The Application of the Ki Hadjar Dewantara Trilogy Principles in Building the Students Independence at Salam (Sanggar Anak Alam)

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Introduction

The practice of special education in formal education has not been able to accommodate and hone the interests of the students. Education in formal schools discusses things that are general in nature, not discussing the potential talents of their students who are then directed to deepen the potential talents which then become expertise in their students. The lessons are taught in class according to the general public, and students inevitably learners only have skills that are not in accordance with certain skills, in other words students have a variety of knowledge that cannot be detailed or become a specification of their expertise.

For the headings, please do not use numbers but the heading texts with an initial capital letter for the proper nouns. Limit the heading into three levels with the first 12-point bold headings, the second 10-point bold headings, and the third 10-point italics headings. Leave one blank line after the headings and two blank lines before the headings. Keep all the headings margin to the left.

This makes students not get their freedom according to their nature (kodrat alam in the term Tamansiswa). Students have special talents that they have from birth, this is in accordance with the nature of the child (Tim Dosen Ketamansiswaan, 2012: 37). Education is prepared to have thinking skills, be able to solve problems, have skills in the field of interest-talent, be able to collaborate, innovate, and be creative to support social needs and independence of life. However, currently the implementation of education does not support this program so is needed in the case of expertise difficult to achieve.
The system among which can answer the challenges of the world of education such as what is implied in the logo of the ministry of education "tutwuri handayani". Tutwuri means to follow, things that can be interpreted as following the development of students with heartfelt attention based on love, sincere thanks. Handayani means to strengthen, it means to strengthen the child's physical birth by turning, cultivating, guiding by example so that students are able to develop their personalities according to their nature (Suwarjo, 2018: 4-5).

Method

The method used in this research is descriptive qualitative. Sources of data in this study are primary and secondary data sources. Primary data sources are obtained from the results of the interview. While secondary data obtained from observation, and documentation. The subjects in this study were the founders, facilitators, parents and students of Sanggar Anak Alam Kasihan Bantul Yogyakarta. Data analysis techniques in this study through the steps of data collection, data reduction, data presentation, and drawing conclusions.

Results and Discussion

Education should be able to educate children to collaborate, be contextual and integrate directly with community life. To support educational programs that are in accordance with the child's soul (students' talents and interests), one of them is by providing meaningful learning based on the interests, needs, and potentials of students. This is what was planned and programmed by Sanggar Anak Alam (SALAM), which is a school (education) that develops and hones the potentials within each student. The programmed curriculum is different from schools in general (formal schools).

Students at SALAM get students to observe directly, or even carry out and create what they learn. This is very much in accordance with the teachings of Ki Hadjar Dewantara "Niteni, Nirokke lan Nambahi". Learning that is applied is centered on students, is collaborative, contextual in accordance with their talents and interests and integrated with the community. The concept of 3N learning ("Niteni Nirokke Nambahi") is a student-centered learning and provides teaching through direct experience (contextual) and invites students to be able to observe directly (niteni), do direct (nirokake) and develop student creativity (nambahi).

Niteni is derived from the basic word "titen" which refers to the ability to examine, recognize and grasp the meaning (traits, characteristics, procedures, truth) of an object. Niteni means a process of finding and finding meaning (traits, traits, procedures, truth) of an object which is observed through the senses. Ki Hadjar Dewantara emphasized the importance of sharpening the sharpness of the senses in education. In this case (education in SALAM), trying to add students to pay attention, make observations, read or listen carefully, feel, feel with the five senses carefully to catch the phenomena then processed in their knowledge.

Nirokake means imitating something learned. Ki Hadjar Dewantara stated that children have a nature, namely the desire to imitate everything that interests him by observing, listening and imitating. The important point here as parents and as civil servants is to set a good example in speaking and behaving. This is to foster character for students. Education is not only directed at cognitive / intellectual aspects but also moral, moral in other words the development of student character. Remembering that in a strong character will form a strong mentality, a strong mentality will produce superior human beings, and be able to compete.

Characteristics of elementary school children (SD) is imitating, learning models from the surrounding environment (niteni and nirokake). Therefore, in some Tamaniswa teachings it is very appropriate to apply, for example teaching children with the concept of Tri-Nga (ngerti, ngrasa, ngglakoni) that is expected that each participant will know about good behavior or things about goodness (ngerti), then have awareness, willingness and intention to do good (ngrasa), then do or behave well that has a good effect for yourself, for others, and the surrounding environment. This is also similar to what is expressed by character education expert, Lickona in his book Educating For Character which states that characters have three interrelated parts namely moral knowledge, moral feelings, and moral behavior. Good character can be identified from knowing good things / moral knowing, wanting good things / moral feeling, and doing good things / moral action (Lickona, 2015: 82). Moral knowing includes moral awareness, moral reasoning and self-knowledge. Moral feelings include awareness of conscience, self-esteem, empathy, loving kindness, self-control and humility. Moral action includes competence, good will, and habit. So it can be a character is a set of the three components, namely knowledge (ngerti), attitude (ngrasa), and behavior (ngglakoni) so that it is embedded in oneself and becomes a habit and embodies the culture.
Tri Pusat Pendidikan is the continued process of niroake, adding can be interpreted as adding, developing or innovating from things learned so as to bring up creative and innovative ideas in students. This is what is trying to be developed in education and learning at SALAM. Learners try to add, adjust, make changes, or reduce models that are copied in accordance with the creativity of each student (Subagya, 2016: 130). From the concept of niteni nirokke nambahi mentioned above, it can be concluded that learning is not only to achieve success but to understand how the learning process.

