

Research article

The Relevance of Ki Hadjar Dewantara's Ideas to Character Education in the 2013 Indonesian Curriculum

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Abstract.

The Indonesian curriculum for 2013 places a strong emphasis on character education. This is because some feel that the morals and character of the nation have been eroding. It can be argued that this tendency began during the Dutch colonial period, when pupils were subjected to moral judgment. During this time, Ki Hadjar Dewantara's ideas served as a springboard for restoring a spirit of education in Indonesia that was just and respected *adab*, regardless of one's origin. The goal of this research was to compare Ki Hadjar Dewantara's ideas with the character education curriculum of 2013. This study employed a qualitative methodology with a comparative study strategy. The findings showed that character education in the 2013 curriculum, as well as Ki Hadjar Dewantara's ideas, can be starting points for restoring Indonesia's educational spirit to a higher level of quality. Students who are both ethically and academically brilliant, who have a high level of scientific knowledge and respect ethical and moral principles should be praised.

Keywords: character education, Ki Hadjar Dewantara, curriculum 2013

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1. Introduction

Character education is a crucial worry to be achieved in the Indonesian curriculum of 2013. Character considerations were the primary drivers of the move from the 2006 KTSP curriculum to the 2013 curriculum. Some believe that the 2006 KTSP is too cognitively focused, that the student load is too high, that it lacks character, and that it is less geared on science, technology, and IMTAQ [1].

The application of character education is considered appropriate, considering that many students in Indonesia are experiencing a moral crisis as stated by [2] that the morality and character of the nation are currently collapsing. The collapse of the ethics and nature of the government has invited various calamities and disasters in this country. These accidents and disasters extend to the socio-religious, cultural, legal, and political spheres. As an example of legal and political calamities, we can see from the current

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corruption incidents committed by DPR members. Apart from that, many corruption cases still seem to be "culture" in this country.

Character problems have existed since the Dutch colonial era. The Dutch in Indonesia accidentally brought western culture, which the Indonesian people slowly consumed. But it is not a positive impact that develops, but a negative impact. This can be seen from the decay of morals, morals and the erosion of the Indonesian national identity. [3] Reveals that during the Dutch colonial era, there was a condition where the younger generation became distant from religion and did many negative things against religious values, such as gambling, drinking, and flirting with the opposite sex.

During the Indonesian nation's character difficulties during the Dutch colonial era, Ki Hadjar Dewantara looked to be opposed to western education. Education, he claims, is an endeavor to build children's character (inner strength), mind (intellectual), and physical abilities. Furthermore, education is thought to foster the perfection of life, namely the lives of individuals. In this view, education is not only for intellectual growth but also for character development. [3].

The native Indonesian culture was drowned out by Western education, which taught Indonesian students to mimic the promiscuity of students of Dutch (European) background. As a result, Indonesia has suffered moral deterioration in the past. The Indonesian people's eastern culture is being eroded. As a result, Ki Hadjar Dewantara considered modifying the school circumstances in Indonesia, which was under Dutch authority.

2. Literature Review

2.1. Definition of relevance

According to the Big Indonesian Dictionary (KBBI), relevance means a relationship or connection. Meanwhile, according to [4], relevance is divided into internal relevance and external relevance. Internal relevance is the suitability or consistency with the components that are connected. At the same time, external relevance is the suitability between those associated with society's demands, needs, and development.

2.2. The figure of Ki Hadjar Dewantara

Ki Hadjar Dewantara is an Indonesian educator who was born on May 2, 1889, in Yogyakarta, under the tutelage of RM Soewardi Soerjaningrat. Ki Hadjar Dewantara was a noble family from Pakualaman, Yogyakarta, according to his ancestry. In Indonesian

education, he is a legendary figure. His words made us realize that his difficulty was a result of his schooling. [5].

As a Javanese aristocrat, RM Soewardi Soerjaningrat obtained an ELS (Europeesche Lagere School) Low School for European Children. After that, SS was accepted into STOVIA (School tot Opleiding voor Inlandsche Artsen), also known as the Javanese Doctor's School. Journalism was his career, and he worked for various newspapers and magazines, including Seditomo, Midden Java, De Expres, Oetoesan Indies, Kaoem Moeda, Tjahaja Timoer, and Poesara, all of which published socio-political criticism of the people to the invaders. His writing is communicative, elegant, and touching, yet challenging. His heart's desire to be an educator was accomplished when he founded Taman Siswa College in 1922 to educate the Bumiputra population [5].

