

## Ki Hadjar Dewantara's Thought About Holistic Education

Taufikin<sup>a\*</sup>, Ahmad Burhanuddin<sup>b</sup>, Nurul Huda<sup>c</sup>, Farid Khoeroni<sup>d</sup>, Muhammad Miftah<sup>e</sup>, Mualamatul Musawamah<sup>f</sup>, Cintami Farmawati<sup>g</sup>, Ahmad Falah<sup>h</sup>, Mufatihatus Taubah<sup>i</sup>, Moh. In'ami<sup>j</sup>, Abu Choir<sup>k</sup>

a,d,e,f,g,h,i,j,k IAIN Kudus, Indonesia

b, IAIN Pekalongan, Indonesia

c UIN Sunan Kalijaga Yogyakarta, Indonesia

Corresponding Author: <sup>a</sup>taufikin@iainkudus.ac.id

**Article History:** Received: 10 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 28 April 2021

**Abstract:** This research was conducted to determine whether Ki Hadjar Dewantara's educational thought was included in the Holistic category. Therefore, content analysis of the documents of Ki Hadjar Dewantara's works is used in the research. The results showed that Ki Hadjar Dewantara's educational thought was included in the holistic category, such as independence in the exoteric and esoteric dimensions which was described by the achievement of spiritual, intellectual, emotional, physical, social and aesthetic aspects

**Keywords:** Education, Holistic, Ki Hadjar Dewantara

### 1. Introduction

Humans are created through a natural process (*sunnatullah*) which consists of two main points, namely physical (*jism*) or outer (material) and spiritual (*ruh*) or inner (immaterial) (Al-Ghazali, 1964). The physical or material element consists of perishable and mortal components, and has no power except by the *ruh* (spirit). The physical parts of humans are shaped, visible, tangible, occupy space and time and experience growth and development (Nizar, 2001). The physical aspects of humans body is not the determinant of the quality of humans; however, without the physical aspects humans cannot be identified because with this body humans can be seen in certain activities, space and time (Asy'arie, 1992). Another characteristic of the physical aspect of human is that it requires food, drink, air and others for its existence. As in the Al-Qur'an Q.S (21: 8) "And We did not make them (prophets) a body that does not eat food and they are not (also) eternal."

The non-physical or immaterial aspect of human is, on the other hand, abstract and in reality not visible. This shows that there is a Divine nature that has created them because humans are unable to make it happen (Nizar, 2001). It can only be identified when there is a physical activity. It gives value to the outer elements, so that the essence of the spirit/mind is reflected through the human's physical activities. Thus, the physical/outer and mental/inner aspects of humans are an integral unit or combination in which the physical element supports the spiritual elements in their life activities (Al-Nahlawi, 1983)

The perfection of human's physical/outer and spiritual/inner aspects created by God is equipped with *fitrah* (nature), i.e. the potentials that become human strength in terms of life force, reasoning power and spiritual strength. This emphasizes that humans as a perfect creation of Allah with the physical and mental aspects are equipped with nature/potentials/strengths. This creation is then called *sunnatullah* or in other terms as God's nature.

However, these potentials are still in their raw form, which still can be filled and modified with various attitudes, abilities and skills. This potential is what distinguishes humans from other creatures. With this perfection humans become a pedagogic creature (Daradjat, 1984), that is a human who can and needs to be educated since without education, humans will not optimally develop. Thus, education is a necessity of life and an inseparable part of every human life (Dewey, 1964).

Ki Hadjar Dewantara views the wholeness of humans (pupils) with various inseparable aspects, including religious/spiritual aspects that humans are born with potential (*fitrah*) based on the nature of God (Allah), achieve perfection and happiness; mental aspects, namely character (character / morals, inner strength); external aspects, namely the mind (intellectual); the physical aspect, namely the body, the social aspect, being a human being individually as well as a member of society (social) and being in harmony with the world. These ideas can be juxtaposed with holistic educational theory.

Holistic education seeks to guide and develop human being holistically, including intellectual, emotional, physical, social, aesthetic and spiritual aspects. According to Miller, holistic education complements Abraham Maslow's concept of humanism education, which has not included a spiritual element in it. This is what

characterizes the concept of holistic education (Miller et al., 2005; Sutarman et al., 2017). According to the holistic theory, with the spiritual element humans will be able to position themselves completely as part of the cosmos. More than that, that the holistic concept includes five aspects, namely The Whole Person, Wholeness in Community, Wholeness in Society, A Whole Planet, The Holistic Cosmos (Miller, 2000; Nava, 2001). In order to get the maximum holistic education pattern, it is necessary to adhere to basic principles, namely: Educating for Human Development, Honoring Students as Individuals, The Central Role of Experience, Holistic Education, New Role of Educators, Freedom of Choice, Educating for a Participatory Democracy, Educating for Global Citizenship, Educating for Earth Literacy, Spirituality and Education (Mahmoudi et al., 2012; Nava, 2001; Shriner, P. et al., 2005).

### 1.1.Ki Hadjar Dewantara

Who is Ki Hadjar Dewantara? Ki Hadjar Dewantara was born on a special day, namely Thursday *Legi*, May 02, 1889 AD to coincide with the date of 02 Ramadan 1309 Hijriah with the name *paraban* (baby name) Jemblung Joyo Trunogati (BS Dewantara, 1989). He was the son of a father named Kanjeng Pangeran Harjo Suryoningrat who had the title Sri Paduka Paku Alam III, and Raden Ayu Sandiyah, great grandson of Nyai Ageng Serang who was a descendant of Sunan Kalijaga (Rahardjo, 2014). He lived in the palace area, namely Pura Pakualaman. His name when he was a teenager until he was 39 was Raden Mas Suwardi Suryoningrat. It was on February 03, 1928, Raden Mas Suwardi Suryaningrat officially changed his name to Ki Hadjar Dewantara and his wife became Nyi Hadjar Dewantara (B. Dewantara, 1989). His services and struggle for education in Indonesia led him to become the first Minister of Education, Teaching and Culture after Indonesian Independence. Thanks to his great services in building the foundation of national education, the government set the date of birth of Ki Hadjar Dewantara, May 02 to become National Education Day, through Presidential Decree No. 305 of 1959, on November 28, 1959 (Rahardjo, 2014).

Ki Hadjar Dewantara has left many writings of thought during his lifetime. Many of his works can be found in the Dewantara Kirti Griya Yogyakarta museum, both in the magazine *Poesara Taman Siswa* and books that have been published by Majelis Luhur Persatuan Taman Siswa. *Poesara Taman Siswa* magazine is not for sale, but can be found at the Dewantara museum. *Poesara* is presented in the original Indonesian language according to its time, so it is still a bit difficult for readers to understand in this era. There are only two books published by Ki Hadjar Dewantara's thoughts, namely on education and culture, while the third and fourth books on politics and their biographies are still not published, but the first book on education is complete in presenting his thoughts. (A. Purwanto, personal communication, November 2020)

#### 1.1.1.Writings in Poesara Taman Siswa

What documents can be investigated in this research? Ki Hadjar Dewantara's ideas in the fields of education, politics and culture were still scattered at first, then by the Taman Siswa Association Luhur Council they were collected in *Poesara Taman Siswa*, which contains the original works of Ki Hadjar Dewantara. Currently, they are only available at the Dewantara Kirti Griya Museum in Yogyakarta. From this *Poesara* collection, the Taman Siswa Unity Council later compiled them into a book.



Figure 6 Cover of "Poesara" Taman Siswa

#### 1.1.2.Books

The works of Ki Hajar Dewantara have contributed to the development of education and culture in Indonesia. Here are some of the published books about Ki Hajar Dewantara's ideas.

First, "Ki Hadjar Dewantara's Work part I: Education", this book was compiled by the Taman Siswa Luhur Council as the main literature review material. This book explains about the ins and outs of education, which are presented in 8 (eight) chapters, namely on National Education, Political Education, Child Education, Arts Education, Family Education, Mental Science, Civil Science (Character) and Language.

*Second*, "Ki Hadjar Dewantara's Work part II: Culture". This book was also compiled by the Taman Siswa Luhur Council as a further literature review. This book consists of 5 (five) Chapters containing about Culture in general, culture and education, Culture and Femininity, Culture and society as well as our relationships and appreciation. This book presents the acculturation of western and eastern culture, national culture, national culture, regional arts to create Indonesian unity, also presents the relationship between Islam and Culture, Pancasila and so on.

## **2.Method**

This study is a library research; one which is carried out by taking appropriate literature to obtain the required data (Hadi, 1983). The research process has at least several processes, namely topic selection activities, information exploration, preparation of presentations and assessing processes (Kuhlthau, 2002). This library research was conducted with the aim of presenting in-depth information, re-photographing and thoroughly. This study is included in the study of the thoughts of figures, namely exploring and restating the thoughts of Ki Hadjar Dewantara (Beasley, 2000; Hamzah, 2019; Zed, 2008).

This analysis is based on the consideration that the study of this research is to reveal the thoughts of Ki Hadjar Dewantara's *sufism* which is still not uncovered and not well systemized, so it is necessary to conduct a content analysis. Muhadjir cites Holsti (1969) mentions there are several features of content analysis. *First*, the text needs to be processed with the rules and procedures that have been designed. *Second*, the text needs to be processed systematically; which one falls into the category; and which ones are not included. *Third*, the process of analyzing the text must lead to contributing to theory; at least it has some theoretical relevance. *Fourth*, the analysis process is based on the description that is manifested. *Fifth*, draw conclusions (Muhadjir, 2002).

The content analysis is carried out by: *first*, analyzing the editorial used by Ki Hadjar Dewantara in presenting his educational thoughts; *second*, analyzing Ki Hadjar Dewantara's technique, whether it was the result of his own opinion or through the opinion of previous scholars; and *third*, analyzing what are the holistic indications of his thoughts about education. After that, the works of other scientists related to holistic concepts are juxtaposed to further sharpen and systematize Ki Hadjar Dewantara's thoughts.

## **3.Finding and Discussion**

Identification, construction, and discussion of whether Ki Hadjar Dewantara's ideas belong to holistic education can be seen in the following aspects:

### **3.1.The Nature of Education**

What is the concept of the nature of education with a holistic character that Ki Hadjar Dewantara wanted? Ki Hadjar Dewantara argued that the most noble education is one contained in the nature. Thus, in order to find out the nature, it is necessary to create with clean mind and character (*wijsheid*), sharp imaginations and thoughts, gentle feelings, pure and strong will i.e. *cipta-rasa-karsa* (creativity-taste-intention) (Ki Hadjar Dewantara, 1977).

Ki Hadjar Dewantara's concept about human is in accordance with the concept of human in Islam, in which the purpose of education is to liberate human beings both physically and spiritually. On the other hand, Ki Hadjar Dewantara explained that the purpose or purpose of education is the perfection of human life so that it can fulfill the physical and mental needs obtained from the nature of nature ("Poesara Taman Siswa 1931-1940," 1989). Therefore, the combination of educational intentions or goals according to Ki Hadjar Dewantara is a guide to the growth process, guiding all the natural (basic) powers possessed by students, as perfect humans (*insān kāmil*) individually or as members in society (socially) can achieve the level of safety happiness as high as possible (Ki Hadjar Dewantara, 1977).

