

KI HADJAR DEWANTARA'S HUMANISTIC EDUCATION THOUGHTS IN ISLAMIC EDUCATION PARADIGM

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ABSTRAK

Makalah ini bertujuan untuk memetakan pendidikan humanistik Ki Hajar Dewantara dalam paradigma pendidikan Islam. Pendidikan adalah salah satu kunci terpenting dalam kehidupan manusia. Pendidikan bertujuan untuk menghasilkan pribadi orang lebih baik dalam hidup. Namun yang terjadi, pendidikan hanya menciptakan manusia sebagai robot atau mainan yang bisa dipermainkan. Moralitas bangsa kian merosot hingga menyebabkan degradasi moral. Diperlukan sebuah alternatif untuk mendukung upaya perbaikan moralitas bangsa, dalam hal ini penulis mengkaji dan menawarkan konsep humanistik Ki Hajar Dewantara dalam paradigma pendidikan Islam. Pendekatan yang digunakan dalam penelitian ini menggunakan *library research* yaitu metode penelitian yang dilakukan dengan mempelajari literatur dan tulisan yang memiliki keterkaitan dengan permasalahan pada penelitian. Hasil penelitian menunjukkan bahwa pemikiran humanistik Ki Hajar Dewantara dalam pendidikan, yaitu dengan memosisikan pendidikan sebagai penuntun. Maksudnya adalah menuntun segala kekuatan kodrat yang ada pada anak-anak agar mereka dapat mencapai keselamatan dan mencapai keselamatan dan kebahagiaan yang setinggi-tingginya baik sebagai manusia maupun anggota masyarakat, dan semua ini diluar kuasa pendidik, karena pendidik hanya menuntun perkembangan. Pemikiran pendidikan Humanistik Ki Hajar Dewantara dapat dilihat dari prinsip-prinsip paradigma pendidikan Islam, meliputi: Pengakuan terhadap keberadaan fitrah manusia, Tujuan pendidikan dalam membentuk karakter bangsa, Memandang pendidik sebagai seseorang yang mempunyai arahan atau tuntunan, juga menjadi fasilitator dan motivator bagi peserta didik, Memandang peserta didik sebagai makhluk yang memiliki potensi untuk memahami diri sendiri menurut kodratnya.

Kata kunci: *Pendidikan, Humanistik, Ki Hajar Dewantara, Paradigma Pendidikan Islam*

ABSTRACT

This paper aims to map the humanistic education of Ki Hajar Dewantara in the paradigm of Islamic education. Education is one of the most important keys in human life. Education aims to produce better people's personal lives. But what is happening, education only creates humans as robots or toys that can be toyed with. The morality of the nation is deteriorating to cause moral degradation. An alternative is needed to support efforts to improve the morality of the

nation, in this case the author examines and offers the humanistic concept of Ki Hadjar Dewantara in the paradigm of Islamic education. The approach used in this study uses library research which is a method of research conducted by studying literature and writing that has a connection with problems in research. The results showed that Ki Hajar Dewantara's humanistic thinking in education, namely by positioning education as a guide. The point is to guide all the natural forces that exist in children so that they can achieve salvation and achieve the highest possible salvation and happiness both as human beings and as members of society, and all this is beyond the power of educators, because educators only lead development. The thinking of Humanistic education Ki Hajar Dewantara can be seen from the principles of islamic education paradigm, including: Recognition of the existence of human nature, the purpose of education in shaping the character of the nation, Looking at educators as someone who has direction or guidance, as well as being a facilitator and motivator for learners, Looking at learners as beings who have the potential to understand themselves according to their nature.

Keywords: *Education, Humanistic, Ki Hajar Dewantara, Paradigm of Islamic Education*

INTRODUCTION

Education is one of the most essential keys in human life. Education is often interpreted as a process in finding transformation both within oneself and in groups. Therefore, a proper educational process should free a person from various confines, intimidation and exploitation. This is where the affinity of pedagogy lies, which is to free humans comprehensively from the bonds that exist outside of themselves or are said to be something that binds one's freedom.

This is where the importance of education as a humanization process

(humanization). However, the reality on the ground says otherwise. Modern education tends to separate between spiritual and physical education and is very pragmatic materialist.¹As a result, human values are separated from their personality, humans are alienated from their own civilization, this situation creates a tendency for soulless thoughts and leads to moral actions. In this case, the solution offered is humanistic education that comes from humanistic thinking. Ki Hadjar Dewantara is one of the

¹Paulo Freire. 2001. *Kegelisahan Sepanjang Zaman (Pilihan Artikel Basis)*, Sindhunata (editor). (edisi 84), Kanisius, Resensi Amanat.

original Indonesian educators who also carries this concept. According to him, students are free beings who have their own nature so they should not be treated like robots or toys that can be manipulated. Students have their own educational future so that the role of an educator in educators is to direct them according to their potential and talents. Students are born as figures with freedom and independence to realize their existence openly and independently. They can actualize all their potential and talents independently and openly.²From the explanation above, it can be concluded that humanistic education in Ki Hadjar's view is in accordance with the paradigm of Islamic education which views and places students as human beings who have noble character.

