

KI HADJAR DEWANTARA'S PERSPECTIVE ON EARLY CHILDHOOD EDUCATION

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ABSTRAK

Pendidikan anak usia dini pada hakikatnya adalah pendidikan yang diselenggarakan untuk mendorong pertumbuhan dan perkembangan anak secara utuh, atau menekankan pada perkembangan seluruh aspek kepribadian anak. Anak adalah bagian dari masyarakat dan posisinya dianggap sebagai calon generasi penerus perjuangan para pendahulunya. Menyiapkan generasi negara yang berkepribadian baik, kuat, maju, dan tangguh. Pendidikan adalah salah satu cara untuk mencapainya. Salah satu tokoh terkenal, Ki Hadjar Dewantara memiliki konsep yang hebat. Pada masa penjajahan Belanda, beliau merupakan pelopor pendidikan bangsa Indonesia. Tulisan ini bertujuan untuk memaparkan intisari pemikiran Ki Hadjar Dewantara tentang pendidikan anak usia dini. Pendekatan yang digunakan dalam penelitian ini beracu pada pendekatan kajian kepustakaan. Menurut Ki Hadjar Dewantara, pendidikan adalah memberikan pendidikan yang memperhatikan unsur-unsur fitrah anak dengan melatih panca indera jasmani dan rohani yang dimiliki bersama oleh keluarga, sekolah, dan masyarakat. Diberikan pada anak usia 0 sampai 7 tahun. Hal ini dilakukan dengan tujuan untuk menumbuhkan kreativitas, rasa dan inisiatif pada anak. Pendidikan anak usia dini Ki Hadjar Dewantara menampilkan Budi Pekerti, Sistem Among Teori Trikon dan Tri Pusat Pendidikan.

Kata Kunci: Pendidikan Anak Usia Dini, Ki Hadjar Dewantara

ABSTRACT

Early childhood education is essentially education organized to encourage the growth and development of children as a whole, or emphasize the development of all aspects of the child's personality. Children are part of society and their position is

considered a candidate for the next generation of struggles for their predecessors. Prepare a generation of countries with good, strong, advanced, and resilient personalities. Education is one way to achieve it. One of the famous figures, Ki Hadjar Dewantara has a great concept. During the Dutch colonial period, he was a pioneer for the education of the Indonesian people. This paper aims to describe the essence of Ki Hadjar Dewantara's thoughts on early childhood education. According to Ki Hadjar Dewantara, education is to provide education that pays attention to the natural elements of children by training the five senses physically and mentally which are shared by families, schools and communities. Given to children aged 0 to 7 years. This is done with the aim of fostering creativity, taste and initiative in children. Ki Hadjar Dewantara's early childhood education featured Character, the Among Theory Trikon System and the Three Education Centers.

Keywords: *Early Childhood Education, Ki Hadjar Dewantara*

A. Introduction

Education is essentially a basic need of every human being to ensure the survival of his individual and nation and country as a social.¹ At every stage of human age, there is a special education program that can be taken according to the age level. The level of education that is important to be maximized for each individual human is the level

of early childhood education. At the level of early childhood education is considered important because children are entering the golden age. Each individual early childhood is unique and born with different potentials. At an early age, children will experience very rapid development, both physically and mentally.²

Children are part of society whose position is as a candidate for the next generation of the struggle of their predecessors. To

¹Ayu, N. M. L., Tirtayani, L. A., & Abadi, I. B. G. S. (2019). Evaluasi Program Paud Inklusi Di Kota Denpasar Ditinjau. Jurnal Pendidikan Anak Usia Dini Undiksha, 7(1), hlm, 57–67.

