Reflection of Ki Hajar Dewantara’s Character Education Philosophy on Independent Learning

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Abstract
The character education carried by Ki Hajar Dewantara plays a role in preparing the nation's children to build and preserve the nation's identity that is characterized and cultured. The purpose of this study was to reflect on the thinking of Ki Hajar Dewantara's character education in the global era. The method used was qualitative with a philosophical approach. The research type was through an intellectual biographical. The analytical technique used was philosophical interpretative.
Dewantara's philosophy of character education are relevant to be applied in the education curriculum in Indonesia, especially on the independent learning perspective in the digital literacy era. Ki Hajar Dewantara's character education emphasizes humanist values, based on reconstruction and nationalist spirit. Reflections on Ki Hajar Dewantara's character education have five basic aspects of character namely: smart, excellence, soft-skill, perfect, and global character education. Ki Hajar Dewantara's character education is relevant in the context of education in post-reformation Indonesia seen from the relevance of religiosity, ethical, social, cultural, and universality. Ki Hajar Dewantara's character education also helps to minimize various national multidimensional crises, namely: religious, moral, model, orientation, and social crisis solutions.

**Keywords:** Ki Hajar Dewantara, Character Education, Independent Learning

**INTRODUCTION**

Character education is not new, Confucius (551-479 BC) and Aristotle (384-322 BC) deeply thank about it, but its existence continues to echo in the hearts of every human being. Developing social dynamics, education is now more directed at preparing young people to immediately participate in the complex life of the community (Syafei, 2010, p. 1). In this case, education provides the provision of skills to the younger generation with all its variety. This is suspected by the rise of vocational-based schools (Bakar, 2017, p. 627). Thomas Lickona (Lukman, 2015, p. 80), the next educational problem is the emergence of robotic humans, mechanically without feeling as if they have lost their minds and tastes, they have lost humanistic, aesthetic, and ethical human values. Robot humans are born from the world of industrialization and commercialization. In turn, humans will be trapped in the excessive practice of material-oriented hedonism. New lifestyles, promiscuity, venting desires by consuming narcotics and illicit drugs add to the complicated life patterns of the younger generation (children). This is where the role of education begins to await to participate in managing and designing a regular and prosperous future (Dalmeri, 2014, p. 270).

Along with education based on religion, Sufistic, humanistic and meta intelligence, Gitaliska Tri Arini (Arini, 2012, p. 1) revealed that education can answer the challenges of the globalization era of technology and modern information flows is character education. Where character education is more focused on the strengthening and concentration of the character of the younger generation. Character education grows and develops as humanity grows and develops. In the Western hemisphere, moral education

Some of the previous research literature was used as a reference to obtain relevant, comprehensive, and up-to-date literature reviews, which helped provide direction and guidelines for the completion of this research. The literature includes: Haryanto in *Character Education* according to Ki Hajar Dewantara, stated that character education is a real and planned effort for the creation of learning that wants to shape students who care, understand, and apply positive values in life to become our people (Haryanto, 2011, p. 17). According to Ki Hajar Dewantara in Haryanto (Haryanto, 2011, p. 18), that character education is very important because character education will form a strong, sturdy, and balanced personality (*persoonlijkheid*) and character (soul based on spirit law). Kristi Wardani (Wardani, 2012, p. 3) in the concept of Ki Hajar Dewantara’s character education emphasizes the importance of character education from an early age, where the task of education is to cultivate and strengthen the noble character that already exists in children so that it appears clear and emerges as a personal figure with integrity at the same time dismiss the negative character that exists in children to be controlled and if necessary be ruled out altogether. Gitaliska Tri Arini (Arini, 2012, p. 13) believes that character education is a very special gift, where those responsible for achieving character education in each educational institution are all elements of the educational institution. Rukiyati (Rukiyati, 2012, p. 165) states that Islamic holistic value education aims to form noble people, the concept of value education at SDIT Alam Nurul Islam is an Islamic education integrated with nature.

The thesis argues for the importance of this discourse and the value of the novelty of this study is the existence of several supporting reasons, among which are as follows:

1) Ki Hajar Dewantara has the depth and specificity of philosophy in terms of national-based character education.

2) Character education is a strategic issue at the moment to reaffirm the spirit and essence of education to participate in solving the nation's multidimensional crisis.
Reflections on the Ki Hajar Dewantara’s philosophy of character education is one of the efforts to rediscover Ki Hajar Dewantara's thoughts to be implemented in the current educational context.