Both the views of Islam and Ki Hadjar Dewantara's state that the physical/spiritual/mental elements of humans and their natures (*fitrah*, potential) are the main studies in the process of educating and guiding humans. This means that the power of God with his nature that has created human beings with physical and spiritual elements with all their potential/nature is the main thing in the process of education. Thus, education as the greatest environmental influence will be able to optimize the achievement of human perfection (*insān kāmil*) physically and spiritually, safe and happy as both individual and social beings (Ki Hadjar Dewantara, 1977)

When humans have already had unique potentials, unique to their nature, then education has a task of carrying out guidance/role model. What was meant by Ki Hadjar Dewantara was how students grow according to their abilities and wills according to their own natural strengths. Educators only guide their growth and life of those strengths, so that they can improve the process of their life's journey and growth (Ki Hadjar Dewantara, 1977).

Therefore, Ki Hadjar Dewantara defined education as an effort to promote the growth of character (inner strength), mind (intellectual) and physicality of children as a whole to capture the perfection of life and be in harmony with their world (Ki Hadjar Dewantara, 1977). These efforts are done by adults (teachers, parents) for their children to support the progress of their lives, growth and spiritual as well as physical development according to their own nature (Ki Hadjar Dewantara, 1977).

Collaborative definition of education according to Ki Hadjar Dewantara can be clarified as guidance or role model for adults in growth, guiding all natural (basic) natural forces that exist in humans (students) to promote the growth of character (morals, inner strength), mind (intellectual) and body as a whole, both being human individually and as a member of society (socially) so as to achieve the perfection of life, harmony with the world, safety and happiness as high as possible.

Ki Hadjar Dewantara in looking at the uniqueness according to human nature with all their intellectual differences is explained by the theory of multiple intelligences promoted by Howard Gardner with his *Multiple Intelligence* theory. This theory is very well known to educators as it provides a model to act in accordance with the belief that all human beings have their own uniqueness. Everyone is unique with all the components of intelligence combined so that they have a special way to contribute to the society. With those various intelligences, such as language, logic, intrapersonal, interpersonal, musical, visual, kinesthetic, natural and existential intelligence, humans can solve problems and create products useful for one or several cultures in society (Gardner, 2011; Naisaban, 2004).

Multiple intelligence promoted by Ki Hadjar Dewantara is a natural potential according to nature (God's power), so it must be realized because it cannot be created on its own. According to William Stern's convergence theory, psychic development is not only from innate nature or acceptance and is not only a response to external influences, but the result of convergence between inner qualities and external conditions of development. (Stern, 2018) The concept of convergence is also strengthened by Ibn Taimiyah, (Iqbal, 2015) that there are basic/innate factors and environmental influences, but according to Ibn Taimiyah, the basic factors possessed by humans tend to contain goodness. The goal is of course that humans are able to know the benefits and disadvantages, by strengthening students on the right path of nature, so that they lead to community development, not just individuals according to the treatise (Taimiyah, 1389). Therefore, in order to gain the multiple intelligences it requires two facilities, i.e. the influence of innate potentials and environment.

Ki Hadjar Dewantara views the wholeness of human beings (students) with various inseparable aspects, including religious/spiritual aspects, namely humans are born with potential (*fitrah*) given by the nature (Allah) to achieve perfection and happiness; mental aspects, namely character (character/morals, inner strength); outer aspects i.e. the mind (intellectual); the physical aspects i.e. the body, the social aspect, being a human being individually as well as a member of society (social) and being in harmony with the world. This analysis can be juxtaposed with holistic educational theory. Holistic education seeks to guide and develop the whole human being, which includes intellectual, emotional, physical, social, aesthetic and spiritual aspects. According to Miller, holistic education complements Abraham Maslow's concept of humanism education, which has not included a spiritual element in it. This is what characterizes the concept of holistic education. (Miller et al., 2005) According to the holistic view, with the spiritual element humans will be able to place themselves completely as part of the cosmos.

Thus, referring to the holistic thoughts above, Ki Hadjar Dewantara tries to see the students as a whole, captures the secret power (potential) that is still hidden in each child, by helping them to recognize their potential clearly, then guides them to develop it in an effort to achieve the goal of perfecting their life. Ki Hadjar Dewantara explained that education in seeking to optimize the integration of spiritual, physical, natural and environmental aspects should be adapted to time and place, customs/culture, adjusting past-present-future conditions, and modernization in life. This explanation needs to be carried out continuously. If further analyzed, this concept is in line with the flow of progressivism, that individually and socially humans are able to develop and perfect the environment with their various scientific intelligences (Gutek, 1997).

Progressivism views the environment, including humans, as not static, but constantly dynamic according to the flow of life because humans have the competence to learn many aspects or aspects of life and predict what will happen in the future. Likewise in the world of education, progressivism places students as human beings who are free to be free to conduct experiments. Armed with the competence of knowledge, attitudes and skills, they should ideally be able to find alternatives in overcoming every life problem they face today and in the future (Barnadib, 2002).

The flexibility of Ki Hadjar Dewantara's Educational thoughts with the aim of liberating human beings physically and spiritually by adjusting the time and conditions of the time/environment is in line with the idea of

progressivism that wants education to be more flexible in achieving progress. According to John Dewey, goals can be achieved if democratic principles are applied; to maintain the development of the potential of students properly, education must place them as free and free human beings. Looking at the diversity of students' potentials, the teacher is given the task of exploring and discovering unique and distinctive talents. An indication of the success of the educational process, according to the flow of progressivism, is how far the ability of students to explore according to their potentials, both in the aspects of intelligence, interests and talents.

Progressivism emerged as a criticism to traditional education which emphasized merely on formal teaching methods. Progressivism is centered on students, from the beginning to the end of their education; the students are the actors while the teachers become the facilitators and guides for them. Educational institutions must provide a supportive, democratic environment, and students are directed to focus more on solving problems, not just mastering learning materials.

Education as a process, according to the flow of progressivism, leads to the formation of psychology and sociology. In the psychological aspect, the potential of students must be understood and then developed in the right way and foundation. In some countries, psychology has become a study in the flow of behaviorism and pragmatism. Progressivism is also known as environmentalism, instrumentalism or experimental, which is more of an effort to advance and to benefit from educational activities that focus on the required instruments, experience and the environment. In the sociological aspect, how teachers explore where the potential and power of students are directed or changed in such a way as to realize benefits and meaning for the lives of students (Yunus, 2016).

Based on the explanation above, from the viewpoint of Ki Hadjar Dewantara, it can be concluded that education should: 1) promote human beings are holistic units with physical and mental elements, so the purpose of education is to guide humans to be independent, physical, mental, and energy to gain a noble character, pure soul, and strong 2) optimize the spiritual-body combination, potential/nature, and the environment in an effort to reach *insān kāmīl*, safe and happy as individual and social beings 3) follow religious principles (God's rules), multiple potential (multiple intelligence), convergence and progressivism in education. In simple terms, a summary of the nature and objectives of Ki Hadjar Dewantara's education perspective can be described as follows:

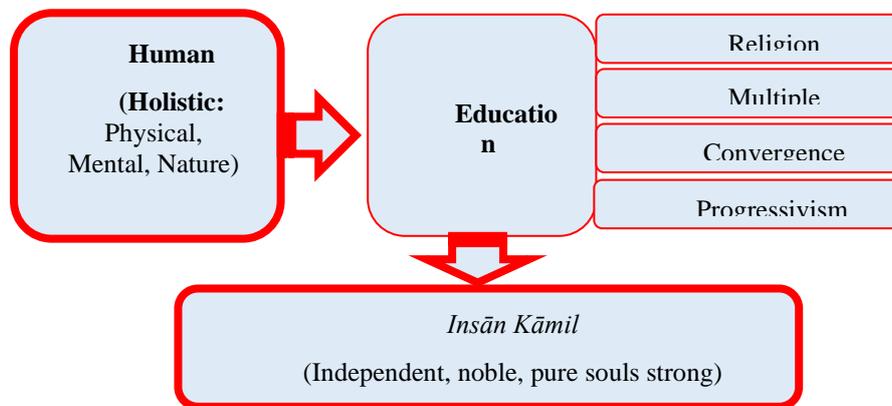


Figure 9 The Nature of Education according to Ki Hadjar Dewantara

### 3.1. Taman Siswa

How did Ki Hadjar Dewantara form a holistic educational institution? Education should be able to make humans follow their nature or in terms of humanizing humans (humanization). Education with a humanist approach is very important because in the process it focuses on finding human abilities according to their potential and how to develop them. The humanism paradigm views humans as God's creatures with certain qualities that must be developed. The essence of education is the process of humanizing humans (humanization) which is often not manifested because it is trapped in the erosion of human values (dehumanization) (Freire, 1972). Dehumanization conditions during the Dutch colonial era had opened Ki Hadjar Dewantara's mindset to establish an educational construction with a national concept and against the dehumanization of colonialism. So Ki Hadjar Dewantara created an education system which is a struggle education for the people and humanity, (Kurniawan, 2014) which provides the widest possible freedom to nurture the inner and outer growth of students according to their nature. (Majelis Luhur Persatuan Taman Siswa, 2017) Its educational philosophy is against colonial philosophy, in this case the Dutch philosophy, which is rooted in Western culture. Ki Hadjar Dewantara's educational philosophy is not merely a struggle education, but also a statement of the philosophy and culture of the Indonesian nation itself. The education system is rich in original educational concepts characteristic of Indonesian culture.

The educational place that Ki Hadjar Dewantara wanted was Taman Siswa, which was officially established on July 3, 1922 located in Yogyakarta, with various branches throughout the territory of the Republic of Indonesia. The basis for the establishment of Taman Siswa with Candra Sengkala "*suci tata ngesti Tunggal*" (Majelis Luhur Persatuan Taman Siswa, 2017) Taman Siswa as a body of cultural struggle and community development with education as its main focus. Taman Siswa is the "holy family", Ki Hadjar Dewantara as the father, and the 1922 Taman Siswa principle as the mother. Taman Siswa is an independent *waqf*, meaning that it is sociocultural in nature, subject to its own regulations and does not conflict with society and the State. Student parks hold education in the form of colleges with *scoolwoning* (*wiyatagriya*) and boarding school as the facilities (Majelis Luhur Persatuan Taman Siswa, 2017).

Ki Hadjar Dewantara developed the education system through the Taman Siswa College which defines education as an effort of a nation to maintain and develop the nation's derivative seeds. For this reason, Ki Hadjar Dewantara developed the *among* (tutor) system as an education system based on the principles of independence and nature (*pancadarma*) (Kurniawan, 2014).

Taman Siswa was born as a resistance to the educational form used by the Dutch which emphasized on intellectual, coercion and punishment. In Dutch it is called "*regering tucht en orde*", while Taman Siswa used the term "*orde en vrede*" with the intention of an orderly and peaceful, peaceful education. This means that the Taman Siswa was present to maintain the continuity of the inner life of students, keep away from coercion, observe carefully so that it grows according to their nature. All of that is a condition for bringing in free humans, namely the birth is not governed, the mind can command itself and can stand alone because of its own strength (Ki Hadjar Dewantara, 1977).

To bring in free humans, Taman Siswa used the following principles (Taman Siswa Principles 1922) as follows (Ki Hadjar Dewantara, 1977):

*First*, education should recognize the rights of every human being to regulate himself by still paying attention to the order or norms of unity in the life cycle; education that emphasizes orderly and peace (*orde ven vrede*) by providing the widest possible freedom to students by means of maintenance with as much attention to the growth and development of both inner and outer according to their own nature, which was then called the *among* (tutor) system.

*Second*, education must be able to create an independent human being, that is, independent of his heart, mind, and body. Education should be not only about transferring knowledge, but also about educating people to find good and useful knowledge for students' inner and outer interests for the collective benefits of the society.

*Third*, for the future, education must avoid aiming at merely intellectual intelligence because it will lead to dependent life and will separate educated people from the common people. In fact, education must use its own culture as a guide for a future that is in harmony with the nation's own nature, peace and civilization to make the country equal with others.

