa* believed that human has three natural potentials need to be developed optimally in class: being creative, sensitive to others; and instill the will to act and speak positively.

Some terms can be categorized as *Among* learning techniques (Towaf, 2014-2015): the application of *Three nga* in the classroom learning: *Ngerti*/understand: Children understand what is learned. *Ngrasa*/feeling: Children feel confident with the benefit of what he/she studied. *Nglakoni*/put into action: Children want to implement what he/she learned. The implementation of Penerapan *Three N* in the classroom: *niteni*/identification, children recognize what is learned; *Nirokke*/imitation: children imitate/implement what is taught; *Nambahi*/elaboration: children will strengthen/expand the understanding and skills being learned. The application *Three Co* in the classroom learning: *Cooperative*, children can be mutually cooperate; *Consultative*: children ask/consult the teacher; *Corrective*: children want to receive advice to correct the wrong. The *Among* learning being implemented not only limited in the classroom learning but also in activities outside the classroom; in curricular and co-curricular activities; even expected to enrich life in society (Boentarsono, 2012:16-25).

Various advices from Ki Hadjar Dewantara reinforce avoidance of three forbidden actions are abuse of: morality, power and financial need. It is mentioned that someone who shows good works he/she deserves using appropriate financial support. *Lawan sastra ngesti mulya* means the knowledge/culture aspires to happiness. This expression teaches the importance of knowledge and awareness that the human knowledge can lead to happiness in life. Knowledge becomes a means to a behavior aspire to unity/perfection. This expression teaches to keep hearts pure/clean from the prejudices, the willingness to follow the rules of the existing order will bring unity and perfection of life with others.

Ki Hadjar Dewantara/KHD taught the importance of sincerity in obeying the rules, because it will bring an orderly and perfection of life. The terms *tetep*, *antep*, *mantep*: which means *tetep*/determination and deep thoughts determine *antep*/the quality of a person; after it came *mantep*/steady with choice or decision; sure and can not be postponed again. *Ngandel*, *Kendel*, *kandel*: which means *ngandel*/believe in God, *kendel*/brave, *kandel*/resilient because of strong faith. This fatwa indicates that Ki Hadjar Dewantara is very religious person in formulating concepts and techniques *Among* and his advices. Belief in God is faith which stand as the basis of strong attitude, resilient of the learners to overcome the difficulties and obstacles in life. *Ning-neng-nung-nang*: that *hening* means the mind quiet mind, *meneng*/no emotion, *hanung*/firm, *menang*/gain victory (Dewantara, 1977:14). The advice was taught to clear mind/silence and have feeling not easily ignited, it will be beneficial for learners to achieve victory/success to reach the goal. It is important for *Pamong* to caunt *bibit*, *bobot*, and *bebet*; that means the origin, the weight, and the quality of students. This advice teaches that learners can also be observed from the beginning to identify his/her entry behavior; as seeds of which the quality come from; *Pamong* has not to discriminate students but nurture them for precisely towards better (Boentarsono. 2012:16-25). In practice the cultural based education of KHD take into account many different forms of local culture as the part of the curriculum of Tamansiswa to promote and enrich national culture.

3.2 Research on the Culture-Based Education and Learning of KHD

Research in the area of conceptual and philosophical ideas of KHD as a Culture-based education and learning were conducted by many scholar in different periode of time; the Griya Kirti Library of Tamansiswa collect some of the reports of those study. Pudjiastuti (1998) studied entitle "The Concept Human as *Pamong*/Guardian/Teacher by Ki Hadjar Dewantara", the results are: 1) *Pamong*s are a noble profession, guiding the humanity and useful in social life, 2) Humans as *Pamong* have *Satrio Pinandito* character (combination of independent knight and priest), wise in the family, school and community. 3) *Pamong* can portray themselves in accordance with the spirit of *Ing Ngarso sung Tulodo*, *Madyo Mangun Karso* and *Tut Wuri Handayani*. 4) This process will promotes human quality.