2.3. Character Education Curriculum 2013

Today's schools confront a difficult task in teaching all responsible students. Schools teach kids basic academic information and abilities, but they also teach them how to develop character. Character education aims to prepare pupils for more than just good behavior and academic success. An ideal character education program will establish moral principles in pupils by addressing particular societal issues and developing answers to make the environment safer for adolescents. [6].

According to [7], Character education is a deliberate (conscious) effort to help humans understand, care for, and implement ethical values. Meanwhile, according to [8] states character education is a planned effort to make students recognize, care, and internalize values so that students behave like human beings. So that with character education, it is hoped that it can improve the quality of implementation and educational outcomes that lead to the achievement of the formation of character and noble character of students as a whole, integrated and balanced. Thus, the process of character education, or moral and national character education, must, of course, be seen as a conscious and planned effort, not a business that occurs by chance. In other words, character education is an earnest effort to understand, shape, cultivate ethical values, both for oneself and all citizens of society or citizens as a whole.

From the explanation above, it can be concluded that character education is an effort made by policymakers based on theories from experts to improve the morale of students who are currently concerned.

3. Method

The approach used in this research is comparative qualitative. According to [9], the comparative analysis compares one or more variables in two or different samples or at other times. The comparative method is used to determine the difference between Ki Hajar Dewantara's thoughts and the 2013 Curriculum Character Education.

4. Result and Discussion

Character education in curriculum 2013 aims to fix the morals and ethics of students who are experiencing degradation. Its implementation in schools is through every learning activity and positive habits or culture carried out at school.

Meanwhile, Ki Hajar Dewantara started his thoughts about education by emphasizing that the education that occurred at that time did not provide enough space for students to develop and be influenced by the political contents of colonialism. According to Ki Hajar Dewantoro's viewpoint, Western-style education only produces intellectuals. Still, it does not have noble values that develop in society, so the quality of human resources is not human.

The impact of the results of western education gives birth to children with damaged character. It is marked by the loss of local cultural identity, which is replaced with a new culture. This is dangerous for the sustainability of the original Indonesian culture and the noble values of ethics of eastern society in general. For that, we need a method to improve the character of students.

4.1. The Background of the Thought of Ki Hajar Dewantara

Around 1596 when Cornelis de Houtman (Netherlands) anchored his ship in Banten, a new chapter for Indonesian history began. The Industrial Revolution that occurred in Europe, the fall of the city of Constantinople, and the increasing cost of spices forced the European nations to sail to new places where there were a lot of natural resources. Gold, glory, gospel are the logical reasons Europeans practice colonialism and imperialism. Indonesia became a "beautiful woman" who was contested by European countries such as Portugal, Spain, France, England, and the Netherlands.

The Netherlands is a country that was involved in colonialism in Indonesia. The Dutch were interested in colonizing Indonesia because the natural resources in Indonesia were very abundant; besides that, there was a trading center where trading countries

such as Arab, China, and India used to carry out their trading activities, namely in the Malacca Strait. Besides that, Indonesians are too innocent, so it is easy to be fooled. So Indonesia is a country that has the potential to be colonized. Herman Willem Daendels was a figurehead of the Governor-General of the Netherlands who then implemented a corpse work system and allowed slavery to flourish. But actually, Daendels ruled the Dutch East Indies under French rule. Yes, the Netherlands is a country colonized by France.

Indonesia underwent a significant transformation around the turn of the twentieth century, implementing an ethical policy. The presence of forced cultivation (Culture Stelsel), which Van Den Bosch instituted as a replacement for Daendels, is thus inextricably linked to honest politics. Ki Hadjar Dewantara vehemently condemned the colonial authority when this forced cultivation crime happened. The colonial administration listened to this critical voice. However, their defiance came at a cost. For his essential works, Ki Hadjar was briefly imprisoned. After receiving advice and pressure from many other European nations, the Dutch colonial authorities implemented ethical principles or reciprocity politics in the end. As a type of reciprocation and in the spirit of the humanist philosophy that prevails in the Dutch Parliament, moral politics aims to promote the welfare of the indigenous people (Indonesia) [10].

The adoption of ethical politics has positively impacted education in Indonesia. The Dutch colonial government finally established schools so that the Indonesian people could go to school. However, there are still forms of injustice where children of Dutch descent are more privileged than natives. But gradually, ethical politics in the field of education was able to produce scholars who could become milestones for the progress of the Indonesian nation.