*Fourth*, education should change the focus from teaching a small scope to a larger one; education is widely opened for everyone because the strength of this nation depends on the strength of its people.

*Fifth*, to obtain the principles of independence, freedom, and flexibility, education must stand on its own feet without neglecting the helps from others; however, this assistance should not reduce our independence.

*Sixth*, education should rely on one's own strength, the budget and expenses of one's own efforts by bearing this burden independently; in Dutch it is called "*Zelfbedruipingsysteem*", meaning that all education that wants to live should remain consistent by standing on its own.

*Seventh*, educators, without being bound physically or mentally, must get close to their students, not asking for rewards, but dedicating themselves to serve them.

In Taman Siswa education must serve for the sake of liberating children as a whole (nationally), developing their potentials according to their nature, both independent of their minds, heart, and energy, based on their own strength.

Taman Siswa taught their students about the principles of balance between intellectual, physical, and mental (mind and characters). Being intellectual is not a mere goal, but rather creating a human figure who is intact physically, mentally, and intellectually, so that they can become human beings who are free and have character (Kumalasari, 2010).

To support Taman Siswa becoming the mansion of education in Indonesia, Ki Hadjar used the concept of *Pancadarma* (The Ten Principles), namely the nature of God (*sunnatullah* concept), culture (applying the *Trikon*

concept i.e. concentric, convergent and continuous), independence (recognizing the potential and asking of each individual and group), nationality (oriented towards the integrity of the nation consisting of various ethnicities, languages, races, groups, and religions), and humanity (upholding the dignity of every human being) (Ki Hadjar Dewantara, 1977).

The educational process which aimed to liberate humans in Taman Siswa employed the *among* (tutor) system; which means that education is about how to care for, foster and educate children with love. *Pamong* (tutor) educate students all the time, by avoiding punishment, coercion and violence because they removed the student's spirit of independence. In the learning process, students became the center of learning as the tutor only guided and directed the students. For this reason, the concept of "Tringa" was applied, such as *ngerti* (understanding), *ngrasa* (acting, feeling, understanding), and *nglakoni* (doing) on how children should be given knowledge, attitudes, or feelings towards their knowledge which ended with practicing it (Ki Hadjar Dewantara, 1977; Kumalasari, 2010).

The education process in the Taman Siswa used a boarding or dormitory system, which was like a family relationship. *Pamong* spent time throughout the day to provide services to students with a pattern of compassion and foster care, like the love of parents themselves to their biological children. (Kumalasari, 2010) The education process in student-centered dormitories was known as *tut wuri handayani* teachings which saw the students with all their potential and interests to be developed instead of seeing the abilities of the tutors or teachers. If the students' interest shows potential hazard or deviation, it was the tutor's duty to guide them.

Taman Siswa as an education system in Indonesia of course must preserve and develop national culture. Therefore, Ki Hadjar Dewantara used the concept of "*Trikon*", i.e. continuity, convergence, and concentricity. The *adhi luhung* culture of the ancestors were continuously preserved without precluding the possibility of collaboration with other national cultures which could add to the progress of their own more meaningful culture. Thus, in an effort to preserve culture, Taman Siswa used the concept of *Trisakti Jiwa*, i.e. *cipta, rasa, karsa* (creativity, taste, intention). How to carry out cultural behavior must integrate thinking, feeling, and strong motivation in children (Ki Hadjar Dewantara, 1977; Kumalasari, 2010).

Taman Siswa also taught their students the concept of "*memayu hayuning sarira, memayu hayuning bangsa, memayu hayuning bawana*", which had a purpose to make the students human beings who are useful for themselves, their nation, and mankind. Students should become human beings who can position themselves as humans individually and as part of the nation and world community, and eliminate individualistic traits (Ki Hadjar Dewantara, 1977; Kumalasari, 2010)

*Pamong* (tutor) in Taman Siswa always applied the noble concept of the "leadership trilogy", namely *ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani*. When in we are in in front of them, we have to be a good role model and guide; when we are among them, we have to be able to show enthusiasm and work together with the students; and when you are behind them, we have to become a motivator for our students (Ki Hadjar Dewantara, 1977)

To make it easier to achieve the goals of education, Taman Siswa collaborated with their surrounding environments that might influence the students. Collaboration in the education process in Taman Siswa was known as "*Tripusat Pendidikan*" (Tri Centers of Education), by establishing cooperation with the three education centers i.e. family, college and community. They coordinated and complemented one each other in the process of education so that students could achieve educational goals (Ki Hadjar Dewantara, 1977; Kumalasari, 2010)

After studying Ki Hadjar Dewantara's Taman Siswa, it seems that he used various aspects in building it. Taman Siswa is a large home for independent children's education based on local wisdom. He presented densely the wisdom of local Indonesian culture, as seen in the characteristics of the *Pancadarma*, the use of the *among* system, *trikon*, leadership trilogy, etc.

The essence of the Taman Siswa was how to place students as free human beings, recognizing human dignity. So the *Pancadarma* and the *among* systems were the manifestations of the independent education system. Freedom means that in education respects human existence according to their nature; humans were positioned as human beings whose dignity was recognized. This is in line with humanist education, which is centered on students, positioning students as active human beings; school as a miniature of community life; focus on problem solving not just memorizing and mastering the material; a democratic and cooperative learning climate; and the teacher acts as a guide, motivator and advisor, not a ruler. (Kuntoro, 2008) These humanist principles were seen in Taman Siswa as a miniature of social life for children with the among system which educates with great affection, as a perfect being consisting of aspects of birth, the mind given by God, namely the nature and nature of each.



**Figure 10** Concept of Student Park

### **3.2.Pancadarma (The Five Principles)**

To serve as a guide, what are the bases used by Ki Hadjar Dewantara in manifesting holistic education? Ki Hadjar Dewantara's education system applied five main characteristics and became the spirit of Taman Siswa called *Pancadarma*, (Majelis Luhur Persatuan Taman Siswa, 2017; Soeratman, 1985) which includes:

#### **3.2.1.Principle of Independence**

Students here actually have freedom in the learning process; they are free to use any means to understand until the process of internalizing the material being taught.

The essence of independence is an absolute prerequisite for every effort in all aspects of the world of education. Even though humans are bound by natural nature which controls themselves in certain domains, if they get the opportunity to develop, then they will try to advance and perfect the dignity of life in their life in society. The golden and positive opportunity for students in an effort to achieve success in learning is the widest possible freedom. This means that there is no coercion, punishment or prohibition or obstacle from outside that can hinder the progress of his learning.

Ki Hadjar Dewantara gave an explanation of independence in the educational process, where students were given freedom in a professional manner to get used to thinking (intellectually) and behaving (psychomotor) in an effort to reach their goals. Therefore, Taman Siswa was there to accommodate and build a framework of thinking and taking action independently, both physically and mentally. Thus, the essence of independence is how without coercion and orders, students can stand alone, manage themselves and not depend on others.

The formulation of the principle of independence from Ki Hadjar Dewantara became a criticism of the Western education system which only focused on achieving intellectuality based on command/coercion and punishment. Meanwhile, Taman Siswa, was formed to get used to the creation of orderly and peaceful conditions, through the *ngemong* system by creating and preserving traditions in daily educational practices, because killing students' independence is the same as creating obstacles in their growth and development in achieving progress. (Ki Hadjar Dewantara, 1977)

Analyzing the principle of independence in the concept of *Pancadarma*, Islamic Education views that this principle should be held tightly so that a wider range of benefits can be found for students. Human freedom in Islam is one of the main principles that must be adhered to. According to Islam, independence is a natural human phenomenon. Because without freedom he cannot be responsible for his words and deeds.

Humans are considered to have morals if they are able to act according to their freedom. Islam guarantees human freedom as a fundamental thing; if the sense of independence is disturbed, it means that human existence can be implanted.

However, Islam does not provide an absolute sense of freedom because there are norms, morals and responsibilities inherent in humans, both for themselves personally and in social life. True freedom means that humans have been able to maintain and control lust, maintain the quality of the heart in order to live according to the path of truth and away from deviation. Islam states that independence is a juridical concept based on the provisions of Allah SWT, not just based on human morals. Thus, human behavior in responding to independence towards themselves and to others, is a tangible manifestation of obedience to Allah SWT.

Hasan Langgulung explains how in Islam the narrative of freedom or independence is: *first*, focus on the principles of how relationships and the importance of balance in the aspects of freedom, a sense of brotherhood and equality. *Second*, focus on a gentle and affectionate attitude, upholding an attitude of tolerance and brotherhood. *Third*, the focus on how to feel free is to lead to harmony between humans as individuals and as a society based on praiseworthy behavior or human morals and dignity. *Fourth*, the independence meant in Islam is about a synergy between the relationship between humans as individuals and society to achieve benefits and a

protected life. *Fifth*, individual independence is guaranteed in their life as long as they do not deviate from and violate the rules and norms that apply in society. *Sixth*, independence based on religion, morals of al-Karimah, a sense of responsibility, in accordance with common sense, and aesthetics (Langgulong, 1983).

The independence of students in an effort to achieve optimal life development should not be disturbed because with this independent atmosphere, students can create their own appearance that leads to better success. This independence is what can make students appear according to their development naturally, for their future. Therefore, the essence of independence is absolute in learning activities.

The description above states that independence or freedom in the implementation of education both in *Pancadarma* and Islam has provided a narrative that students will get a more meaningful educational process if given trust and responsibility in all their activities. However, there is still direction, guidance and supervision from the teacher so that it is more focused. This means that freedom of learning is very important, but it must be under guidance and supervision so that it remains on track and does not deviate from the goals of education.

### 3.2.2.Principles of Nature

In essence, humans as creatures are one with the nature of nature or the nature of God (Wuryadi, personal communication, November 2020). Humans cannot be separated from the nature of God or nature. Therefore, humans must be able to develop in a reasonable direction. The educational process does not always have to be in the classroom, meaning that when they interact more often with nature, the internalization of values can be maximally achieved.

Ki Hadjar Dewantara explained that nature is all the forces and powers that surround and cover humans, which have clear and genuine characteristics, which we can see and express at any time (Ki Hajar Dewantara, 1981). Nature as power from God can be an important asset for maintaining and advancing human life. In the end they will get salvation, both physically and spiritually, as well as individuals and social beings. This is the basis for Taman Siswa to achieve these goals.

The principle of nature in *Pancadarma*, when analyzed more deeply, has a side that is identical to the Islamic concept of human nature. *Fitrah* is a basic competency, still original and innate by every human being from birth. The *fitrah* is still in a simple and limited presentation, then the environment is present as a means for human growth and development to make it better and more perfect.

*Fitrah* in Islam is interpreted as the basic and innate potential of humans from birth, but requires the environment as an introduction for them to grow and develop. Parents are the first environment to influence human life. As stated by Muhammad At-Taumy Asy-Syaibani (Al-Syaibany, 1979) that:

*First*, human nature that is carried from birth is a conditional statement, where actualization depends on each individual. In other words, there is human empowerment, which is the result of the range between human resources and actualization as a tangible form. To fill this matter, Islam encourages human activity and initiation, which in this connection is a serious effort. Humans should not only be viewed as reactive creatures, but responsive.

*Second*, Islam narrates that indeed humans have a natural nature and innate (inherited) talent, but that is potential, meaning that the innate factor is not a fixed and rigid factor, but can be flexible and can be shifted due to the environment. In other words, innate and environmental factors are both important.

Islam views that *fitrah* will not be optimal if there are no supporting factors around it because education is not just preserving culture, intelligence and sustainable skills but also a process of developing individual potential to live personally and in social interactions with society.