The approach used in this study refers to the approach, *library research* namely the research method carried out by studying literature and writings that are related to existing problems in research, both literature that is directly related to the problem

²Moh. Yamin. 2009. *Menggugat Pendidikan Indonesia, Belajar dari Paulo Freire dan Ki Hadjar Dewantara*. Yogyakarta: Ar-Ruzz Media.

(primary literature), or literature that is correlated with the study of this writing (secondary literature).

DISCUSSION

Humanist Education

Education is a human dialectical process to develop the ability of reason, apply science in answering social problems for human development and the times. Education has a strategic role as a means of human resources and human investment. That is, education is not only aimed at fostering a better life, but also has colored and become the moral and ethical foundation in the process of empowering the nation's identity.³Departing from the importance of education, it is natural that the nature of education is a process of humanization.⁴

Humanization in terms of humanistic education is essentially an adjective which is an approach to education. Humanistic education as an educational theory is intended as education that makes humanism an

³ Karnadi Hasan. 2000. Konsep Pendidikan Jawa. *Jurnal Dinamika Islam dan Budaya Jawa*, 3, 29

⁴ Paulo Freire. 2001. *Kegelisahan Sepanjang Zaman (Pilihan Artikel Basis)*, Sindhunata (editor). (edisi 84) Kanisius, Resensi Amanat.

approach.⁵ An approach that focuses on human potential to seek and discover the abilities they have and develop these abilities. In the humanist paradigm, humans are seen as creatures of God who have certain qualities that must be developed optimally and this human nature can only be developed through education that truly humanizes humans.

The humanist learning views humans as subjects who are free and independent to determine the direction of their lives. Humans are fully responsible for their own lives and also for the lives of others. It is clear that humanist education is oriented towards human development, emphasizing human values, and cultural values in education. The main target of humanist education is to form members of the family, community and good citizens who have a democratic spirit, are responsible, have self-respect, are creative, rational, objective, not prejudiced, introspective of change and renewal and are able to utilize leisure time effectively.

⁵Abdul Munir Mulkhan. 2002. *Nalar Spiritual Pendidikan: Solusi Problem Filosofis Pendidikan Islam*, Yogyakarta: Tiara Wacana.

Ki Hajar Dewantara's Humanistic Education in the Paradigm of Islamic Education

Ki Hadjar Dewantara is known as a national hero. Raden Mas Soewardi Soerjaningrat is his last name. he was born in Ngajogjakarta Hadingrat (Yogyakarta) on Thursday Legi, the 2nd May 1889, as the fourth son of the prince Soerjaningrat, and as the grandson of Sri Paku Alam III. That means Soewardi Soerjaningrat comes from the Pakualam family.⁶

Ki Hadjar has created an education system which is a struggling education system. His educational philosophy was to oppose the dutch colonial philosophy rooted in Western culture. But the education system of Ki Hadjar struggle is a statement of philosophy and culture of the Indonesian nation itself. He explored the true personality of Indonesia. Personality that means self-importance or humanity. Humans according to Ki Hadjar Dewantara's namely as follows: "Humans are virtuous creatures, while mind means the soul that has passed a certain limit

⁶Darsiti Soeratman. 1983. *Ki Hadjar Dewantara*, Jakarta: Departemen dan Kebudayaan.

of intelligence, to show a clear difference with the soul of animals.”⁷Ki Hadjar argues that humans are virtuous living beings in accordance with the view of the humanistic school which aims to shape humans into true humanitarians who can be responsible as individuals to the surrounding community. Humans are individuals who have creativity, taste, and intention who understand and are aware of their existence who can regulate, determine and control themselves, have the urge to develop their personalities to be better and more perfect.

One of the main characteristics of humanistic education with the thinking of Ki Hadjar is student-centered education. He considers that students are human beings who have their own nature and also the freedom in determining their lives. Ki Hadjar's view of students does'nt curb student freedom in accordance with the humanistic view of students. The humanistic tradition helps students develop their potential and allows students to learn from their own experiences.

⁷ Ki Hajar Dewantara. 2009.*Menuju Manusia Merdeka*. Yogyakarta: Leutika.

Ki Hadjar Dewantara's perspective, there are four principles of a humanistic approach that can be applied to develop education using the paradigm of Islamic education, namely:

a. Humans in the paradigm of Islamic education

Ki Hadjar Dewantara argues humans are virtuous creatures, while mind means a soul that has passed a certain limit of intelligence, thus showing a clear difference with the soul of an animal.⁸Islamic education will not have a perfect paradigm without first determining the philosophical concept of human nature, because Islamic education is intended for humans. Humans are pedagogic creatures, meaning that God's creatures are born with potential to be educated and can educate so that they can become caliphs on earth, supporters and developers of culture. He is equipped with the nature of Allah, in the form of a container that can be filled with various skills and skills that can develop, according to his position as a noble creature.

⁸ Ki Hajar Dewantara. 2009.*Menuju Manusia Merdeka*. Yogyakarta: Leutika.

