

Freedom to Learn in Ki Hajar Dewantara's Perspective: Historical Studies and Their Relevance to Character Education

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Abstract

Ki Hajar Dewantara is an important figure in the history of Indonesian education. The ideas set forth in various writings are still relevant to the struggle for. The purpose of this study is to describe Ki Hajar Dewantara's perspective on independent learning and describe its relevance to student character education. The research method used is library research method. The results that independent learning is an educational idea based on independence in living one's life but must follow the prevailing norms. The learning carried out aims to improve cognitive abilities, understanding, and the ability to practice the information that has been learned. The concept of character education advances and changes the mind, body, and attitude (inner strength, character), virtuous, intelligent, intelligent and able-bodied individuals. His concepts and ideas can become the basis for the development of modern education that is able to teach students to master science so that they can elevate the dignity of students even higher, not the other way around and factual

Keywords:

Independent study;
Perspektive; Kihajar
Dewantara;
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INTRODUCTION

Quality education is the one of the target of human resources (Baro'ah,S. 2020). Quality human resources are the capital of the Indonesian nation to build in order to catch up with science and knowledge which is growing rapidly (Hasan & Azis, 2018). Currently, the world has entered industry 5.0 where all systems can be controlled through controls made by humans as a technology development that never stops. Rapid and massive progress requires mental readiness and a prominent spiritual attitude. This is very necessary so that students have a spiritual soul that will animate nationalism and have the principle of independence in developing national attitudes and characters lead the value of education in Indonesia (Sugiarta et al., 2019).

The values possessed by the Indonesian people are invaluable capital for building and liberating all oppression from various fields, such as the economy, education, and equality of welfare which is still being pursued. If we look backwards, the misery and uneven distribution of natives who received education made the great educational figure Kihajar Dewantara build the Taman Siswa National College. In his struggle to be free from oppression he uses education as a means of struggle. Education is not a goal but a means to achieve independence (Yanuarti, 2018). The introduction of western education by the Dutch in the late 18th century had created schools that were only for Christians. Schools with an orderly structure in the new education system were implemented after 1850. The aim was to train several people for the benefit of the Dutch government (Suparman, 2016). The suffering experienced by the Indonesian people by the colonialists began to be felt, this inspired native students who had the opportunity to pursue higher education and began to think about how they could get out of this suffering.

Ki Hajar Dewantara who has the ability to help his students improve themselves and their cognitive and psychological skills. To maximize self-potential, students take

on the role of students. Therefore, independent learning is freedom in thinking. In the sense that students have freedom in the essential sense (Hendri, 2020). Independent learning is also a manifestation of independent natural learning, not just following the educational bureaucratic process but actually innovating in education itself (Widiyono et al., 2021).

Education is the main foundation to be free from ignorance and to change circumstances. The potential that is owned both within and outside of students is expected to be able to lead to the changes to be achieved. Ki Hajar Dewantara focuses on laying spiritual values as a strong foundation of educational values (Thalib, 2017). Education is a coaching process for students, carried out consistently, cultivating the potential of intelligence, so that students can achieve physical and spiritual balance in accordance with their respective nature and interests.

K Hajar Dewantoro is an educator who can be an example from various dimensions. Character education which was stated in 1977 in the idea of being virtuous and having a character that must grow in students. The process of growing character takes place if the process is carried out using various methods and is a role model for the leaders of this nation.

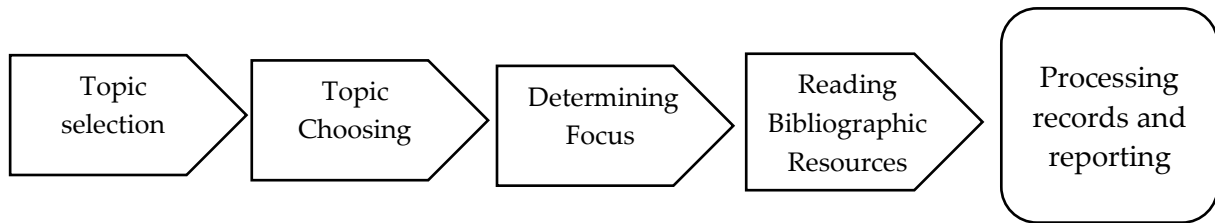
Ki Hajar Dewantoro is a father and educational figure who emphasizes all forms of national character and deeply instills a culture that grows within Indonesian society itself (Asa, 2019). These cultures include Among, pancadharmas and Tutwuri Handayani which are rooted in trikon (continuity, convergence and concentricity). The model is carried out with existing educational patterns in families, schools and communities.