Sanggar Anak Alam (SALAM) is an educational institution which is located in Nitiprayan Kasihan Bantul Yogyakarta. SALAM applies student-centered learning and integrates tri education centers directly (family, school and community). This is very helpful for students in achieving critical thinking skills, problem solving, metacognition, communication skills, collaboration, innovation and creation, information literacy, and various other skills indirectly.

Efforts to practice the concept of the Tri Pusat Pendidikan itself have been taken to synergize education and experience in schools with guidance, education, and life both in the family and in the community. SALAM seeks to synergize between education in schools with parenting education in the family and with the needs and developments in social life. Efforts to synergize are carried out by socializing and consulting parenting parenting activities to children, namely through parenting gatherings that present psychologists as speakers and inviting parents or guardians of students to attend the parenting activities. In these activities in addition to parents and tutors / facilitators gain knowledge and experience on how to educate children and develop children's potential and creativity, strategies can also conduct consultations on how to deal with children with their respective traits and characteristics so that miscommunication, fostering, which does not occur resulting in the child's independence feeling confined. Through such activities then the guardian and parents / guardians of students can equip, guide and give independence to children according to their nature and potential for development.

Supporting factors in the effort to implement the teachings of Ki Hadjar Dewantar especially regarding the concept of the tri education center are the holding of regular meetings between the school and parents / guardians of students with committees, one of which discusses the development of their students both at school and at home, conveying its idea about how to handle extraordinary children (hyperactive or hypoactive), convey the needs of their children, and so on. This activity is at the same time as a venue for friendship between schools and between parents of students, so that there is a harmonious, synergistic, harmonious relationship between education at school, in the family environment and in social life (children are able to interact and socialize in the community). Supporting factors in the implementation of learning with “Niteni Nirokke Nambahi” are enthusiasm, willingness and mood of children. Parent and facilitator support in learning activities and a conducive environment. While the inhibiting factor of the implementation of “Niteni Nirokke Nambahi” is the feeling of laziness that exists in students, the lack of support and cooperation from parents and peer disorders.

Tri Education Center is an appropriate tool in shaping the character of children, especially elementary school children. The formation of the character of elementary school children can be done by instilling character values consistently both when the child is in the family, school, and when in the community (Kurniawan, 2016).

The concept of Tamansiswa education taught by Ki Hadjar Dewantara (KHD) is based on character and culture, both of which are accumulations of the goals of education itself, so that character becomes an important point in education itself. The strength of KHD thinking lies in the harmony with the culture that exists in the local community / local wisdom (Supriyoko, 2016: 2). Tri Education Center is one of the teachings of Ki Hadjar Dewantar, which is conceptual in nature, meaning it is a concept of thought which should be implemented in life. Education is an attempt to educate the nation's life which intends to provide guidance to students independently based on their nature. Tri Education Center intended in Tamansiswa namely Education in the Family environment, education in the school environment, and education in the community.

Efforts to implement the concept of the Tri Education Center to synergize education in schools, in the family environment, and community life are pursued by establishing direct and direct communication with the guardian's communication book with students' guardians or via communication tools to monitor student development. / sharing between tutors, parents / guardians of students, with the education office, which can be packaged in parenting activities that present one of the psychologists in addition to providing guidance and consultation on how to educate children.

Through efforts that involve elements of the school and family, as well as the community (about the concept of the Tri Education Center) to make the inevitability of character education can be realized, so that education at
school, in the family, and the community can run in harmony, support each other, and synergize together in instilling and fostering the character of students so that good character can be formed or noble character.

Conclusion

Based on the findings of the research and discussion that refers to research questions at Sanggar Anak Alam Kasihan Bantul Yogyakarta, the following conclusions are obtained:

1. Tri Education Center is a means of synergizing and harmonizing education at school, in the family, with education in the community so that good character can be formed or noble character for students. It can adopt the among system (asah-asih-asuh) both within the family, school, and community in order to oversee, educate, and direct students to form a noble character.

2. The stages of the implementation of "niteni nirokke nambahi" in Sanggar Anak Alam are taking place from an early age, when students are in the Play Group. In the Play Group classes students are accustomed to observing, paying attention and imitating what is around them. The process of adding starts when students carry out their research.

3. Supporting factors in implementing "niteni nirokke nambahi" in Sanggar Anak Alam namely the spirit, will and mood of children. Parent and facilitator support in learning activities and a conducive environment. Inhibiting factors in implementing "Niteni Nirokke Nambahi" in Sanggar Anak Alam are the feeling of laziness that exists in students, the lack of support and cooperation from parents and peer interference.

4. The Role of the Facilitator in implementing "niteni nirokke nambahi" at Sanggar Anak Alam, namely providing support, motivation, providing opportunities to be creative, assisting and willing to work with students

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