Sholeh (2002) examined the "Relevance ideas of *Among System* and *Tri Pusat Pendidikan*/three centres of education of Ki Hadjar Dewantara with Islamic Education Development" and the results are: 1) The *Among* system and the concept of *Tri pusat Pendidikan* namely: family, school and Society uphold humanistic and

democratic values. 2). The *Pamong*s are facilitators or those who facilitate the learning process based on compassion. 3) The *Among* system emphasized the importance of religious morality in the delivery of content 4) The *Among* learning process is Student Centered. 5) The *Among* system is implemented in the institutional model of *Paguron*/boarding. The strengths are: 1) It is the realization of liberation education, 2) The *Pamong*s are facilitators, 3) It is respect for the students according to their nature, 4) It trains the students for being sensitive to the occurrence of injustice. There are weaknesses: 1). It is too ideal about the role of teachers and should be taken care when the role of the teacher is replaced by the media, 2). Because of the emphasis on students it is difficult to formulate the curriculum in the *Among* system. 3). The Independency in education funding might encourage the capitalization and commercialization of education.

Ahsani (2004) examined "The constellation of Natural potentials and *Tut Wuri Andayani* of Ki Hadjar Dewantara with Islamic Education Perspectives" the results show: 1) Children has potentials since birth and he/she is growing in totality, 2) Natural potentials are God's gift which contains progress, 3) It is emphasizes an Independency in learning and, 4) Democracy in learning, 5). Theocentric as the foundation and educational purposes. Kuswandi studies on educational conception Ki Hadjar Dewantara, reveals the fundamental basis of human existence as individuals and as social beings. The construction of terms in the local language/Javanese language into the body educational knowledge in Tamansiswa consists of three interrelated fields: culture, education and leadership.

In addition to conceptual philosophical research mentioned above, Nordiana (2006) examined the title "Operet Aryo Penangsang Gugur, in Tamansiswa Yogyakarta", the results are: 1) Tamansiswa use art as a means of education, 2) It is done as an effort of balancing intellect and character, 3) The operet Educated the students audience to appreciate art, and the students players experience the process of personality formation. 4) Teaching operet also trained sensitivity of children to various aspects related to ethics and aesthetics. Suwignyo (2011:86-94), conducted study entitle "Learning Among as manifestations of verbal communication in classroom discourse", the result showed: Substance aspect Among Learning such as the speech act, idea, feeling, and intention (SPA-Ca-Ra-Ka) manifested cognitive wisdom, emotive, and conative of the *Pamong* to students. Learning of Among Leadership aspects of speech acts front, center, rear (KPA-De-Te-Be) manifested the wisdom of figurative learning leadership, participatory, and emancipatory of the *Pamong* to students. The Educational Function of *Among* Learning such as Habituation-Engagement-Independence (FEPA-P3) manifest wisdom and virtue awareness; motivational and regulational wisdom by *Pamong* to students in the form of transactions and interactions of learning process. Inculcating manners in verbal interaction of *Pamong* become the basis of character education in primary schools.

Research on the practice of KHD ideas in education were still limited. Many terms in the *Among* system well-known in the world of education; but many educators, teachers and student teachers questioned about how the learning processes are conducted by the *Pamong* in Tamansiswa classes. The *Among* learning and practices in Tamansiswa, is a national treasure that has not been exposed sufficiently. As an institution of education, Tamansiswa is open to be observed by researcher in education. The collection of documents about Ki Hadjar Dewantara and his collection of books, the writing by Tamansiswa activists in the original form, the copy or stencilled dokumen is preserved in Griya Kirti Tamansiswa Library, but books about education and learning in Tamansiswa for public are still limited. The government appreciation toward Ki Hadjar Dewantara ideas is still very symbolic, expressions of his brilliant and very popular phrase is still treated like a *mantra* which is known, disclosed and listed in the documents policy.