It can be further explained that Islam considers that the education process is actually a fact of a sense of awareness and human knowledge regarding the messages of Allah SWT as part of the creation of the universe. Islamic education exists as an effort to build positive attitudes related to nature, because everything that exists is for human needs.

The concept of nature is basically a basic or innate potential that has a variety of possibilities. The limited individual potential becomes the responsibility of education to carry out maintenance and development, so that there is a balance and synergy between the potential and the environment of each student. Thus it can be explained briefly that the nature of nature and human nature and the environment are still free, meaning that in addition to realizing positive values, it can also have a negative impact if it is not properly managed. Therefore, education as part of the environment should maintain and develop the nature of nature based on human nature must be done carefully, with the basics of comprehensive education.

### 3.2.4.Principles of Culture

Culture and customs in Indonesia must be preserved and developed. The main thing to do is to deliver national culture towards progress in accordance with the development of society and the progress of the world, for the benefit of people's lives in the inner and outer aspects according to the development of nature and its era (Majelis Luhur Persatuan Taman Siswa, 2017)

Likewise, education must accommodate the nation's culture in a more advanced direction to adapt to the times, modernization of the world and the interests of the inner and outer life of the people in every situation and condition of the era. The scope of learning cannot be separated from culture, where students bring and maintain the culture of their respective regions. Thus, students will get learning materials as well as cultural values in their lives. To preserve culture as the identity of the Indonesian nation, Ki Hadjar Dewantara used the *Trikon* concept.

### 3.2.5.Principles of Nationality

Love for the motherland and the nation, happiness and inner feelings are part of the desire of all elements of the nation. The principle of nationality must be in line with the principle of humanity; it must become a real human nature, form and behavior, because the principle of nationality is not justified in causing hostility to other countries (Majelis Luhur Taman Siswa Unity, 2017). Therefore, education is present as the place to reach the nation's dreams.

### 3.2.6.Principles of Humanity

This principle is human devotion that arises from the nobility of reason. Virtue creates a feeling and behavior of affection for fellow humans and the universe. Behavior that is full of compassion must be seen as a medium against all things that hinder progress and harmony with the will of nature (God) (Majelis Luhur Persatuan Taman Siswa, 2017).

Therefore, education must be present to teach humans to be able to consistently have real intentions and actions to humanize other humans into mutual respect and love for the entire universe created by God Almighty, Allah SWT.

### 3.2.7.Among System

What are the holistic features of the Ki Hadjar Dewantara's education system? To continue the concept of applying the *Pancadarma* noble values that have been applied in Taman Siswa, Ki Hadjar Dewantara implemented the *Among* (tutor) system. Basically, the *among* system is a product of the education system which is contrary to the practice of Western education which is stated as a system of command, punishment, order and building intellectualism. The *Among* system is explained as an education system that pays attention to the uniqueness of students, therefore the education system is more humane, humanizing humans in the concept of independence. The *Among* system is Ki Hadjar Dewantara's solution to the philosophy of Eastern cultural education, which is an educational system that fully controls, controls, directs children proportionally, which grows with *momong*, *among*, and *ngemong* (Javanese) (Ki Hadjar Dewantara, 1977).

The *among* system education is in line with the principle of freedom of learning in *Pancadarma* which implements democratic values and is very humanist. According to Ki Hadjar Dewantara in education, deciding the students' interest is not necessary, but we can interfere if they are on the wrong path. In fact, permissive treatment or *ngujo* or letting children do whatever they want is not allowed; meaning that in the education system Ki Hadjar Dewantara applies normative corridor boundaries. Ki Hadjar Dewantara's democratic understanding is a democracy that has limitations, that is, it cannot produce *ngujo* (Javanese) behavior (allowing, permissive) to children. We only observe the students, so that they will grow according to their nature—on his own (Djohar & Istiningsih, 2017).

The *Among* system requires peaceful order and avoids punishment. If we have to punish, what Ki Hadjar Dewantara wanted was how the students were given a kinesthetic or academic task instead of physical one; the settlement of conflict was carried out under the *among* system guidance, so that students did not feel any pressure. The *Among* system guidelines expects students to get independence, so that their mind is able to rule the body with the strength of the self that they have. With this *among* system, students will do everything mindfully, sincerely, and happily. This has been done a lot with active learning, full of creativity and a fun atmosphere.

In the practice of the *Among* system occurs dynamic social transactions (not neglecting one each other) between educators and students, so that a social construction is built not based on egoism in order to build strong social togetherness. This means that it is explicitly clear that the *Among* system makes the education system transform into a social system.

The *Among* system education mechanism is carried out based on the leadership of the Ki Hadjar Dewantara's Trilogy, namely *Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, and Tutwuri Handayani*. The Ki Hadjar Dewantara's trilogy is a very functional learning assistance model if applied to the right target.

According to Ki Hadjar Dewantara, education with the *Among* system is carried out in order to achieve human freedom, independence, and to make students in line with their nature. For the purposes of compiling the curriculum, it is necessary to guide the *Among* system education is agreed upon for the growth of intelligence, to build a whole human being who is free, has a populist spirit, is national, democratic, and kinship. Such an educational philosophy is considered as an education system that is very humane and very noble. An education system that places students in a humane manner (Djohar & Istiningih, 2017).

Some of the key terms in Ki Hadjar's *Among* system are in line with the dreamed education in Indonesia as well as Islamic education (Marwah et al., 2018; Mashari & Anna Qomariana, 2016; Sukarman, 2017). It is about how to create a more humane system (Mustaqim, 2017) through *momong* or *ngemong*, democratic and free, independent in the frame of education as a social system (Aziz Q et al., 2018) through the concept of three education centers, which are also relevant to the noble values in the Qur'an as The main basis of Islamic education, even though it is applied to the millennial generation, (Azizah, 2018; Sukarman, 2017). This means that the *among* system is relevant to the present day (Wangid, 2009)

Al-Abrasyi said that the implementation of democracy in Islamic education by accustoming students to holding fast to their own abilities, determining the future in line with the basic potential they have (Al-Abrasyi, 1996). The potential that students have includes innate potential (*fitrah al-gharizah*) and potential from outside (*fitrah al-munazalah*) which guides and directs innate potential, so that students develop according to their nature (Nurcholish Madjid, 1991)

Guidance of students to be accustomed to having opinions and respecting and appreciating the opinions of both educators and students or fellow students, according to their nature, nature, self-strength characterizes that the education system among implementing the principles of democracy. In fact, in education students have to let out their hearts, according to what they want so that they feel free to live their lives (Daradjat, 1994), so this is where cuddling or *momong* plays a role in guiding them.

The *Among* system also applies the principle of equality, equal learning opportunities for all students (Nata, 2000) and respects the dignity of students as taught by Rasulullah PBUH in an effort to liberate the oppressed by liberating slaves in Mecca. (Ramayulis, 2019) Strengthened by Abdurrahman Saleh Abdullah, that education should not be forced from educators to students, but respecting every ability, applying equal opportunities and paying attention to the diversity of students. (Abdurrahman Saleh Abdullah, 1990) Indonesian National. (Law Number 20 of 2003 concerning the National Education System, tt) And this is in fact that the *Among* system is an important part of the concept of independent education actually initiated by Ki Hadjar Dewantara.

### **3.3.Educational Materials**

What is the concept of material that can be taught in holistic education? Ki Hadjar Dewantara in his thought only presented subject matter in general disciplines. He did not specifically mention the subject matter stratified according to the level of education. However, in some parts of his book, there are certain themes without mentioning the name of the specific subjects. Therefore the presentation of material or subject matter that can be analyzed is presented in a knowledge clump. That includes religious education, general education, language education, arts education, physical education and sports, vocational education, local content/regional lessons and Character Studies (Ki Hadjar Dewantara, 1977)

The basics in determining lessons, Ki Hadjar Dewantara based on three things, *first* the position of man; *second*, according to the level of the human soul/spiritual; and *third*, based on the position of the lesson itself for spiritual progress and general knowledge (Ki Hadjar Dewantara, 1977); The end provision of subject matter is the spiritual / inner maturity and the sublime of the will (intellect) or outer.

*First*, the *Taman Siswa* that must be taught is a game; Sports; arts: voice (folk song), dance, painting; language lessons through fairy tales, mythology and history; natural sciences, natural sciences (religion), earth sciences and public sciences (nationalism) (Ki Hadjar Dewantara, 1977).

*Secondly*, *Taman Muda* must be taught about sports, martial arts (*pencak*), dance, singing, and painting. Language lessons, social sciences, natural sciences, nature (religion), and earth sciences (Ki Hadjar Dewantara, 1977).

*Thirdly*, *Taman Dewasa* that must be taught are still continuing the previous level, namely sports, art and dance culture, sound and musical arts, painting, language and literature (Indonesian and regional), foreign languages,

religious sciences, natural sciences, social sciences, and sciences, economy, organization (Ki Hadjar Dewantara, 1977).

In the concept of Ki Hadjar Dewantara, religion is taught as character education and taught with the principles of freedom (independence) and mutual respect because religion is something that does not need to be uniform because it is impossible to be uniformed (Ki Hadjar Dewantara, 1977).

Judging from the many intelligences that can be explored in each individual student, the subject matter in Ki Hadjar Dewantara's view is in line with Howard Gardner's concept with the theory of Multiple Intelligences that all students have advantages, all children are unique and have all the components of intelligence that are incorporated into the child's personality. With various intelligences that are multiple in nature, such as language, logic, intrapersonal, interpersonal, musical, visual, kinesthetic, natural and existential intelligence, these intelligences are the ability to solve problems, create products that are beneficial to one or several cultures in society (Gardner, 2011; Naisaban, 2004).

Those are the details of educational material in the concept of Ki Hadjar Dewantara which is still in the form of a scientific clusters/field of science. After the national independence, the Government regulated education nationally and Taman Siswa followed the policy while still teaching Taman Siswa characteristics according to the regulations therein.

### 3.4. Educational Methods

The method aspect in education is very essential: how did Ki Hadjar Dewantara give an idea of a holistic education method? To achieve students who are physically and mentally independent and being able to use their potential independently, it requires a continuous stage of education from an early age to adulthood. Ki Hadjar as the father of Indonesian education, has a comprehensive epistemology of thought related to the education system that has been implemented in Indonesia, especially in the aspect of character education. Therefore, Ki Hajar tried to present the epistemology of education by integrating various disciplines to perfect his educational concept in an effort to ground *Pancadarma*.

Ki Hadjar Dewantara explained some of the fundamental mistakes made by teachers related to the implementation of education; educators' mistakes in understanding the application of character education or morals, focusing only on explaining and understanding students about character; in fact, educators must have high knowledge, experience, holy life and can be a *guru = digugu* (followed) and *ditiru* (imitated) by his/her students.

This perception, according to Ki Hadjar, must be immediately stopped, *insyaf* and more focused on how to guide and support the development of independent students both physically and mentally according to their natural nature towards life and civilization in general. Ki Hadjar gave an example of character education, for example recommending or ordering educated participants to sit well, not screaming that disturbs others, clean their bodies and clothes, respect father and mother, help friends and so on (Ki Hadjar Dewantara, 1977).

Based on the explanation above, selecting and determining methods is part of Ki Hadjar Dewantara's thoughts about education. What is meant by educational methods are the main tools or methods that are applied to educate because the method in its position is more important than material (*al-tariqatu ahammu mina al-māddah*). No matter how good the material / curriculum design is, it will not have an impact on students if a good method is not applied (Ma'arif, 2020).