One form of this injustice can be seen from the "lack of freedom" of the indigenous people to attend school, where discrimination against indigenous people occurs. As an example for the indigenous people, the Dutch colonial government established two schools, namely the *Ongko Siji* School and the *Ongko Loro* School. *Ongko Siji* School is for particular natives, and people who have positions or assets. *Ongko Loro* School is intended for ordinary indigenous children to get graduates who can only read, write and count to meet the needs of lowly employees such as foremen or servants who can. As for children of European descent, the Dutch colonial government established ELS (Europeesche Lagere School) with better facilities [11].

In addition, the rapid entry of western culture (westernization) is a worrying thing for Ki Hadjar Dewantara. Westernization has become a new "disease" for the people with the collapse of morality and national character. There were terrible effects for the

indigenous people, such as dress, promiscuity, and drinking. The schools made by the Dutch allowed the meeting of local culture and western culture brought by their students. The culture of the west, which is considered superior, makes the indigenous people finally choose to adopt it rather than preserve local culture. This triggered Ki Hadjar Dewantara to save the nation's morality and character.

4.2. Concept of Character Education Ki Hajar Dewantara

Education, according to Ki Hajar Dewantara, is an attempt to encompass the "development" of children's character (inner strength), intellect, and body to promote the perfection of life, meaning the life of the children we teach by their environment. Children's education is the same as people's education. Our current circumstances and way of life result from the education we got as youngsters from our parents. If we properly educate the youngsters, they will one day be of great assistance to the Indonesian country [12].

According to [13], characters are interpreted as "the unity of movement of thoughts, feelings, and will or will which always generates energy. This view is in line with [14] that character education includes three things, namely, moral knowing, moral feeling, and moral action.

Character is an accumulation of all human qualities that are permanent and serve as a distinguishing factor between people. Character develops as a result of fundamental changes impacted by education. As previously said, "basic" is natural (biological), but "teaching" refers to the whole nature of education and instruction from infancy to adolescence, which might actualize the "intelligible" character that is impacted by wishful thinking [13].

The concept of character education by Ki Hajar Dewantara is called Budi Pekerti [13]. Budi Pekerti makes humans "free humans" (personal) who can rule or control themselves. This is what is called a civilized human. In short, character or character, a "biological basis," can be influenced by Education and all experiences and circumstances.

Budi Pekerti is carried out by Ki Hajar Dewantara using an among system, namely, teaching and education methods based on training, compassion, and care. The implementation of teaching includes the head, heart, and five senses [15]. The teacher or educator on the among system plays a role; *ing ngarso sung tuladha, ing madya mangun karso, tut wuri handayani*. Educators or teachers who maintain their attitudes and speech so that they become students' role models are the embodiment of the

concept of *ing ngarsa sung tuladha*. In contrast, educators or teachers who motivate students are a form of *ing madya mangun karso*. In addition, there are times when teachers or educators are assertive by reprimanding students who carry out dangerous activities; this is called *tut wuri handayani* [16].

Authentic Education, according to [13], means efforts to promote the growth of character (inner strength), mind (intellect), and growing children. In the beginning, many thought that the teacher was defined as someone who had to be "digested and imitated," as if the teacher played an important role in moral Education. According to Ki Hajar, all the allegations are not valid. The teaching of virtue using the teacher supports the development of children's lives, physically and spiritually, from their natural nature towards a general civilization. Likewise, for young children, the teacher needs to instruct the child to sit well, do not argue with his friends, respect parents and other older people, help friends who need help, etc. It is all teaching attitude. It is enough for the teacher to get children to behave correctly.

Meanwhile, for children who can think, provide the necessary information. So that they can understand and understand the good and the bad. For adult children, give suggestions to do something good deliberately. In this way, moral education requirements can be fulfilled [13].

That is the purpose and purpose of giving character or character education, according to Ki Hadjar Dewantara, which is given to the people and is associated with the levels of mental development that exist in his life from childhood to adulthood. So character education in its application requires levels according to the development of students. Each class has a different method or approach. This is a process to improve the character of students who the influence of Westernization has damaged.

4.3. Tamansiswa as a means of improving children's character

Tamansiswa is a form of implementation of Ki Hadjar Dewantara's thought. Tamansiswa is not an association that contains members of the national movement but rather a college or school. Tamansiswa is formed by the interests and needs of the people, which will be helpful for the people as well. Meanwhile, the teachers are Indonesians who are willing and sincere and willing to surrender themselves to the needs of the people. Tamansiswalah is a form of struggle against colonialism by Ki Hadjar Dewantara through education.