Various concepts and principles in the system that have been initiated by KHD (Towaf, 2013-2015) *Among* system although in javanese vocabulary; it is a unique knowledge has been build in Tamansiswa; it is fairly complete which as a combination of cultural, educational theories and theories of leadership that culminated in the formation of a grand theory, a noble character of the learners. Building knowledge is what gives the direction of thought, activity or actions of Taman Muda with students in the organization of the learning process and the implementation of education (Kuswandi, 2009: 154-155). Excellence and firmness of thought KHD as a guideline for the implementation of education and learning has been widely recognized and acknowledged.

The values which are upheld in Tamansiswa are: nationality, patriotism, love of nation, culture and God. It is also Inculcate noble characters and preserve national culture, religious values, responsibility, courtesy, discipline of the *Among* system (Towaf, 2013). The implementation of character education in Tamansiswa based on nasional culture, guided by love, character, well-manner. Character education teach and shape the character of students to be a good persons which are polite and courteous in the actions and behaviors. *Pamong* inculcate values and cultivate characters in every learning. *Pamong* educate students that later became the nation.

Basic implementation of values and character education in the Taman Muda Ibu Pawiyan Tamansiswa is: Pancasila, Trilogy of leadership, character and *Tri nga* that are ngerti/understanding, ngrasa/feeling and nglakoni/doing. Good characters, good manners and in Among Sistem is preserving the character of the nation, preserving culture. *Panca Dharma* Tamansiswa namely: 1) Natural destiny, 2) Freedom, 3) Cultural bases 4) nationality and 5) Humanitarian. The list of characters that exist in the National Curriculum is part of the implementation culture-based education and learning practices in Tamansiswa. The result of many study on KHD ideas show a positive perceptions; these ideas are still relevant in recent time even much more important and needed for character education.

3.3 The Fenomena of Stagnancy or Declining of Tamansiswa

In the year of 2010, Monday 3th of May there were a report in Kompas newspaper about Tamansiswa, which is becoming a huge organization nationally. In SUBARIA (Sumatra Barat and Riau), there were 34 branches, 2855 students and 204 teachers/pamong. In SUMSELALU (Sumatera Selatan, Lampung and Bengkulu), there were 19 branches, 997 students and 66 teachers/pamong. In Jawa Barat and DKI there were 15 branches, 3650 students, and 258 teachers/pamong. In Jawa Tengah and DIY, there were 32 branches, 7184 students and 542 teachers/pamong, In Jawa Timur and Bali there were 25 branches, 5815 students and 414 teachers/pamong. But there were indication of the declining students enrollment in many Tamansiswa all over the country. From hundred of branches and schools only 30 % live in decent life, about 300 schools are dieying. Ki Wuryadi make a statement that KHD teachings were neglected by people because of different principle between KHD teachings which are more for common people or *Kerakyatan* and the national education which tends to be scientific, globally interest and elitis, educational values promoted by KHD was becoming strangers in its own birthplace. The indicator is clear, the declining students enrollment in *Taman Madya* (the High School level) Majelis Ibu Pawiyan Yogyakarta; in the year 2005 there were 18 classes, but in the year 2010 the school only had 6 classes. There were financial and manajerial problems; it was said that Tamansiswa has no freedom to implement the KHD model of education, because it was limited by National Education policy, it was becoming *alone ranger* in its own soil.

The year of 2012 was the 90 aniversary of Tamansiswa, there were writtings and reflections from Tamansiswa activist such as Ki Priyo Dwiyo, exposed Tamansiswa problems from financial, human resources and being run over by commercialization of education. It was said that Tamansiswa was too late to change (Harian Yogja, 15 and 16 May 2012). But Ki Supriyoko still have optimistic view and stress the relevance of KHD teachings for character education, It is important to promote balance between exercising the left brain and right brain. KHD teachings of character education is important in recent time such as the four level of character education namely: *Syariat* is a strategy to promote habbit for play group and pre schools children, *Hakekat* is a strategy to promote understanding for elementary schools children, *Tarekat* is a strategy to promote supportive behavior of middle schools students and *Makrifat* is a strategy cultivate awareness from the bottom of the heart of youngsters (Supriyoko, 2012). These Arabic terms show the influence of Islamic teachings on KHD ideas.