The description of the method can be analyzed by looking at the definitions by other experts. Method is a method used by educators in the learning process (Ramayulis, 2019). In the Big Indonesian Dictionary, the word "method" means *a well-thought-out and orderly way to achieve a goal* (in science and so on) (Compilation Team, 2002). In Latin, the word "method" from the origin of the word "meta" which means *through* and "hodos" means *way*; thus, the method can be interpreted as a way or way that must be passed to achieve a goal (Al Rasyidin, 2008). The word "method" in language Arabic is called "thariqah" which means *strategic steps that are prepared to carry out a job* (learning) (Ramayulis, 2019). According to Al-Rasyidin (Al Rasyidin, 2008) there are several terms that are often interpreted by methods, including *tariqah*, *manhaj*, and *washilah*. Abuddin Nata views that the *tariqah* is more appropriate than the three *ta'rif*, namely *thariqah*, *manhaj*, and *washilah* (Nata, 1997).

Ahmad Tafsir interpreted the method as the most appropriate and fast way to deliver subjects (Tafsir, 1996). Abuddin Nata stated that the *tarbiyatul Islamiyah* method was a means that led a person to the goal of his creation as a caliph on earth with an approach in which humans were placed as beings with potential physical and spiritual which can be used as a channel for delivering subject matter (Nata, 1997). Al Rasyidin argued that the Islamic education method is an educational method that accommodates each individual student and how to enter knowledge into themselves (Al Rasyidin, 2008). Omar Mohammad Al-Toumy Al-Syaibany defines all activities arranged by the teacher for the subjects being taught, adjusting the characteristics of the development of students

and the natural atmosphere of their lives to help achieve learning goals and change behavior as expected. Furthermore, it helps them acquire the knowledge, skills, habits, attitudes, interests and values they want (Al-Syaibany, 1979).

In his work, Ki Hadjar explained that there are many ways to educate (methods) in the *Among* system towards children, but in essence it can be divided into six types of methods, namely: 1) exemplary (*voorbeeld*), 2) habituation (*pakulinan, gewoontevorming*), 3) teaching (*leering, wulang-wuruk*), 4) orders, coercion and punishment (*regeering en tucht*), 5) behavior (*zelfbeheersing, zelfdiscipline*) and 6) methods of physical and mental experiences (*nglakoni, ngrasa, believing*) (Ki Hadjar Dewantara, 1977).

These methods do not need to be implemented all at the same time; in fact, there are even educators who do not agree with the methods of command, coercion and punishment. Often educators choose and prioritize some of these methods and adjust them to the circumstances or environment, especially those related to the age of the students (Ki Hadjar Dewantara, 1977).

In an effort to achieve the learner's inner and outer independence, the tools or methods / methods of education a number of the six above are linked to the child's age, starting from the first period, children aged 1-7 can be applied by modeling methods and habituation methods. The second period, children aged 7-14 can apply teaching methods, commands, coercion and punishment. Third period, ages 14-21 by applying the method of practice and inner and outer experiences. The three periods are generally applicable and can be used as a basis for determining methods in the educational process. (Ki Hadjar Dewantara, 1977) However, Ki Hadjar relaxed the age level restrictions with Indonesian culture, namely *windon* or *windu* (8 years), to 0- 8 years for the first level, 8-16 for the second level, and 16-24 years for the third level (Ki Hadjar Dewantara, 1977).

In addition to the six main methods mentioned above, Ki Hadjar Dewantara also complements the concept of educational methods by taking from the Islamic tradition, namely the method of sharia, essence, *tirakat* or *tarik* and *ma'rifat* (Ki Hadjar Dewantara, 1977).

Ki Hadjar Dewantara is clearly seen in constructing thoughts about methods of building independence in learning, he uses at least two disciplines, namely Psychology and Tradition of Islamic teachings (Ki Hadjar Dewantara, 1977). In the aspect of psychology, he applies three levels of the age of students in learning which he conceptualizes from developmental psychology, (Hurlock, 1980). Then he collaborated with the Islamic teaching tradition, which then led to the predicate that Ki Hadjar had more or less nuances of Sufism (Wahyudi, 2015). The analysis of the interpretation of the Psychological-Islamist dimension can be explained as follows: (Ki Hadjar Dewantara, 1977)

*First*, childhood, ages 0-7 or 0-8 (Kinder period). Ki Hadjar Dewantara said it was the most important period, and it was as important as the third period. This is because all external influences will also form the basis of children's character. He agrees with Maria Montessori's thought, that in the first period, between the ages of 3 to 7 years is called the first puberty, in Montessori it is called "*Gevoelige* period" which means sensitive period (Ki Hadjar Dewantara, 1977; Isaacs, 2018; Wentworth, 1999).

Ki Hadjar explained two reasons for the importance of this period. The first opinion is that all the behavior of small students is a "provision" for the next child's life. Habitual activities are important to unite with the instinct of students, and unite with their souls to become mental characteristics. Therefore, the innate instinct must get used to the best possible, or the instinct will not progress. Ki Hadjar said that after the age of 7, the innate instinct did not change anymore, but only the mind would grow, at the age range of 7-14. The second opinion is that at the age of first puberty, children are in a situation of "soul differentiation", namely the growth of thoughts, feelings and wills. The differentiation of the soul coincides with the growth of the center, the center of the soul's engine (brain). All influences that enter will affect the lives of students forever.

Ki Hadjar, as explained above, in applying the method of giving examples or exemplary and habituation, he calls this method the *sharia* method, (Ki Hadjar Dewantara, 1977) the practice of this method is carried out by habituating actions/behavior according to general norms that apply. This is done by giving examples, suggestions and orders from the *Pamong* (tutor) for students. The method of giving examples or exemplary and habituation which he later calls the *sharia* method, shows that Ki Hadjar's thoughts are conditions with Islamic nuances, because this method is part of the world of Islamic education (Nata, 2000; Ramayulis, 2019). In this period education can be carried out in Taman Indria and Taman Anak. This habit will be able to support the development of feelings and thoughts of students in accordance with the nature of children's life, so that they can live in an orderly manner, for moral intelligence in their future (Ki Hadjar Dewantara, 1977).

*Second*, Youth, Age 7-14 or 08-16, School period, Intellectual period, Time of Mind to Grow (*Intelectuele* Period). At this time, external influences did not go deep, because they did not form the basis of children's

character, but were only accepted by the mind / intellect. This period of education can be applied by teaching methods, orders, coercion and punishment.

Ki Hadjar stated that the method of essence, on the other hand he referred to the level of essence, which he interpreted as reality or truth, which implies giving understanding to students so that they become converted, or aware of all the goodness and vice versa. This period of adulthood is a time for the development of reason or power to think (intellectually), and here we provide awareness about various things of good and evil which are always based on knowledge, reality and truth, "because sharia without essence is empty, while essence without sharia is empty and void." (Ki Hadjar Dewantara, 1977).

The pattern of education at this time is Taman Muda, especially between the ages of 11-14. This period is really that students should not experience empty *sharia*, but must know the true nature (reality), know the aims and objectives of their education, to be able to orderly maintain the child's inner and outer life to get peace both individually and socially in the community. Even though it is already in the intellectual stage, it is still necessary to do habituation or exemplary, even a little given material for higher levels.

*Third*, adulthood, ages 14-21 or 16-24, puberty period, social period (social period). Ki Hadjar said it was the second puberty period, if the first puberty (age 3.5-7 years) the children became ripe (ripe) as human children, then the second puberty he called the children to be ripe (mature) as humans. The importance of this period is the same as the first period because all the experiences that are obtained will shape the character or character for life forever.

The method recommended by Ki Hadjar during this period was practice and inner and outer experience. In the Islamic world, Ki Hadjar applied two methods in this period, namely the *tirakat* method (ages 14-16) which was applied to adult garden education and the *ma'rifat* method at later ages in the education of Taman Adult Raya, Taman Madya or Taman Guru.

The method of *tirakat* or *tarekat*, means "practice", which is an act that is deliberately done in order to train oneself for good even though it feels difficult or difficult. If in the past the pattern of *tirakat* was practiced by meditating, fasting, walking long distances, then in modern times it can be done in the form of social efforts, such as eradicating illiteracy, helping disaster victims, and helping the poor Faqr.

The next method of practice Ki Hadjar calls the period of the *ma'rifat* method, which is interpreted as truly understanding, this method is for students who have grown up, to teach character, that is accustomed to doing good, realizing and being aware of the intent and purpose, by doing - tough behavior. The teaching of character that is taught must be deeper and broader, both in terms of ethics, life as a nation and state, humanity, religion, philosophy, culture, customs and so on. Trying so that students are able to unite discipline and inner and outer peace, have enough practice (*tirakat*), are accustomed to controlling themselves and placing on the lines of sharia and nature (Ki Hadjar Dewantara, 1977).

As has been explained above, the educational method of the KHD's thought is linear with the Islamic education method, starting from the use of exemplary methods, habituation, orders and punishments, to the stratified method, namely the method of the level of sharia, nature, *tirakat* and *ma'rifat*. Even the four-level method has become a practice in the study of the world of Sufism (Aceh, 1984; As, 1994; Nasution, 1992; Syukur, 2014).

### 3.5. Education Evaluation

What was Ki Hadjar Dewantara's thought about evaluation in holistic education? Ki Hadjar Dewantara did not explicitly mention how educational evaluation was carried out. However, supervision and guidance in the educational process must always be carried out wholeheartedly. At least the elements that must be assessed are in accordance with the objectives of education, namely mental independence, which is progress and the growth of character, while freedom is born in the intellectual and student's body/physical (Ki Hadjar Dewantara, 1977). Education also has to assess the achievement of *Trisakti Jiwa* teachings, i.e. ideas (creativity), feeling (heart) and will or *karsa*, or they are later known as Cipta-rasa-karsa (Ki Hadjar Dewantara, 1977).

When compared with the taxonomy bloom, it seems to be wider because the assessment in Bloom is only in the cognitive, affective and psychomotor domains (Bloom, t.t.) while the evaluation of the achievement assessed by Ki Hadjar Dewantara put the mental/spiritual aspects as the most important aspects including character/morals, then the intellectual and physical aspects. The aspects that Ki Hadjar Dewantara wanted were in line with the concept of evaluation in Islamic education, which must include physical or physical aspects (*ahdāf al-jismiyyah*), (Nurcholis Madjid, 1976) mental or spiritual (*ahdāf al-rūhiyyah*), (Qutb, 1967) intellectual/intellect (*ahdāf al-aqliyyah*), (Ramayulis, 2019) and social (*ahdāf al-ijtima'iyyah*) (Ramayulis, 2019).

Although Ki Hadjar Dewantara did not technically mention the method, form and how the evaluation was carried out in education, it has provided an overview in the form of the evaluation concept that must be carried out thoroughly, not only in the final evaluation, but also in the evaluation of the process. Thus, there were three areas of assessment on development and growth i.e. moral/character, mind/intellectual, and body/physical.

### 3.6.Pamong (Tutor)

How did Ki Hadjar Dewantara think about teachers as an important part of holistic education? The teacher is a person whose job (profession) teaches (Bahasa, 2016). Ideally, all teachers perform professionally with the main task of educating, guiding, training and developing the curriculum (Rusman, 2014). Al-Ghazali in Syamsul Ma'arif, explains that a good teacher is a teacher who can be given the task of educating, teaching, intelligent, perfect in mind, noble and physically strong. Strengthened by Az-Zarnuji that teachers must be 'pious, *wara*' and older or authoritative (Ma'arif, 2020). A teacher should have good characters (*zuhud*, humble, sincere, forgiving), love their students, understand the innate character of the child, and have a deep understanding of the subject matter (Ma'arif, 2020)

Some of the characteristics of teachers above, if combined, then the teacher must have four competencies to become a spirit of professionalism. *First*, pedagogic competence, namely the ability to manage education, understand students' character, design, implement, evaluate students' development and learning outcomes to actualize the potential of students. *Second*, personality competence, namely the ability in terms of personality that is steady, stable, mature, wise, dignified, exemplary, and noble. *Third*, professional competence, namely the ability to master the material broadly and deeply, understanding the curriculum and educational foundations. *Fourth*, social competence, namely teachers are able to get along, communicate effectively with students, fellow educators, education staff, parents/guardians and the community (Ma'arif, 2020; Rusman, 2014).