²Susanto, A.. Pendidikan anak usia dini (konsep dan teori). (Jakarta: Bumi Aksara, 2017), hlm. 5

prepare a nation that is superior, strong, advanced and has character. Education is one way to make it happen. Furthermore, according to Law No. 20 of 2003 concerning the National education system, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character. , as well as the skills needed by himself, society, nation and state.³

Early childhood education is essentially education organized with the aim of facilitating the growth and development of children as a whole or emphasizing on the development of all aspects of the child's personality. Therefore, PAUD provides opportunities for children to develop their personality and

potential to the fullest.⁴ Early childhood education is fundamental education, because the development of children in the future will be largely determined by various meaningful stimulations given from an early age from those around them. According to Suminah, the beginning of a child's life is the most appropriate period in providing encouragement or efforts for development so that children can develop optimally. This development effort begins in the family, parents as the first and foremost educators known to children.⁵

Early childhood education will then be maximized in school educational institutions. Early childhood education is very different from adult learning because children are learning all the time. Early childhood is an

³Siswoyo, D, &dkk.(2011). Ilmu Kependidikan. (Yogyakarta: UNY Press, 2011), hlm. 55

⁴Suyadi dan Maulidya Ulfah, Konsep Dasar PAUD (Bandung: Remaja Rosdakarya, 2013), hlm. 17.

⁵Enah Suminah, Et. al. Kurikulum Pendidikan Anak Usia Dini, Apa, Mengapa dan Bagaimana. (Jakarta: Kurikulum Pendidikan Anak Usia Dini, Apa, Mengapa dan Bagaimana, 2018), hlm. 56

active learner, and children's learning requires maturation. Children will learn through a combination of physical experience and social interaction in their environment. Children also learn in different styles which will have implications for their own role on the duties of the teacher as educator.⁶

According to SlametSuyanto, the application of education to children as early as possible actually contains the goal of fostering and developing their potential from the start so that they can grow and develop optimally according to their type of intelligence. Therefore, teachers must understand the special needs or individual needs of children. However, it is also realized that there are factors that are difficult or irreversible in children, namely genetic factors. Therefore, early childhood education is directed to facilitate each child with the right learning environment and guidance so

⁶Mulyasa, E. *Menjadi Guru Profesional, Menciptakan Pembelajaran Kreatif dan Menyenangkan*. (Bandung: Remaja Rosdakarya, 2005). Hlm, 62

that children can develop according to their genetic capacity.⁷

Based on the study of human development, the quality of a person is influenced by innate and environmental factors. Inherited factors must be accepted as they are. That is, children have brought provisions as potential that is ready to be developed. In subsequent developments, that potential is developed. The environment is one of the factors that influence the development of children. Therefore, the environment needs to be designed in such a way that it can develop and perfect what is brought from birth.⁸ The design can be done at home, school, or anywhere. At school, namely in Kindergarten and RaudhatulAthfal or in Playgroups. The design is a learning design known as learning activities or program implementation.

⁷Suyanto, S. *Dasar-dasar pendidikan anak usia dini*. (Yogyakarta: Hikayat, 2005)Hlm. 5

⁸Johnson, J. E., &Roopnarine, J. L. *Pendidikan anak usia dini dalam berbagai pendekatan Edisi Kelima*. (Jakarta: Kencana Prenada Media Group, 2011). Hlm. 110

There are so many experts in Indonesia who have philosophical thoughts about children's education. Some of them are Ki HajarDewantara, KH HasyimAsy'ari, KH. Ahmad Dahlan, Cokroaminoto and others. However, of the many experts, only Ki HajarDewantara's thoughts are considered representative. Therefore, without ignoring other Indonesian child education experts, in this journal only Ki HajarDewantara's thoughts on early childhood education are presented.⁹

B. Discussion

a. Biography of KI HadjarDewantara

Ki HajarDewantara was an education reporter for indigenous Indonesians during the Dutch colonial era. He was born on May 2, 1889 in Yogyakarta with the name Raden Mas Soewardi Soerjaningrat.¹⁰ After he was 5 or 40 years old, on February

25, 1928, he changed his name to Ki HajarDewantara. He comes from the Yogyakarta palace family.¹¹