Lately with vigorous discourse emphasize on the importance of *holistic* education, perguruan Tamansiswa has done it since almost a century ago. Among system is not only a concept applied in education and learning in schools, but more than that it is expected as well as a social system. Among values should be internalized and implemented in everyday life in order to achieve an orderly and peaceful society (Hariyadi, 1985:26-40). Values and character formation in the Among system will cultivate order and peace in society. The realization of national integrity and social harmony has become the ideals and educational performance of Tamansiswa long time; which is currently a concern of Indonesian. The Among system in public life is necessary, and it will be the strategy to promote the unity and progress of the nation.

In the management of teaching learning process; Learning Implementation Plan (RPP) become fully *Pamong*s task, they did not/do not have RPP when learning has already begun. Other Pamongs have lesson plans from last semester, and the new RPP ready after a few weeks the semester began. The rolling system or assigning pamongs to move and teach in turns to the class above, become the reason for teachers, they are not ready with Lesson Plans for the following class they are going to teach; RPP document is still percieve as a complement to the administration. The RPP are carefully examined; it shows that the Pamong of Taman Muda Ibu Pawiyan follow the format and structure of Standard Process from BSNP (National Education Standards Agency). An integrated learning system which is recommended by 2013 Curriculum, has become a learning pattern in Taman Muda Ibu Pawiyan long time ago, even since the early history the founding of Tamansiswa.

Implementation of character education in the Taman Muda Ibu Pawiyan Tamansiswa guided by the love to the nation, culture, and noble character. Pamong must be a cadre of the nation educators promote the

nation's good. Pamongs as the guardian should have personal traits ideal as a prerequisite to educate their students; so that later produced a qualified person (Pujiastuti, 1998). Lickona also explains, when someone tough to fight then it could be called a man of strong character, and he was referred to as a person who has a good character with the following characteristics: knowing the good, desiring the good and doing the good. This is consistent with the statement that there are three elements in a manner which is also known as *triadic* scheme or *tricomponent* by KHD: 1) the cognition is opinion or belief segment, 2) affection that is emotional or feeling segment and 3) the behavior as a form of attitude. Compare it with the so-called *Tri Nga* in KHD ideas: *ngerti*/understand, *ngrasa*/feel, *nglakoni*/behave. In *Among* systems, education and learning should bring students to be able to understand/know what is learned, it is associated with the development of students' knowledge and insight. Then learners can also *ngroso*/feels of what is learned, happy or not happy and the usefulness of is learned for students and others. Based on the understanding and the feelings of students at the newly acquired knowledge, learners practicing behavior/actions, favored for its benefits for life (Towaf, 2013-2015: 112). Akbar has been vigorously follow up the concept of *Tri Ngo* by developing a model of teaching called *Tripurakoro* in learning the value and character of adherence in elementary school. The model have been tested on a large scale, it was very valid according to experts, users, and students (Akbar, 2013:106-112).

On the other side is the leadership of school teachers also play a role in enforcing the rules, giving examples of leadership behavior. Trilogi of leadership has a very important role in Tamansiswa is in line with the findings of Masrukhi (2010:20), he states that the leadership role of the principal is in terms of giving example, provide motivation and facilitation, as well as create and enforce the school regulation. When the environmental regulations plays the role of the principal, it is structural approach. These activities are integrated with the culture of learners; Pamongs consistent as an example or role model; all educators are more than anything in realizing politeness. In character and academic studies, when custom was made repeatedly preceded by awareness and understanding, it will be the character of a person (Munir, 2010:5).