Because of the importance of the figure of a teacher in education, as well as Ki Hadjar Dewantara's view of placing the teacher as a holy position, a teacher must be able to illuminate his students like the sun shines its light. Students must be positioned as a learning center. Ki Hadjar Dewantara requires each tutor to always see the abilities of students who have the potential according to their nature (innate). Teachers must be facilitators who always guide and guide students to find learning experiences through their own efforts, always working with parents for the development of students. The teacher should also hold the principle of INDEPENDENT learning, namely 1) Challenging, Fun. 2) Effective, Efficiency. 3) Realistic and Rational, 4) Democratic. 5) Empathy. 6) Creative, Contextual and 7) Fair.

As a leader in learning, the Pamong or teacher is guided by the Teachings of *Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tutwuri Handayani* (Majelis Luhur Persatuan Taman Siswa, 2017). *Tut Wuri Handayani* means following the students' development of wholeheartedly, loving, caring, compassionate, and strengthening the students' inner back by stimulating/motivating, nurturing, guiding, exhilarating by exemplary (avoiding punishment, coercion) so that students are able to develop their personality through self-discipline (Majelis Luhur Persatuan Taman Siswa, 2017).

Teachers or tutors educate children inside and outside the college/school as behavior guides, advisors and observers/supervisors. Then the teacher also becomes an advisor to the whole family (guardian of students), providing knowledge and reading material such as books, newspapers and magazines (Ki Hadjar Dewantara, 1977).

To form teachers in educating, Taman Guru was formed, which is a one-year B-I program to produce young teachers, two years B-II to produce adult teachers and three years B-III to create leader teachers. Each program is part of a complete unity (Ki Hadjar Dewantara, 1977).

"The physical conditions are all the efforts to increase the strength of the body and brain of children, such as body movements (*pentjak*, *watangan* soccer, dance, etc.) and *roepa-roepa* exact intelligence (counting, language, etc.). Meanwhile, the mental conditions are all the efforts that coincide with the position of life, such as coziness and determination, courage, and carefree character like us." ("Poesara Taman Siswa 1931-1940," 1989).

Referring to the explanation above, the teacher or tutor must have physical and mental competence. Physical competence is related to educating the brain (intellectual) and the body. Intellectual intelligence such as exact lessons (science, numeracy and language and so on). Meanwhile, inner competence is how to educate the heart to be pure and permanent (*istiqamah*), courage and nobility (morals).

"... is the person who can be likened to the sun, which exposes the light to give energy to all living things ... is the spiritual effort which is beneficial to the future of the child. And as the sun the of course will not be able to shine its light if the *teacher himself* does not have the character of the sun ... it means he does not yet shine himself." ("Poesara Taman Siswa 1931-1940," 1989).

The purpose of the above explanation is that Ki Hadjar Dewantara requires every teacher to have various competencies, be worthy of being role models, have a radiance of knowledge in himself before he gives the radiation of knowledge to his students. Both those related to the competence to provide education to children for the outward (physical and brain/intellectual) aspects and the most important aspects, namely the inner, which is to educate for purity and determination, courage and nobility of character. This means that the competence of teachers includes physical and mental aspects that must be possessed first (role model) so that they can emit light of knowledge and exemplary for their students.

The concept of Ki Hadjar Dewantara regarding the requirements of teachers with several competencies, if analyzed more broadly, can also be translated into four competencies. (Ma'arif, 2020; Rusman, 2014) *First*, the pedagogic competence should be shown by the teacher's ability to understand students' innate potentials, their unique characters, so that they can plan and implement and evaluate learning according to the needs of the child.

*Second*, personality competence. Ki Hadjar Dewantara likened the teacher to be a trustworthy role model, like the sun, unable to give light in the form of knowledge to his students, before he himself contains light (knowledge). Before educating students for purity and determination, the teacher must first purify his/her heart. Likewise with character, so that their students can imitate their teachers, teachers should also have good manners or morals. And always refer to *Ing ngarso sung tulodho, ing madyo mangunkarso, tut wuri handayani*. How teachers can be role models, take the initiative / participate and motivate their students.

*Third*, professional competence. Teachers should be able to explore knowledge widely according to the material being taught and to know the right models, strategies and methods in learning, including how to develop curriculum and educational basics. Ki Hadjar Dewantara called this outer competence, where the goal is to educate the intellectual (brain) and physicality of the child. Such as general, exact, sports, and language sciences. So then teachers must always develop themselves through education and training that support their professionalism.

*Fourth*, social competence. Ki Hadjar Dewantara requires teachers to have good social relationships with students, peers, school principals, parents and the community. This means that teachers must be able to maximize optimal relationships in the education trip center, namely family, college and society. In simple terms it can be described as follows:

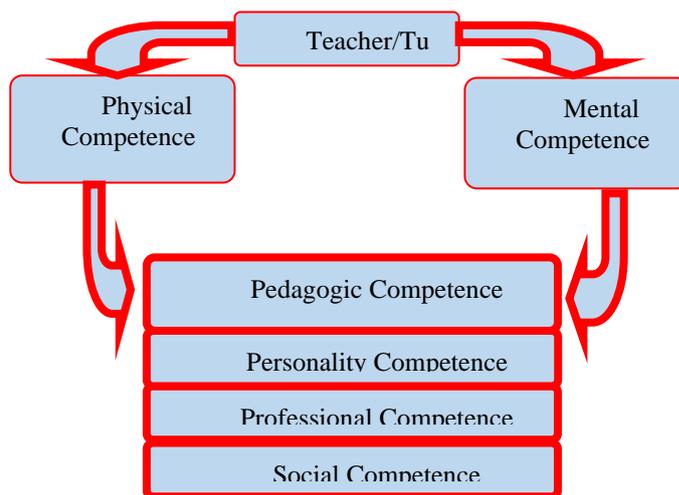


Figure 11 Teacher's Competences According to KHD

### 3.7. Students

How did Ki Hadjar Dewantara place students in his holistic education concept? Humans are born with a natural, potential or innate character, according to their nature. So that humans are in a unique and distinctive position. (Nizar, 2001) Ki Hadjar Dewantara explained that children born in this world are not as unwritten paper, unlike *tabularasa*, but as if the paper is full of writing that is still vague and this is where education has the power to thicken and explain good writings for the needs of children's life (Ki Hadjar Dewantara, 1977).

Referring to the explanation above, children from birth have the potential, character, innate strengths according to their respective natures which are still raw. So that it requires other people (teachers, adults) through education for its development so as to form human beings who are independent physically and spiritually, the formation of character.

When the children are still up to 14, co-instruction and co-education can still be applied together between male and females; however, when the children are 14-18 they can still get co-instruction together, but with co-education that is not always together because this age students started to have sexual interest due to puberty. When they are 20 (or more), the children are completely free because they are old enough, and the marriage is proper (Ki Hadjar Dewantara, 1977).

Children's independence cannot be achieved in a short time, but it takes a long time from early childhood education to adulthood. Ki Hadjar Dewantara wanted to produce free adult humans according to their respective natures. Educators and their environment are only as supporters, guides in developing and thickening the unique potential of children according to their respective natures.

Independence includes outer aspects i.e. intellectual and physical aspects, while the mental aspects are purity and determination, and character. So the objectives, materials, methods and evaluation in education must always be student-centered, because the teacher is only a supporter, guide, facilitator and motivator for them. So it is not surprising that Ki Hadjar Dewantara formulated the purpose of education to be a guide in the growth process, guiding all the natural (basic) forces possessed by students, as perfect humans (*insān kāmil*) individually or as members in society (social) can reach the safety level and happiness as high as possible. (Ki Hadjar Dewantara, 1977) In line with the breath of Islam that education helps children to reach the physical or physical human being (*ahdāf al-jismiyyah*), mental or spiritual (*ahdāf al-rūhiyyah*), reason (*ahdāf al-aqliyah*), social (*ahdāf al-ijtima'iyah*). (Abdurrahman Salih Abdullah, 1982) In simple terms the child as a learning center can be described as follows:

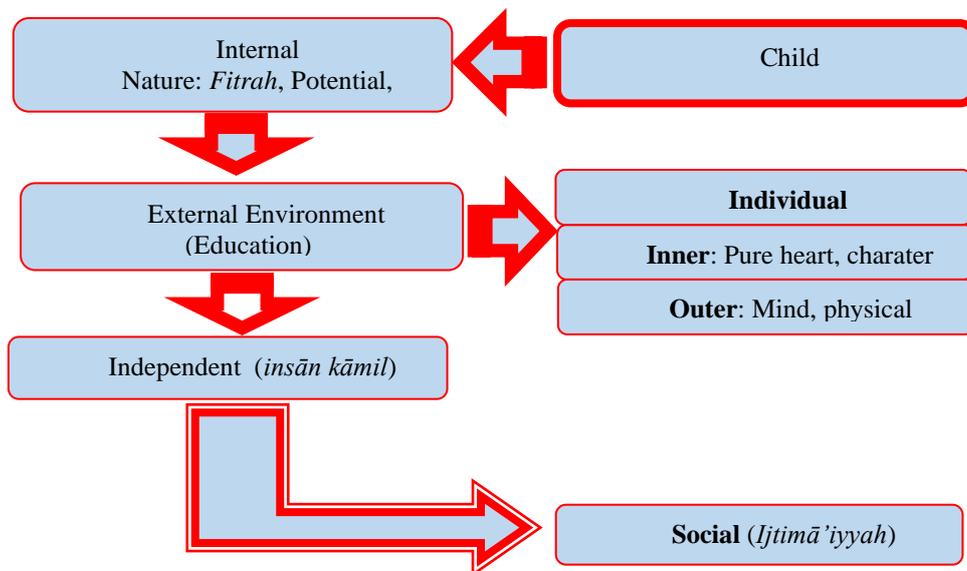


Figure 12 Students in KHD's Perspective

### 3.8.Character (Budi Pekerti)

How about Ki Hadjar Dewantara about character as a unit in holistic education? There are three basic streams of the child's soul, first, that children are born like blank paper (*tabularasa*) and therefore the teacher is free to have the widest possible power in shaping the character or character of the child. *Secondly*, the child is like a paper that has been completely written down, so that education from anyone can change the character of the child. Education only supervises children in cultivating character from within the child, and rejects outside influences. The *third* is known as the convergence theory that children are born like paper with gloomy writing. Education is tasked with thickening all gloomy and kind writing so that one day it becomes good character. All writings that contain evil meanings are allowed to be gloomy, not thick, if necessary, they should be made more gloomy (Ki Hadjar Dewantara, 1977).

The convergence stream divides the character of the child into two, intellegible and biological. Intelligence relates to intelligence, or the ability to weigh or feel and the strength of the will. Can be changed and influenced, for example, lack of quick thinking, weak thinking and ignorance. The biological part is irreversible. It is a part of the soul that contains various feelings that persist from childhood to adulthood, such as fear, shame, courage, disappointment, jealousy, selfishness, social and religion.

For example, a cowardly child becomes brave because of the influence of education. Actually, fear does not disappear, but is closed off so that it is not visible because it has acquired intelligence, can weigh, strengthens its will not to be afraid. Likewise shame, compassion, anger and so on as long as he weighs and thinks about all circumstances, then he will be able to hold back and cover up his feelings, if his mind is not used/stopped, then the original character will appear by itself (Ki Hadjar Dewantara, 1977).