Ki HajarDewantara's education started at Dutch low school (ELS), then continued at the Stovia medical school (Bumiputra Doctor's School). However, due to lack of funds, Ki HajarDewantara did not finish medical school in 1909. After dropping out of school, he pursued a career as a factory worker on a regular basis. Starting from the employees of the Probolinggo sugar factory, workers at the Rathkamp pharmacy in Yogyakarta and once a journalist. Then he entered the political arena together with DanadirdjaSetiabudi (who is known as dr. Douwes Dekker) and with dr. Cipto Mangunkusumo. They led a political association called the Indische

⁹Suyadi dan Maulidya Ulfah, *Konsep Dasar PAUD* hlm. 140

¹⁰Yulian Nuraini Sujiono, *Konsep Dasar Pendidikan Anak Usia Dini* (Jakarta: Indeks, 2011), hlm. 124.

¹¹Soejono, *Aliran Baru dalam Pendidikan Bagian KE-I* (Bandung: CV Ilmu, 1988), hlm.103.

Party, where at this time Indonesia was suffering greatly under Dutch colonial rule.¹²

In 1913, the name Ki Hajar Dewantara began to be in the spotlight because of his courage to rebel through writings against the Dutch order to commemorate the 100th anniversary of Napoleon colonizing Indonesia. For this action, he was exiled to the Netherlands at his own request. In his exile, Ki Hajar Dewantara actually had the opportunity to learn about education and teaching.

Ki Hajar Dewantara donated his energy to the Adhidarma college of Yogyakarta in 1921. One year later, on July 3, 1922, Ki Hajar Dewantara founded a school, namely: National Onderwys Institute Taman Siswa which was later

changed to the National College of Taman Siswa.¹³

After independence he served as the first Minister of Education, Learning and Culture. He died on 26 April 1959 and was buried in Wijayabrata, Yogyakarta. Through the Decree of the President of the Republic of Indonesia No. 305 of 1959, he was declared a Hero of the National Movement and his birthday on May 2 was made National Education Day in Indonesia. He is known as the Father of Indonesian Education. In addition, until now the Taman Siswa college that he founded still exists and has schools from elementary school to university.¹⁴

b. Thoughts on Early Childhood Education

Ki Hajar Dewantara views children as natural natures that have their own

¹²Rahardjo, S. Ki Hadjar Dewantara Biografi Singkat 1889-1959. (Yogyakarta: Garasi House of Book, 2009), hlm. 7

¹³Suyadi dan Maulidya Ulfah, Konsep Dasar PAUD. hlm. 140-142.

¹⁴Yulian Nuraini Sujiono, Konsep Dasar Pendidikan .hlm. 124

characteristics and freedom to act and regulate themselves. Characteristics of Ki Hajar Dewantara's early childhood education are:

1) **Budi Pekerti**

The most important material given to early childhood is character education. The form is not a subject of character, but instills values, human dignity and values, moral values of character and ultimately the formation of human personalities. Good manners aim to regulate human life. Good character is the same as morality which contains customs, manners and behavior that can shape attitudes towards humans, God, oneself, family, community, nation and the natural surroundings.¹⁵

A good and appropriate approach in instilling character in PAUD is to provide examples, stories and games. With this approach, we can educate children about character, while children do not feel that their attitudes are being formed. Creativity and innovation Teachers are required in the learning process to educate, especially the formation of attitudes through the lessons that are being given. The formation of this attitude will run smoothly if parents also participate in supporting and helping by setting a good example.

Ki Hajar Dewantara divides human development using seven-year chronological age intervals, namely:¹⁶ **Age1-7 years**, are seen as childhood, appropriate education at this phase is by example and

¹⁵Mujito, WawanEko. 2014. "Konsep Belajar Menurut Ki Hadjar Dewantara Dan Relevansinya Dengan Pendidikan Agama Islam." Pendidikan Agama Islam Vol. XI, N.