The author focuses on digging deeper into Ki Hajar Dewantoro's brilliant thoughts and ideas, because many of his ideas are still relevant today about education in Indonesia, but unfortunately in the development of time until now they have lost their spirit and will, and are stuck in achieving artificial targets. in the embodiment of independent learning and the achievement of neglected national character education.

Based on the description above, the writer can ask a research question, namely, what is Kihajar Dewantara's perspective on independent learning? and what is its relevance to student character education? The purpose of this research is to describe Ki Hajar Dewantara's perspective on independent learning and describe its relevance to the character education of students.

METHOD

This study uses a library research approach, in which researchers use various library sources in the form of articles, books and various sources in the library. The processed data is secondary data. The subject of this research is the educational figure Kihajar Dewantara who has ideas for the advancement of Indonesian education which is associated with the character building and base as the foundation of education which was initiated when he initiated the idea of education. Data collection methods are: Editing, organizing and finding. The data collection procedure can be explained in chart 1 below



Picture 1. Data Collection Procedures

The data collection procedure begins with selecting the topic, the topic to be raised is Kihajar Dewantoro's idea, after that selecting and determining the research focus and reading sources related to the research focus and finally recording and reporting the results of the focus analysis that has been mixed in such a way. The author selects discourse from book sources, identifies discourse, papers, journals or the web of a journal..

RESULTS AND DISCUSSION

The findings in this study describe the biography of Kihajar Dewantara as an educational figure who is able to provide reflection on the value of education in accordance with current educational ideals, then the researcher describes Kihajar Dewantara's ideas. The thinking on the principles of education will also be explained and the last one will describe the concept of independent learning and character education that underlies an education.

Biografi of Kihajar Dewantara

Kihajar Dewantara (Soewardi Soerjaningrat), was born in Yogyakarta on May 2, 1889, son of the aristocrat Haryo Soerjaningrat Pakualam. He attended ELS (Europeesche Lagere School), an elementary school for students from European countries. Then Ki Hajar Dewantara attended school at STOVIA which is also known as the Javanese medical school (School tot Opleiding voor Inlandssche Arsten). He could not finish school due to his health (Wiryopranoto, 2017).

Later he worked as a journalist and writer for a number of publications. His writings were against the colonialists who wanted to ask for help to celebrate their independence from France (Sugiarta, 2019). Because of his very critical writings, Dr. Cipto Mangunkusumo, Suwardi Suryaningrat, and Doves Dekker were arrested and in prison.

For his struggles, in 1950 the government appointed him minister of education and culture and in 1959 he received an honorary doctorate from UGM, and in 1959 as a national hero (Wiryopranoto, 2017). He died April 26, 1959 in Mujamuju Yogyakarta and April 29, his body was moved to Taman Siswa, then buried in Wijaya Brata

Thoughts of Ki Hajar Dewantara (Education as guidance)

Education as a guide for all natural forces so that students as individuals and society obtain safety and happiness (Yusuf, 2013). And the life of the growth of students lies beyond the expectations or desires of educators. Learners as individuals can grow according to their own nature or innate. Natural or innate strength is the potential that exists in students. Educators can only provide guidance in improving the character of students. Education also needs to connect between nature and the

environment. This means that students who have good behavior must get guidance so that the character will be better (Dewantara, 2009).