Tamansiswa education aims to make you a free person. Physical, mental, and spiritual freedom are all available to you. On the other hand, this notion must be compatible

with a peaceful and orderly coexistence; it also promotes attitudes such as harmony, kinship, deliberation, tolerance, togetherness, democracy, responsibility, and discipline. Tamansiswa was also founded to help people create their own culture and way of life by instilling a feeling of independence in everyone's heart via educational media centered on national themes. It has a patriotic and universalistic philosophical base. Nationalistic refers to a nation's culture and its political, economic, and spiritual independence. Everything is an expression of God's will based on natural law, which is universal. The fundamental value is freedom, which includes liberation from all impediments, as well as love, happiness, justice, and peace (heart) [17].

The atmosphere needed in education is based on the principles of kinship, kindness, empathy, love, and respect for each of its members. So the rights of every individual should be respected; education should help students to become independent and independent physically, mentally, and spiritually; education should not only develop intellectual aspects because it will separate from the ordinary people; education should enrich each individual, but the differences between each person must be considered; education should strengthen self-confidence, develop self-esteem; everyone must live, and teachers should be willing to sacrifice their interests for the happiness of their students. So that later the resulting students are students who have independent personalities, are physically healthy, mentally healthy, intelligent, become valuable members of society, and are responsible for their happiness and the welfare of others. Here, a free man can ultimately develop and harmonize from all aspects of his humanity and respect everyone [13].

4.4. Implementation of Character Education in Indonesian Curriculum 2013

The character education in Indonesian curriculum 2013 has 18 character values that reference every teacher and school. In the academic text of Development of National Culture and Character Education, the Ministry of Education and Culture of the Republic of Indonesia has formulated more character values (18 values) that will be developed or instilled in the children and young generation of the Indonesian nation [18]. These character values are religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curiosity, national spirit, nationalism, respect for achievement, friendly/communicative, love peace, love to read, care for the environment, social care, and responsibility.

Policymakers have formulated these 18 character values as aspects that schools must develop for their students in various ways. Of course, every teacher has an important role. For example, the teacher must link and create each learning activity with these character values in the learning plan. After that, an assessment is carried out.

This evaluation has its tool. This kind of evaluation is known as an attitude evaluation. The instructor will pay great attention to all of the kids' actions, both in and out of the classroom. In addition, students are asked to score their friends (Friends Assessment) and evaluate themselves (Self-assessment). Finally, the evaluation sheet is sent to the homeroom teacher, who will compute and announce the semester exam results together with the assessment sheet [19].

4.5. The Relevance of Ki Hadjar Dewantara's Thought to the Character Education Curriculum 2013

Changes in the curriculum 2006 towards the curriculum 2013 are based on internal challenges and external challenges. The internal challenge is how to ensure that human resources of productive age can be transformed into human resources who have competence and skills through education. Meanwhile, the external challenges are related to the flow of globalization and technological advances that affect the world.

[20] argues that the curriculum 2013 is implemented to prepare the Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and effective, and able to contribute to the life of society, nation, state, and world civilization. Meanwhile, according to [21], the curriculum 2013 is a curriculum that emphasizes character education, especially at the basic level, which will be the foundation at the next level through the development of a character-based and competency-based curriculum 2013 can be offered to other nations in the world.

The Ministry of Education and Culture of the Republic of Indonesia has formulated more character values (18 values) that will be developed or instilled in the children and young generation of the Indonesian nation in the academic text Development of Cultural Education and the Character of the Nation. The character qualities set out in the 2013 curriculum are taught in each topic and each area of study. [22].

In addition, the implementation of character education in students in every learning activity in class and other activities at school must also be considered. For example, the character value "Honesty." We can find this character value in every subject matter related to norms or values in each field of study. For this character value to be implemented correctly, the material must be developed, made explicit, and linked

to the context of everyday life. After being appropriately implemented in classroom learning activities, the hope is that this character education can lead to the formation of school/madrasah culture, namely the values that underlie behavior, traditions, daily habits, and symbols that all school/madrasah members practice and the surrounding community [23].

As stated by [7], "Character education is the deliberate effort to help people understand, care about, and act upon core ethical values." (Character education is a deliberate (conscious) effort to help humans understand, care about, and implement core ethical values.) Agreeing with Lickona, Pattaro [24] revealed that character education is a rooted and developing discipline. Even though there is no consensus definition, it can broadly be described as a school-based process for introducing personal development in youth through the development of virtue, moral values, and moral agency.