¹⁶Magta, M. (2013). Konsep pendidikan Ki Hajar Dewantara pada anak usiadini. Jurnal pendidik anusiadini, 7(2), 221-229. DOI: <https://doi.org/10.21009/JPUD.072>

habituation. **Age 7-14 years**, seen as a period of mental growth, suitable education in this phase is by way of learning, orders and punishments. **Age 14-21 years**, seen as a period of formation of character or social period, suitable education in this phase this is by disciplining yourself and doing or feeling it firsthand.

This activity of instilling character through the method of habituation and giving examples can also be used to introduce and spend children on principles, religious values and ways of daily worship.

1. Among

System The Among system is a method of learning and education based on compassion, honing and nurturing. In addition, the learning given to students is not forced, educators must be

ngemong or among. Educators give encouragement to move forward and subtly direct them to the right path.¹⁷The essence of the among system proposed by Ki Hajar Dewantara in Napitupulu are:

Ingngarso sing tulodo, meaning that if the educator is at the front, it is obligatory to set an example for the students. On the other hand, this position is better given to early childhood, it does not need a lot of advice, advice and lectures.

Ingmadyamangunkarso, meaning that if educators are in the middle, they must build more and generate willpower so that children have the opportunity to try to do things themselves. Early childhood can already work, but more precisely after kindergarten,

¹⁷Wangid, Muhammad Nur. 2009. "Sistem Among Pada Masa Kini: Kajian Konsep dan Praktik Pendidikan." Jurnal Kependidikan Volume Xxx.

exemplary educators are still needed.

Tut wurihandayani, meaning that the educator behind is obliged to provide encouragement and monitoring so that the child is able to work alone.

2. Theory of Trikon

The contents of the theory of Trikon are:¹⁸

Continuing Education must take place continuously as a chain that is getting longer and longer. The education of each generation is the link that connects the previous link with the future link. That's how compulsory education goes uninterrupted or must be continuous, advanced and sustainable.

Concentric Culture is neither static nor traditional.

Foreign cultural elements are considered to select elements that can be incorporated into Indonesian culture selectively. In assessing foreign culture, Ki Hajar Dewantara is centered or concentric on Indonesian culture.

The convergence of Indonesian culture together with other nations around the world fosters human culture. That's how world culture occurs from the fusion or convergence of the cultures of nations.

3. Three Education Centers

Oriented to the place where education is carried out, Ki Hajar Dewantara has chosen the environmental component that plays a role in children's education so that education is contained in 3 environments, first the family, this is the first and very important education center. In both schools, the educators are

¹⁸Marisyah, Firman, Rusdinal. 2019. "Pemikiran Ki Hadjar Dewantara Tentang Pendidikan." *Jurnal Pendidikan Tambusai* Volume 3 N.

teachers. Third, the community, here the youth leader in youth associations or organizations is the pamong or role model.¹⁹

c. Implementation in Early Childhood Education Early

Childhood thinking is based on the thoughts of Ki Hajar Dewantara. Based on the pattern of parenting which comes from the word "foster" which means leader and manager. So the caregiver is a person who carries out the task of guiding, leading and managing. In this case, parenting means nurturing and educating them with understanding. Learning in children is carried out continuously from the time of the ancestors until now, it is still applied. For example, the habit of saying greetings to older people, praying before eating and after carrying out

¹⁹Marisyah, Firman, Rusdinal. 2019. "Pemikiran Ki Hadjar Dewantara Tentang Pendidikan." *Jurnal Pendidikan Tambusai* Volume 3 N.

activities, thanking people who have helped him and others.²⁰

Moral development is not just learning to know about good and bad, about right and wrong, but is a continuous habitual training about attitudes, right and good, so that it eventually becomes a habit. At an early age, children are "master imitators" and at the same time learn to be tenacious, so habituation and moral development need to be started from an early age.²¹

Ki Hajar Dewantara has the concept of learning while playing, because through playing children can do their own interests without being influenced by outside factors and can develop

²⁰Rahayu, E. P., & Sugito, S. (2018). Implementasi pemikiran Ki Hadjar Dewantara di taman kanak-kanak. *JPPM (Jurnal Pendidikan Dan Pemberdayaan Masyarakat)*, 5(1), 19–31. <https://doi.org/10.21831/jppm.v5i1.10704>

²¹Dwi Hariyanti dan Sukiram, *Strategi Pengembangan Moral Anak Usia Dini*. (Salatiga: Widyasari Press, 2001), hlm. 83.

knowledge through the games they do. This concept is very suitable to be applied in education in study groups and kindergartens.