But as a teacher it is not appropriate to give up on a character that cannot be eliminated, because if there is constant and firm self-control (*zelfbeheersching*) it will eliminate or defeat this bad biological character, namely by forming a good and solid character will manifest personality (*persoonlijkheid*) and round characters. Character intelligence always thinks, feels, measures, weighs on a definite and fixed basis so that it becomes a characteristic and becomes known as a human being who is different from others (Ki Hadjar Dewantara, 1977).

Character, character or character is a combination or unification of movement of thought, feeling and will / will which is permanent, causing energy / behavior of action (Budi is thought, feeling, will and character are energy). Thus, character is the nature of the human soul from wishful thinking to being manifested as energy (deed) (Ki Hadjar Dewantara, 1977).

Men with character are free humans who can rule and control themselves, independently. This is civilized man, as the goal of education. So education has the power to defeat the fundamentals of the human soul, eliminate, cover, reduce the biological evil character that is contained in the soul (Ki Hadjar Dewantara, 1977).

Thus, Ki Hadjar Dewantara's thoughts about character can be concluded that human character, apart from getting innate or hereditary influences (*erfelijkheidsleer*), also gets influence from education with all its experiences and circumstances (Ki Hadjar Dewantara, 1977).

### 3.9. Great Advice of Ki Hadjar Dewantara

Some of the noble teachings of Ki Hadjar Dewantara as the Father of Taman Siswa, as thoughts that uphold local wisdom which turns out to have ancestral roots. Local wisdom is part of ethics and morals, so that it will guide people to behave according to their lives. Local wisdom contains knowledge, beliefs, insights and customs that guide human behavior. The values in local wisdom can be lived, practiced, taught, and passed on from one generation to another and always shape and guide the patterns of everyday human behavior, both in nature and the environment and are very influential in the educational aspects of a region (Rohmah, 2015; Salsabilah, 2019). It was also explained that local wisdom is local intelligence that is created in creations, works and initiatives so that people can independently face the changing social climate. Local wisdom seeks to protect the constituent aspects consisting of local assets, traditions and values and beliefs (Francois, 2015).

Ki Hadjar Dewantara faced various anxieties over the Dutch colonialism which could not be tolerated as it could uproot the local wisdom of the nation itself. Therefore, in the education system that he built, he always upheld aspects of local wisdom. The establishment of Taman Siswa was Ki Hadjar Dewantara's answer to carry out education with local wisdom insight.

The *first* constituent of local wisdom is local assets. The local assets in Ki Hajar Dewantara's thoughts and those contained in the Taman Siswa institution were about developing Javanese language both orally and in writing. This aspect of language was very influential later on the development of a child's education. In "language" there was a structure, ethics, and letters that can maintain the original culture of Indonesia. In addition, Ki Hajar Dewantara always reminds us of the importance of being a human being with his nature as a "Javanese man". Thus, the products and principles of education in Taman Siswa use the Javanese language and nature, starting from the parenting model in the form of the among system, even though they are already familiar with education or teaching. Ki Hajar Dewantara continued to introduce the concept of local education, namely; *momong*, *among*, and *ngemong* which are likened to how we educate small children with sincerity, compassion and with freedom (Ki Hadjar Dewantara, 1977).

*Second*, tradition. The concept of tradition in Ki Hajar Dewantara's thoughts contained in the Taman Siswa institution was to develop traditional Javanese game patterns. Starting from *gobag sodor*, hide and seek, jumping rope, *dakon*, and other traditional games in an effort to continue to maintain Indonesian culture, so as not to be eroded by the current of globalization, finally eliminating the identity of the Indonesian nation. These traditional games were taught at the Taman Siswa institution.

In addition, various regional arts are also taught in the form of *gending*, *wayang* (puppet), *bonang* music, *jaipong* dances, *srimpi*, *tonil*, *wirama* teachings, etc. Even in Taman Siswa students were taught with the *sariswara* system, namely the system of joining languages, songs and stories that are combined in a lesson (Ki Hadjar Dewantara, 1977). All of this aims to unite the souls of our children with the souls of their people, even though they are challenged and eroded the entry of dance music teachings from the Netherlands. There was an

event at that time, people were very proud to dance and ashamed to dance *Jaipong*. Consider dancing higher and more luxurious than *jaipong* dance. So that Ki Hajar Dewantara remains adamant to continue to maintain the Javanese tradition that exists in Indonesia.

Third, values and beliefs. The values and beliefs in Ki Hajar Dewantara's thoughts and those contained in the student garden institution are in the jargon or sublime concept initiated by Ki Hajar Dewantara. This jargon or sublime poetry is also the great idea of Ki Hajar Dewantara as an educator, for example:

3.11.1. *Momong*, *among* and *ngemong*. Those mean that education is about nurturing. Educating is raising children in a world of values. In practice it does discipline, but not by means of violence, but by means of awareness in accordance with its nature. So, the division of ages 0-7, 7-14, and 14-21 and the level of education (Taman Indriya, Taman Anak, Taman Muda, Taman Madya, and Taman Dewasa) in the educational process initiated by Ki Hajar Dewantara is not without a pedagogical foundation. This division is based on the phases in which each demands the role of an educator with different content and values.

3.11.2. *Tetep*, *antep* and *mantep*, determination of mind. When it is firm, it will determine the quality of a person, and the stability of mind will come and will not be shaken.

3.11.3. *Ngandel*, *kandel*, *kendel* and *bandel*, if you believe in an upright position, courage will emerge and never fear later to uphold justice.

3.11.4. *Neng*, *ning*, *nung* and *nang*, the purity of mind and mind that is obtained from calmness of heart; that is what brings victory.

3.11.5. *Ing ngarso sung tulodho*, *ing madyo mangunkarso*, *tut wuri handayani*. First, *Ing Ngarsa Sung Tuladha*, which means a teacher is an educator who must provide a good role model. By giving many good deeds rather than just setting an example. Second, *Ing Madya Mangun Karsa*, which means that a teacher is an educator who is always in the midst of his students by providing motivation to achieve many achievements. Third, *Tut Wuri Handayani*, which means that a teacher is an educator who constantly encourages and points the right direction for the life and work of his students.

3.11.6. *Tringa*, namely *Ngerti*, *Ngrasa*, *Ngelakoni*. In the learning process, *Ngerti* means knowing the knowledge, which when juxtaposed with Bloom's taxonomy concept (Bloom, 2001), *ngerti* is a cognitive ability which includes knowledge, understanding, application, analysis, evaluation and creation; *Ngrasa* has a similar meaning with *affective* which contains emotional abilities, namely receiving, reacting, assessing, organizing, internalizing and characterizing; *Nglakoni* means performing psychomotor skills, which include imitating, engineering, achieving accuracy, articulation and naturalism. (Ki Hadjar Dewantara, 1977; Djohar & Istiningasih, 2017)

#### 3.11.7. *Gending* Literature

*Gending* literature is an integrated lesson between mind (intellectual) and taste (mind, spirit), a combination of language and art; thus, it is part of cultural education, hereinafter referred to as the *sariswara* method. Teaching language without art only educates the child's (intellectual) mind, but if it is in the form of a song (*sinawung resmining kidung*) it will open the student's heart.

Language learning without art will keep children away from the beauty of language. *Gending* literature is the most famous lesson in the combination of art and language from the Sultan Agung of Mataram (Ki Hadjar Dewantara, 1977). One of Ki Hadjar Dewantara's noble teachings is shown in his own composition of *gending* literature (Ki Hadjar Dewantara, 1977).

Kidung asmara palupi	Kang tinata dadya solah
Adreng dahat manembrama	Marma dèn gatèk ena
Jarwa babaring wiraos	Dimèn cepak ing rahayu
Dé kang kinarya kupiya	Karah sampurnaning gesang
Wantering kasarjanan	Jejer jujuring ngaurip
Tata tentreming tumuwuh	Jer wikan ing nata sukma
Raharja tumekeng bagya	Ing Donya lan akhératé

---

Sanding sarjana yakti	Taberi ing kautamaan
Taberi ulah rasa	Mantep teteping sedya
Nata patitis ciptané	Sinambi sarwa geguru
	Swaraning sonya kapyarsa
Kidung asmara hati	Yang ditata menjadi tingkah laku
Kuat hasrat menembang	Penting diperhatikan
Mendedah isi rasa	Supaya dekat dengan kebahagiaan
Yang menjadi contoh	Penjaga sempurnanya hidup
Utamanya keilmuan	Kedudukan kejujuran hidup
Tata tentram yang hadir	Paham menata jiwa
Sejahtera hingga bahagia	Di dunia dan akheratnya
Bersanding sarjana sejati	Tekun dalam keutamaan
Sungguh sungguh mengolah rasa	Mantap memenuhi tugas
Menata ketajaman pikir	Sembari berguru
	Suara sunyi terdengar

The Gending literature above contains several analyzes. *First*, that at the beginning of each line, if connected to the name "Ki Ajar Dewantara Satana Kang Mardika Jejerung Taman Siswa", it means that Ki Hadjar Dewantara wanted to jointly invite people to be free through Taman Siswa. *Second*, that education must be carried out with the principle of beauty (aesthetics). For example in language learning, it must be combined with art. Because teaching language without art will keep children away from the beauty of the language being taught. *Third*, the meaning of the contents of the literature is that education should combine feeling (soul, mind, heart), thought (physical, intellectual) and body (physical), so that it will achieve happiness and perfection of life in the world and the hereafter.

#### 4. Conclusion and Recommendations

Ki Hadjar Dewantara's idea of Holistic Education has been proven by the establishment of Taman Siswa as a large home for education, students are placed as human beings with physical and spiritual potential that can be developed as a whole to get spiritual, intellectual, emotional, physical, social and aesthetic achievements. Concrete evidence of Ki Hadjar Dewantara's holistic education can be seen in the nature of Education, Taman Siswa, the *Among* System, Material, Educational Evaluation and Methods, the figure of teachers, students, character and the noble teachings of Ki Hadjar Dewantara with aesthetic nuances.

Apart from this research, it can still be further researched about the thoughts of Ki Hadjar Dewantara which is rich in ideas and teachings, especially in the world of education. So that alternatives from Ki Hadjar Dewantara's ideas can be developed again from the other perspectives, such as the relationship of education with culture, art, local wisdom and so on

#### References

1. Abdullah, Abdurrahman Saleh. (1990). Teori-teori Pendidikan Menurut Al-Qur'an. Rineka Cipta.
2. Abdullah, Abdurrahman Salih. (1982). Educational Theory: Qur'anic Outlook. Umm Al-Qurra University.
3. Aceh, A. B. (1984). Pengantar Sejarah Sufi dan Tasawuf. Ramadhani.
4. Al-Abrasyi, M. A. (1996). Beberapa Pemikiran Pendidikan. Titian Ilahi Pers.
5. Al Rasyidin. (2008). Falsafah Pendidikan Islami: Membangun Kerangka Ontologi, Epistimologi, dan Aksiologi Praktik Pendidikan. Cita Pustaka Media Perintis.
6. Al-Ghazali. (1964). Mi'raj Al-Salikin. Sililsat Al-Saqafat AL-Islamiyyat.
7. Al-Nahlawi, A. (1983). Ushul al-Tarbiyah al-Islamiyat wa Asalibuha. Dar al-Fikr.
8. Al-Syaibany, O. M. A.-T. (1979). Falsafah at-Tarbiyah al- Islamiyah (terj. Hasan Langgulung. Falsafah Pendidikan Islam). Bulan Bintang.