Something similar, such as the character education program in the curriculum 2013, was initiated by an Indonesian national education figure, namely Ki Hadjar Dewantara, who emphasized education on manners, morals, or character. According to him, teaching character is nothing but supporting the development of children both physically and mentally, from their innate nature to the direction of civilization in their general nature. This teaching takes place from childhood to adulthood by paying attention to mental development [13].

Ki Hadjar Dewantara's efforts to implement character education for his students are by getting used to doing good deeds from childhood to adulthood. This means that the character education that Ki Hadjar Dewantara meant was not teaching theories about good and evil along with their very complicated arguments. Instead, it is the habit of doing good that is done every day until the deed becomes ingrained in the soul of a child [25].

Ki Hadjar Dewantara's character education program is comparable to the character education program addressed in the 2013 Indonesian Curriculum. This is due to a fall in the moral character of today's Indonesian youth, as seen by drinking, smoking, drugs, promiscuity and free sex, student brawls, the distribution of pornographic movies among students, as well as crimes and other terrible activities. As a result, character education is implemented in schools, allowing schools to play a significant role in teaching and developing positive values and assisting students in developing positive character traits [26].

Thus, Character Education is one solution to the decline in national morale at this time. We have to instill good character in students since they are still in school. As stated by the National Education Advisory Board, a character is defined as the daily

attitude or behavior of a person, both individuals and groups, that contain values that apply in a moral value system and serve as guidelines for human behavior in society, nation, and state. Based on the Pancasila philosophy and inspired by the teachings of religion and culture [27]. This is by the research conducted by Wibowo [28], who explained that Pancasila is the foundation of the philosophy of character education. Meanwhile, according to research by Nurul Zuriah, the character can be interpreted as a teaching program in schools that emphasizes the affective realm (feelings and attitudes) through the appreciation of society's moral values and beliefs in the form of honesty, trustworthiness, and discipline. Cooperation and others that aim to develop the character or character of students without leaving the cognitive realm (rational thinking) and the kingdom of skills/psychomotor (skills, skilled at processing data, expressing opinions, and cooperation) [30].

Character in Sanskrit means behavior or actions that follow common sense, in the sense of activities that follow society's moral values, which are formed as culture. Meanwhile, the essence and meaning of a character are the same as moral education and moral education. The word character in the Arabic vocabulary is *akhlak*; in the Latin/Greek vocabulary, it is the *ethos* and in the English vocabulary, it is *ethic*. The character can be seen from various aspects: epistemologically, character means the appearance of a virtuous self. Lexically, character means behavior, temperament, morals, and character. Operationally, character implies conduct reflected in words, actions, thoughts, attitudes, feelings, desires, and works [30].

Based on the above statement, it can be concluded that there is a similarity in meaning and purpose between character education initiated by Ki Hadjar Dewantara and also character education for the Curriculum 2013, where this program is implemented so that students have exemplary attitudes or behavior following the characteristics of Indonesian people. Pancasila and inspired by religion and culture. The character education initiated by Ki Hadjar Dewantara can be an inspiration or a reference for the Indonesian curriculum 2013 character education program, which has the main focus on improving students' attitudes. Therefore, the method used by Ki Hadjar Dewantara in implementing character education for his students can be imitated by schools so that the implementation of character education for students can be carried out more optimally. As stated by [31], character education efforts to shape one's personality can be through character education, the results of which are visible in one's actual actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work, etc.

5. Conclusion

Based on the discussion results, there is a relevance between the Character Education initiated by Ki Hadjar Dewantara and the 2013 Curriculum Character Education. As contained in UU No 20 Tahun 2003 About the National Education System in Pasal 3. Based on this law, it is evident that character education is one of the national education goals. This means that national education does not only focus on intellectual intelligence but also leads to students' character education. Education is also not just the implementation of the teaching and learning process to gain student intelligence but also has to develop other potentials that students have so that they have a positive character.

Just like Ki Hadjar Dewantara's thought, ethical education that studies the science of manners, ethics, upholds culture, and liberates humans will produce Indonesian people who are superior, bright, and of quality. To print humans who are intellectually and morally intelligent. Therefore, character education in the 2013 curriculum and Ki Hajar Dewantara's thoughts should be used as a starting point to restore the spirit of education in Indonesia to a better and better quality. With hope, the creation of education that humanizes humans, education that liberates people, education that carries creativity and expertise and adheres to ethical values and morality.

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