In addition to the concept of learning while playing, he also applies the concept of learning by giving examples or examples using storytelling or storytelling methods. This method is also suitable for use in education in study groups and kindergartens, because in addition to creating fun situations, storytelling can also stimulate children's cognitive, children's language development and so on.

To introduce and experience the principles of religious norms by providing religious guidance and practice. The goal is to form attitudes and awareness of the importance of religious activities for families. In the introduction play group, the most appropriate is in the

"religious area or imtaq center" with mini-shaped places of worship facilities and pictures that breathe religion, the benefits of which are to instill religious values and be devoted to God Almighty.²²

Mean while, the Among system proposed by him is very suitable to be applied to children who have entered elementary school education between grade one and grade three. Because at this stage the child must be given motivation and arouse the will so that the child is encouraged to be independent. This concept can also be used in building self-confidence and character building for children.

When viewed from the goals of early childhood education, the concept applied by Ki Hajar Dewantara is in

²²Hidayah, R. N. (2015). Pendidikan anak usiadini perspektif Ki Hajar Dewantara. *Al-Mabsut: Jurnal Studi Islam dan Sosial*, 9(2), 249-258

accordance with the four pillars proclaimed by UNESCO, namely Learning to know, Learning to do, Learning to be, Learning to live together because the implementation of his learning concept is Learning by playing, joyfull learning and developing life skills.

Ki Hajar Dewantara expressed about educational tools that can be used in encouraging the success of the educational process:

1. Motivation
(encouraging)
Provide encouragement to children both from outside and inside so that children have the desire to do both verbal and non-verbal activities.
2. Reinforcement
(reinforcement)
Provide reinforcement to children both from outside and inside so that children know and

understand about something given by the teacher in the learning process.

3. Reward
When the child is able to complete the task well first, then the educator gives an award to the child by giving a thumbs up or giving an asterisk and a full circle.
4. Punishment (social sanctions)
When a child throws garbage carelessly as a sanction, the child is told to take the trash and throw it in the trash.
In addition, on the basis of nobility, the main tasks of educators are:
Developing creativity, namely developing cognitive or thinking power.

Develop asense, namely the development of behavioral or affective attitudes.

Develop intention, namely the development of psychomotor or skills.²³

C. Conclusion

Ki Hajar Dewantara was a reporter for education for indigenous Indonesians during the Dutch colonial era. He was born on May 2, 1889 in Yogyakarta with the name Raden Mas Soewardi Soerjaningrat. Ki Hajar Dewantara views children as nature's nature, each with its own characteristics and freedom to act and regulate themselves. The characteristics of Ki Hajar Dewantara's early childhood education are: Budi Pekerti, the Among Theory Trikon System and the Three Education Centers. Implementation in Early Childhood Education by applying the concept of learning while playing and setting an example

with the fairy tale method. The educational tools that he uses to encourage the success of the educational process are motivation, reinforcement, rewards and social sanctions.

Early childhood is the most appropriate period in providing encouragement or development efforts from educators as the second person who takes responsibility for maximum growth and development. Ki Hajar Dewantara is the elaboration of the concept of *ingngarso sung tuladha* which indicates that educators must be broad-minded, have personality, be a model and be professional. *Ing madya mangunkarso* educators as innovators, facilitators, administrators, evaluators, caregivers, companions, liaisons, playmates, communication friends, counselors, regulators, and builders who are very relevant to pedagogic competence and social competence, then Tut Wuri Handayani the role of educator is a motivator and reinforcement

²³Yulian Nuraini Sujiono, *Konsep Dasar Pendidikan*, hlm. 128-129

(prayer) in maximizing children's growth and development.

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