One of the concrete forms of human nature is culture. Therefore, to be able to build a culture that is full of values, that nature is tested and matured through education. Education is part of culture, in the sense that education is a tool to instill the ability to behave, behave, in addition to teaching skills and knowledge to be able to play a social role as a whole and in accordance with the place and position of individuals in society.

b. The purpose of education in the paradigm of Islamic education

The purpose of education according to Ki Hadjar is all physical and spiritual care for children to be able to advance their outer or physical and spiritual or spiritual life.⁹ In other words, the education referred to by Ki Hadjar pays attention to the balance of creativity, taste and intention, a process of transforming human values into truly human beings.

To realize these educational goals, Ki Hadjar implemented the *Among* system in learning. There are at least five substances in the *Among* System, namely (1) the *Among* system is the embodiment of behavior

that is imbued with the principles of kinship. (2) The *Among* system awakens an independent spirit and a sense of responsibility by establishing between educators and students on the basis of mutual respect. (3) The *Among* system fosters and opens up opportunities for students and educators to be creative and achieve. (4) The *Among* system creates a learning becomes interesting for students and educators. (5) The *among* system is a unanimous attitude and behavior that is reflected in *tutwuri handayani, ing madya mangun karsa, and ing ngarsa sung tuladha*.

If the 5 principles of Ki Hajar Dewantara are implemented, the educational objectives can be achieved satisfactorily. That teachers have the task of growing the abilities of their students who can improve the quality of life of the nation. The hope is that they can have good self-development motivation and good interpersonal relationships. As a result, students will have good character and are useful in public life, become complete human beings so that they reach the level of humanizing humans.

⁹Toto Suharto. 2006. *Filsafat Pendidikan Islam*. Yogyakarta: Ar-Ruzz.

c. Teachers in the paradigm of Islamic education

One important element of the educational process is the educator. A teacher has a very big responsibility in an effort to bring students towards the educational goals they aspire to.¹⁰ In addition, an educator is also required to behave as a leader. The explanation of the meaning of a leader is that in the front can set an example, in the middle can generate motivation and behind can provide supervision and encouragement to move forward. This teaching principle is known as the motto *Ing ngarso sung tuladha, ing madya mangun karsa, tut wuri handayani*. A teacher must be a role model, then when in the midst of students must build the intention, and with the principle of *tut wuri handayani*, will allow small children to grow according to their age of growth, but still accompanied.¹¹

The Prophet, in his personality there is a good role model. What comes out of his mouth is the same as

¹⁰Toto Suharto. 2006.*Filsafat Pendidikan Islam*. Yogyakarta: Ar-Ruzz.

¹¹Nurul Zuriah. 2008.*Pendidikan Moral dan Budi Pekerti dalam Perspektif Perubahan, Menggagas Platfom Pendidikan Budi Pekerti Secara Kontekstual dan Futuristik*. Jakarta: PT Bumi Aksara.

what is in his heart, which is then proven by his actions. That is, all the words, all the words, all the suggestions, all the advice really can be trusted. The behavior of a humanist teacher will create an affective education. Affective education is a student-centered education that is in accordance with the interests and needs of students. Teachers help their students to discover, develop, and try to practice the abilities they have.

d. Students in the paradigm of Islamic education

Ki Hadjar Dewantara views students as human beings who have their own nature and the freedom to determine their lives. He argues that children are creatures, humans and living things, so they live and grow according to their own nature. Therefore, let students find their own way as long as they are able and able to do so, because this is part of a good and constructive self-maturation education.¹²

In the paradigm of Islamic education, students are immature

¹²Baharuddin & Moh. Makin. 2011.*Pendidikan Humanistik: Konsep, Teori dan Aplikasi Praktis Dunia Pendidikan*, Yogyakarta: Ar-Ruzz Media.

people and have a number of basic potentials that need to be developed.¹³ Students are subjects and objects of education who need the guidance of others, namely educators or teachers to help direct them to develop their potential.

Islam recognizes that students have a fitrah, but the development of this fitrah depends on the environmental conditions that surround it. The combination of natural factors and environmental factors is a dominant process that can affect the formation of a student's personality. Therefore, educators as student mentors have a role in building an independent attitude in students. These include building interest in reading, increasing knowledge from newspapers, magazines and the internet. Each student has their own advantages and disadvantages, so that when educators deliver material, they do not generalize understanding to students. So that children are instilled independent and active habits to understand the lesson, for example asking the teacher.

¹³ Al-Rasyidin & Samsul Nizar. 2005. *Filsafat Pendidikan Islam*, Jakarta: Ciputat Press.

CONCLUSION

Ki Hajar's humanistic thinking in education, namely by positioning education as a guide. The point is to guide all the natural forces that exist in children so that they can achieve salvation and achieve the highest possible salvation and happiness both as human beings and as members of society, and all this is beyond the power of educators, because educators only lead development. The thinking of Humanistic education Ki Hajar Dewantara can be seen from the principles of islamic education paradigm, including: Recognition of the existence of human nature, the purpose of education in shaping the character of the nation, Looking at educators as someone who has direction or guidance, as well as being a facilitator and motivator for learners, Looking at learners as beings who have the potential to understand themselves according to their nature.

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