4. Conclusions

Taman Muda Ibu Pawiyatan, as a forerunner of Perguruan Tamansiswa is an institution established on 3th of July, 1922; the results of a community discussion *Selasa Kliwon* chaired by Ki Ageng Suryomentaram and RM Soewardi Suryaningrat/KHD as the secretary. In the context of the national movement, this community realized that in aspiring to the independence of Indonesia was not enough by physical, political, or diplomatic fights; but the Indonesian people must be educated, to develop their natural potentials given by God to achieve freedom and dignity as Indonesian people. KHD played a very important role as a conceptor and also leader to implement his ideas. Along with the journey of its history Tamansiswa became institution with a huge organizational system covering all over the country. It has officials at the central level in Yogyakarta followed by the establishment of regional management by the hundreds of branches; for many years KHD directly led Perguruan Tamansiswa. The national movement spirit fostered the institutional development of Perguruan Tamansiswa, in a relatively short time Tamansiswa established branches in other areas. Before the independence Indonesian people Tamansiswa had a non-cooperative attitude against the colonial government; after independence Tamansiswa continue to take part in promoting national education; and KHD become the first Minister of Education in Indonesian government.

The basic conceptual ideas of KHD in Tamansiswa is that education should be based on local and regional cultures and take into account the local wisdom and tradition to promote the national culture. In this case the cultural aspect of the nation become the bases and the destination of Indonesian Education. the *Among* system become the central of the implementation of culture-based education in Tamansiswa. Conceptually *Among* system is all components and activities in Tamansiswa education include: philosophy, basic, educational purposes, equipment, methods, atmosphere, teachers and students. The terminology of *Among* itself comes from the Javanese language means a person whose job is *momong* or *ngemong*; a caregiver who dedicated his or her soul to take care her or his students with great devotion; use various methods/techniques of teaching, carry out interaction with the spirit of kinship/familyhood. The conceptual ideas of KHD and its practices in Tamansiswa are an intellectual heritage that not only need to be preserved, but also need to be examined carefully as an alternative education and learning to promote character and national identity. The *Among* system is expected to be an interaction system in the communities, to ensure social harmony and contributes to national integrity.

Previous studies shows the positive power and the relevance of KHD ideas in education with the needs of the nation in recent time. The culture-based education and learning of KHD are expected to offset the flood of ideas which could drag the nation's educational policy and practices into educational intellectualism and materialism. Unfortunately Tamansiswa should fight against its own problems and challenges recently. The

question is how to help Tamansiswa to find appropriate solution for its many problems. Actually the problems faces by Tamansiswa are not only an institutional problems but also the problems of the nation; therefore the government, private institutions and prominent thinker and intellectuals can work together to help Tamansiswa, not only to survive, but also to succeed as educational institution for Indonesian people. Tamansiswa with its special characteristics of culture-based education and learning should be given a creative freedom in accordance with its specifics. Because Tamansiswa provides a variety of concepts and ideas inherited from KHD, which offers alternative concept and process of education for Indonesian people. The KHD ideas of a culture-based education and learning and its practices can be a cultural heritage and a laboratory for education in Indonesia.

It is a necessary agenda for researcher to explore deeper the problems faces by Tamansiswa; the declining role of Tamansiswa as educational institution is a serious matter. Finding ideas to solve the problems and improve educational management in Tamansiswa is an actual need. The KHD ideas which are conceptually powerful can continue to be useful for the implementation of the national education; not to be leaved alone and being crushed by the development of time. Further research could also be done to improve the performance of Taman Muda Ibu Pawiyatan in giving education for the young learner. There are many students with special need (ABK), but the school is not equiped with an appropriate human resources and infrastructure as well. The attention of the government, especially the Departement of Education is not enough by declaring Tamansiswa as a cultural heritage of the nation, but more importantly is a necessary efforts to preserve this heritage remains exist and become an educational institution which offers excellence as well as inspiration for the implementation of national education in Indonesia.

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