Through guidance students will not only get intelligence but will also keep away from negative things (Ati.et.al, 2021). Negative things that can affect can come from the surrounding environment, especially the family. The following are the principles of education that underlie all values and functions

Principles of Education

The principles of education that he designed are as follows (Raharjo, 2018), the principle of nationality, meaning that it should be in harmony and become a concrete form of humanity and not conflict with other nations in achieving inner and outer happiness for the entire nation. The principle of culture and independence means that the progress of national culture must be in harmony with the progress of the nation, the world and society in every era.

The social beings as well as a means of developing personality so that individuals become self-disciplined and can develop their personality so that they are not arbitrary in their actions. The principle of humanity, where the dharma of every human being, embodies humanity which can be seen in the cleanliness of the heart and compassion for each other and every creature. The Natural Nature Principle means that individuals are born with different natures and talents. Talent and innate if it continues to be honed will become something that is useful for the future and in accordance with the environment so that individuals develop naturally.

The meaning of the principles above can be used in education, and as a basis for social life. (Acetyena, 2018). The principle of cultural nationalism can serve as the basis for unity for Indonesia, which has various cultures and as a meeting point with other cultures in the world. The principle of among can be a reciprocal relationship between the ruler and the people in a democratic life. The principle of *zelfbeschikkinngsrecht* (right of self-determination) is the recognition of the personal rights of each individual to develop their talents and potential freely.

The basis of education which is the thought of Ki Hajar Dewantara as follows (Dewantara, 2015), first is that education is useful for maintaining the growth physically and mentally, secondly the purpose of education is to prepare the younger generation to be able to preserve the culture of their nation, thirdly education of the colonial government only for the needs of the Colonial Government's lower-level employees, so not to meet the needs of the nation itself. Fifth, as a result of colonial education, the fate of the people became dependent on the Colonial government, they did not have physical and spiritual independence, so their lives would be colonized and more miserable and they would experience poverty. have an independent soul physically and mentally, so as to strengthen the political movement towards national independence.

Freedom to Learn in Ki Hajar Dewantara's Perspective

Independent studying that can give educators and learners more freedom in how they learn (Ainia, 2020). Because the process of learning has traditionally emphasized knowledge rather than skills in Indonesia. Independent learning also emphasizes character building in line with Indonesian cultural values) So education is the driving force or foundation for the growth of students who are beneficial to the environment. Freedom of learning is a form of implementing values in shaping the

character of the nation. For this reason, the education has to pave the way for change towards a better and beneficial environment (Muslimat, 2021).

Humanistic education is emphasized in the educational concept of Ki Hajar Dewantara. It is evident that almost all of the ideas and educational systems it creates are based on humans functioning independently. The fundamental purpose of organizing education is to foster society. Even though the initial goal of Ki Hajar Dewantara's education was in line with nationalism, in particular efforts to educate the population so that they would become aware of independence and free them from the shackles of colonialism. However, he continued to develop this thought after independence, (Rukiyati, 2019) . The current state of life is the result of the education of parents who will become citizens of the country.

The link between education and independence, Ki Hajar Dewantara said:

"Learning outwardly is to liberate students, while inner independence lies in education. An independent individual means not depending on others, but on his own abilities. With education, individuals will be aware of their obligations and rights as members of society. An independent individual means standing alone, not depending on other people, being able to self-regulate, and not disturbing other people. (Dewantara, 2011).

Ki Hajar Dewantara's thoughts show that they are humanists, or come from the word independent. Freedom includes not only freedom from colonialism or orders from other nations, but also, and perhaps most importantly, the freedom to regulate one's own actions. Being arbitrary and doing as you please is not the definition of freedom. Violation of rules that do not infringe on the freedom of others is an example of freedom. In addition to physical freedom, inner freedom is related to freedom of thought, will, action and interpersonal relationships. The fundamental feature of humanity and humanism is this inner freedom. Humans are distinguished from other intelligent beings by their freedom.

To guide students as independent individuals is to liberate their minds, minds and energy by not putting too much importance on knowledge and setting aside feelings and needing balance and mutual support between students' thoughts and feelings (Soewito, 1991)

The realization of Ki Hajar Dewantara's thoughts with the principle of independence, culture that exists within oneself, the people, and believing in oneself and believing in one's own strength is into the Among System. The application of the among system where teachers are required to act as a leader who can influence students and awaken children's minds and set an example. (Surjomihardjo, 1986).