9. As, A. (1994). Pengantar Studi Tasawuf. Raja Grafindo Persada.
10. Asy'arie, M. (1992). Manusia Pembentuk Kebudayaan Dalam Al-Quran. Lembaga Studi Filsafat.
11. Aziz Q, I., Subandi, & Nafi'ah, R. F. (2018). Konsep Pendidikan dalam Pemikiran Ki Hajar Dewantara dan Relevansinya dengan Pendidikan di Indonesia. *Jurnal Sumbula*, 3(1), 847–861.
12. Azizah, F. R. (2018). Relevansi Tripusat Pendidikan Ki Hajar Dewantara dengan Nilai-Nilai Pendidikan Karakter Dalam Surat Luqman: 12-19. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 3(2). <https://doi.org/10.24235/tarbawi.v3i2.3332>
13. Bahasa, T. P. K. P. P. dan P. (2016). Kamus Besar Bahasa Indonesia (3 ed.). Balai Pustaka.
14. Barnadib, I. (2002). Filsafat Pendidikan. Adicita Karya Nusa.
15. Beasley, D. R. (2000). *Beasley's Guide to Library Research*. University of Toronto Press.
16. Bloom, B. S. (t.t.). *Taxonomy of Educational Objectives (The Classification of Educational Goals)*.
17. Bloom, B. S. (2001). *A Taxonomy for Learning, Teaching and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*. Addison Wesley Longmans.
18. Daradjat, Z. (1984). *Ilmu Pendidikan Islam*. Bumi Aksara.
19. Daradjat, Z. (1994). *Pendidikan Islam dalam Keluarga dan Sekolah*. Remaja Rosda Karya.
20. Dewantara, B. (1989). *Ki Hajar Dewantara Ayahku*. Pustaka Sinar Harapan.
21. Dewantara, B. S. (1989). *Ki Hadjar Dewantara Ayahku*. Pustaka Sinar Harapan.
22. Dewantara, Ki Hadjar. (1977a). *Karya Ki Hadjar Dewantara Bagian I: Pendidikan (Edisi II)*. Majelis Luhur PersatuanTaman Siswa.
23. Dewantara, Ki Hadjar. (1977b). *Karya Ki Hadjar Dewantara Bagian I: Pendidikan (Edisi II)*. Majelis Luhur PersatuanTaman Siswa.
24. Dewantara, Ki Hajar. (1981). *Asas-Asas dan Prinsip Taman Siswa*. Balai Pustaka.
25. Dewey, J. (1964). *Democracy And Education (Fourth Edition)*. The Macmillan Company.
26. Djohar, D., & Istiningsih, I. (2017). *Filsafat Pendidikan Ki Hadjar Dewantara Dalam Kehidupan Nyata (Cet. 1)*. Suluh Media.
27. Francois, E. J. (2015). *Building Global Education With A Local Perspective: An Introduction To Glocal Higher Education*. Palgrave Macmillan,.
28. Freire, P. (1972). *Pedagogy of The Oppressed (Terj. Myra Bergman Ramos)*. Penguin Books.
29. Gardner, H. (2011). *Frames of Mind: The Theory Of Multiple Intelligences*. Hachette UK.
30. Gutek, G. L. (1997). *Philosophical Alternatives in Education*. Loyala University of Chaniago.
31. Hadi, S. (1983). *Metodologi Research I*. UGM Press.
32. Hamzah, A. (2019). *Metode Penelitian Kepustakaan (Library Research) Kajian Filosofis, Teoretis dan Aplikatif (Cet 1)*. Literasi Nusantara.
33. Hurlock, E. B. (1980). *Development Psychology, A Life-Span Approach (V)*. M. Graw Hill Book Compagny.
34. Iqbal, A. M. (2015). *Pemikiran Pendidikan Islam, Gagasan-gagasan Besar Para Ilmuwan Muslim (Cet. 1)*. Pustaka Pelajar.
35. Isaacs, B. (2018). *Understanding the Montessori Approach Early Years Education in Practice (Second Edition)*. Routledge.
36. Kuhlthau, C. C. (2002). *Teaching the Library Research Process*. Rowman & Littlefield.
37. Kumalasari, D. (2010). Konsep Pemikiran Ki Hadjar Dewantara Dalam Pendidikan Taman Siswa (Tinjauan Humanis-Religius). *Jurnal ISTORIA*, VOL VIII(1), 47–59.
38. Kuntoro. (2008). *Sketsa Pendidikan Humanis Religius*. UNY.
39. Kurniawan, W. P. (2014). Pendidikan Pola Karakter Taman Siswa. *Jurnal Lentera STKIP-PGRI Bandar Lampung*, 1.
40. Langgulang, H. (1983). *Beberapa Pemikiran Tentang Pendidikan Islam*. Pustaka al-Husna.
41. Ma'arif, S. (2020). *Membangun Ilmu Pendidikan Nusantara. Pilar Nusantara Bekerjasama dengan Fakultas Psikologi dan Kesehatan UIN Walisongo*.
42. Madjid, Nurcholis. (1976). *Modernisasi adalah Rasionalisasi Bukan Westernisasi*. IAIN Syahid.
43. Madjid, Nurcholish. (1991). *Islam Ke-Modernan dan Ke-Indonesiaan*. Mizan.
44. Mahmoudi, S., Jafari, E., Nasrabadi, H. A., & Liaghatdar, M. J. (2012). Holistic Education: An Approach for 21 Century. *International Education Studies*, 5(2), 178–186.

45. Majelis Luhur Persatuan Taman Siswa. (2017). Piagam dan Peraturan Besar Persatuan Taman Siswa (Keputusan Kongres XXI Persatuan Taman Siswa 5 s.d. 8 Desember 2016).
46. Marwah, S. S., Syafe'i, M., & Sumarna, E. (2018). Relevansi Konsep Pendidikan menurut Ki Hadjar Dewantara dengan Pendidikan Islam. *Tarbawy: Indonesian Journal of Islamic Education*, 5(1), 14–26.
47. Mashari, F., & Anna Qomariana. (2016). Prespektif Pemikiran Ki Hadjar Dewantara Dalam Pendidikan Karakter Dan Kaitannya Dengan Pendidikan Islam. *Dirāsāt: Jurnal Manajemen dan Pendidikan Islam*, 1(2), 285–311.
48. Miller dkk., J. P. (2005). *Holistic Learning and Spirituality in Education*. State University of New York Press.
49. Miller, R. (2000). *Caring for new life: Essays on holistic education*. VT: Foundation for Educational Renewal.
50. Muhadjir, N. (2002). *Metode Penelitian Kualitatif*. Rake Sarasin.
51. Musa, M. Y. (1958). *Islam and Humanity's Need of It*. The Supreme Council for Islamic Affairs.
52. Mustaqim, A. (2017). Pendidikan Humanisme Ki Hajar Dewantara. *Tafhim Al-'Ilmi*, 9(2). <http://ejournal.kopertais4.or.id/madura/index.php/tafhim/article/view/2985>
53. Naisaban, L. (2004). *Para Psikolog Terkemuka Dunia: Riwayat Hidup, Pokok Pikiran dan Karya*. Grasindo.
54. Nasution, H. (1992). *Falsafat dan Mistisisme Dalam Islam*. Bulan Bintang.
55. Nata, A. (1997). *Filsafat Pendidikan Islam I. Logos Wacana Ilmu*.
56. Nata, A. (2000). *Pemikiran Para Tokoh Pendidikan Islam*. Raja Grafindo Persada.
57. Nava, R. G. (2001). *Holistic Education: Pedagogy of Universal Love*. Holistic Education Press.
58. Nizar, S. (2001). *Pengantar Dasar-Dasar Pemikiran Pendidikan Islam*. Gaya Media Pratama.
59. Poesara Taman Siswa 1931-1940. (1989). *Museum Dewantara Kirti Griya Yogyakarta*.
60. Purwanto, A. (2020, Nopember). Wawancara Tentang Ki Hadjar Dewantara [Komunikasi pribadi].
61. Qutb, M. (1967). *Manhaj Al-Tarbiyah Al-Islamiyyah*. Dar al-Qalam.
62. Rahardjo, S. (2014). *Ki Hajar Dewantara Biografi Singkat 1889-1959 (2 ed.)*. Garasi.
63. Ramayulis. (2019). *Ilmu Pendidikan Islam (Cet. 19)*. Kalam Mulia.
64. Rohmah, N. (2015). Akulturasi Islam dan Budaya Lokal (Memahami Nilai-Nilai Ritual Maulid Nabi Di Pekalongan). *Al-Mabsut: Jurnal Studi Islam Dan Sosial*, 9(2).
65. Rusman. (2014). *Model-Model Pembelajaran, Mengembangkan Profesionalisme Guru*. Raja Grafindo Persada.
66. Salsabilah. (2019). Pendidikan Karakter Islami Berbasis Nilai-Nilai Kearifan Lokal (Penelitian Di SDN 12 Ciseureuh Kahuripan Pajajaran Purwakarta). *Cendekia*, 17(2), 274.
67. Shriner, P., Oxly, S., & Banev, S. (2005). *Holistic Education Resource Book*. Waxman.
68. Soeratman, D. (1985). *Ki Hajar Dewantara*. Departemen Pendidikan dan Kebudayaan, Proyek Pembinaan Pendidikan Dasar.
69. Stern, W. (2018). *Psychology of Early Childhood: Up to The Sixth Year of Age: Vol. Vol. 16*. Routledge Taylor & Francis Group.
70. Sukarman. (2017). Reaktualisasi Konsep Tri Pusat Pendidikan Ki Hajar Dewantara Dalam Perspektif Pendidikan Islam Bagi Generasi Milenial. *Jurnal Progres*, 5(1), 1–24.
71. Sutarman, S., Tjahjono, H. K., & Hamami, T. (2017). The Implementation of Holistic Education in Muhammadiyah's Madrasah Indonesia. *Dinamika Ilmu: Jurnal Pendidikan*, 17(2), 191–203. <https://doi.org/10.21093/di.v17i2.856>
72. Syukur, M. A. (2014). *Tasawuf Kontekstual: Solusi Problem Manusia Modern*. Pustaka Pelajar.
73. Tafsir, A. (1996). *Metodologi Pengajaran Agama Islam*. Remaja Rosda Karya.
74. Taimiyah, I. (1389). *Majmu' Fatawa, Ilm a-Suluk (Vol. 10)*. Idarat al-Buhuts al-Ilmiyyat wa al-Ifta' wa al-Dairat wa al-Irsyad.
75. Tim Penyusun. (2002). *Kamus Besar Bahasa Indonesia (Edisi 3)*. Balai Pustaka.
76. Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. (t.t.).
77. Wahyudi, C. (2015). Sufisme Ki Hajar Dewantara. *Jurnal Maraji': Jurnal Studi Keislaman*, 2(1), 24–43.
78. Wangid, M. N. (2009). Sistem Among Pada Masa Kini: Kajian Konsep Dan Praktik Pendidikan. *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran*, 39(2). <https://doi.org/10.21831/jk.v39i2.200>
79. Wentworth, R. A. L. (1999). *Montessori For The New Millennium*. Lawrence Erlbaum Associates Publisher.

80. Wuryadi. (2020, Nopember). Wawancara Tentang Ki Hadjar Dewantara [Komunikasi pribadi].
81. Yunus, H. A. (2016). Telaah Aliran Pendidikan Progresivisme Dan Esensialisme Dalam Perspektif Filsafat Pendidikan. *Jurnal Cakrawala Pendas*, 2(1), 29–39.
82. Zed, M. (2008). *Metode Penelitian Kepustakaan (Edisi II)*. Yayasan Obor Indonesia.