Education aims to advance the nation as a whole regardless of beliefs, customs, beliefs, race, and based on the true value of independence (Antari & De Liska, 2020). The concept of western education is not suitable for educating the next generation because western education is regering, tucht, orde (order, punishment and order). In addition, it contains coercion of the independence of students. In the end it destroys the younger generation in terms of attitude and behavior because they always live under pressure. Such teaching methods will not form a good personality (Samho, 2013).

In the context of the perfection of life and harmony with the world, education is an effort to advance and change the mind, body, and attitude (inner strength, character), virtuous, intelligent, intelligent and healthy-bodied individuals. For this reason, Ki Hajar Dewantara's educational concept, namely: First, a virtuous society

that has inner strength and character. That is, education is aimed at developing a society that is tenacious, tough and upholds the values of truth. Its embodiment is emitted by language, attitudes and behavior towards the natural surroundings, individuals and each other (Sindhunata, 1999). Good personally and good behavior have relation with teachings, customs, norms, and does not conflict with broad human values. The application of character education is a solid foundation for other sciences (Qolbi & Hamami, 2021). Character education that was proclaimed by Kihajar Dewantoro long ago, is still relevant the notion of character education as having the goal is to form a strong personality of the Indonesian nation. This is clear and in accordance with the current direction of education goals, even though it was initiated long ago by the educator figure Kihajar Dewantoro. Second, to be advanced in thinking so that one can read the situation and conditions being faced with intelligence so that can be free from stupidity and stupidity. People who are advanced in thinking are those who dare to break free from the shackles that bind freedom, and dare to oppose everything that takes the form of deception. Third, have knowledge about the function of the body to escape from all bad things, because can limit body demands. So that advanced thoughts and morals get encouragement in realizing self-independence from the aspect of being arrogant on the one hand and having the ability to show its existence as an independent individual (Zalyana, 2020).

The concept of education above is an attempt to humanize humans towards an independent direction both physically and mentally. For this reason, education must lead to real and dynamic efforts in the form of teaching and education. Teaching as an effort to liberate oneself in terms of the human body. The implementation of teaching must be in the form of informative and formative actions. Informative level as an activity that deliberately constructs intellectual freedom, which has an impact on a person's cognitive intelligence so that he frees himself from stupidity (Dewantara, 1962). While the formative level is that it can build existential autonomy in the sense that it can foster a sense of awareness of the basic rights it has as a human being with dignity and worth. Its significance is a critical attitude towards the facts that shackle its existential condition as a human being.

Freedom of thought and existence is realized in a life that does not experience personal and social problems (Digdoyo, 2018). In essence, that independence stems from the clarity of purpose in life, and the rights to get recognition. To liberate means that teaching is a significant effort to construct individual freedom of thought so that one is aware of recognizing the freedom of one's existence. Freedom is innate that can be carried out with teaching activities (Dewantara, 1962).

Implementation of Freedom of Learning in Ki Hajar Dewantara's Perspective

In carrying out concrete actions, the application of the concept of Ki Hajar Dewantara's thought can be applied, namely:

1. Doing habituation to instill character in students such as:
 - a. Doing prayer before and after learning
 - b. Instill an attitude of discipline, honesty and responsibility.
 - c. The habit of using the words apologize, ask for help and thank you accordingly
the context.
2. Creating fun learning for students including learning activities while playing and they can have motivation to learn.

CONCLUSION

The growth and development of children is influenced by education. That is, education is an effort to direct the natural power of every child in such a way as to enable them to grow into whole human beings, become members of society, and experience happiness and security in their lives. The idea of education is based on independence in living his life but must follow the norms that apply. In terms of energy and physical and spiritual independence, students must have a spirit of independence. The learning carried out aims to improve cognitive abilities, understanding, and the ability to practice the information that has been learned.

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