**METHODE OF RESEARCH**

This type of research is *qualitative*. While the approach used is the *biography intellectual approach* (Nur, 2015, p. 15). This research method is a *philosophical assumption* (Creswell, 2010, p. 16). To obtain data from this research, the data collection techniques used are documentation, literacy, or library techniques. The data analysis method used is the *grounded analysis* method. The purpose of this study was to find the philosophical thinking patterns of Ki Hajar Dewantara's character education which is reflected in global context education so that it can be used as a parameter for the implementation of special character education for the Indonesian people.

**Philosophy of Character Education**

Jalaluddin & Idi (Jalaludin & Idi, 2007, p. 17) mention that philosophy comes from the ancient Greek words: *Philos* means love, and *Sephia* means virtue, goodness or truth, also interpreted wisdom, wisdom. So philosophy simply means love of virtue, truth, and wisdom. Humans can not be separated from the activities of thinking, nature, and truth as part of human nature. Therefore in the history of human life, it is always in contact with the nature of thought and truth, or commonly known as philosophizing. The thought thinkers or philosophers such as Thales (640-546 BC), Socrates (470-399 BC), Plato (423-347 BC) then Aristotle (384-322 BC) gave many results of his thinking related to life, the universe and the existence that exists. The human nature that always wanders in thirst for "inquisitive" whatever comes to mind is a boundary exploration of human knowledge. Philosophy as the mother of science as well as the work of human reason continues to develop along with the progress of the era and the movement of modern science. Equally looking for truth, between philosophy, science and religion sometimes find agreement while others are at odds. The existence of philosophy to reach speculative truths, while science reaches empirical truths while religion claims to pocket what is called absolute truth.

The term character, on various occasions sometimes has the same perception as the terms morality, morals, ethics, values , and character. Reksiana, talking about character,
further discusses the words education, morals, and ethics more on the assessment of right and wrong in the context of norms in society, while morals can not only be directed at positive personal encounters but also help in strengthening the mind (mental) child.

In the National Education System Law (UU Sisdiknas) No. 20/2003, the educational objectives stated are conscious and planned efforts to realize learning and the learning process so that students develop the potential associated with increasing spiritual, religious, protection, motivation, noble character and assistance needed by themselves, society, nation, and state. From here, according to Reksiana (2018:3), it was revealed that the purpose of national education is to bring people to be religious, knowledgeable, characterless, moral, moral, and positive ethical values.

Musfiroh & AR Setiawan (2019) emphasized that character education is built on the appreciation of certain values that are considered good, for example in life there are universal Islamic values such as tolerance (tasamuh), cooperation (ta'awun), honesty (Amanah), and deliberation (shura). While morality according to Musfiroh quoted Imam Jurjani, namely the building of the soul that originates from it appears good behavior (good character) and bad behavior (reprehensible character) spontaneously without being preceded by thought. Moral education for Musfiroh tends to teach ethics, which knowledge is good and which is bad, and hopefully, the values of goodness are embedded in humans. Another case with ethics, according to Al Mawardi (Mawardi, 2013, p. 78) quoting Daud Ali (2008), is that ethics is a science that examines issues of good or bad in the view of the human mind, from any nation and group, not bound to any religion. The character refers to two understandings. First, the character is a manifestation of behavior. Someone who behaves well is manifesting good character, when he behaves badly, he is manifesting bad character. Second, character as a personality, when someone behaves well, it is said that his character is good or according to moral rules.

Character education is one of the educational efforts that puts aspects of character as the goal of education. Changes in the nature and attitudes of students towards more advanced and beneficial to 'mainstream' education. Students are expected to have progress and sharpness in terms of character, behavior, attitude, and commitment in internalizing a noble personality. For example politeness, friendliness, passion, honesty, discipline, and fortitude in the face of trials.
Character education in the view of Ki Hajar Dewantara's philosophy is *constructive* character education (building his soul), *humanist* (humanizing human being), and *nationalist* (being a patriot, loving the motherland and the nation). Thomas Lickona and Davidson as quoted by Daeun Park (Park, 2016, p. 2), said that there are two factors of character, namely the *performance* character and *moral* character of the performance characters are qualities needed to realize one's potential advantages, such as perseverance, work ethic, and self-discipline. Second, moral character, which is the quality required in successful interpersonal relationships or called ethical behavior, such as integrity, fairness, caring, and respect.

Constructive learning leads students to be independent, creative, and innovative by the talents they have to become perfect human beings based on their strengths and abilities. Suparjo Adisusilo (Adisusilo, 2013) explained the main principles of constructive character education are: knowledge is built by students, both personally and socially in their environment, the transfer of knowledge needs the creativity of the students concerned, no longer relying on the figure of the teacher as a source of learning, knowledge arises from the process of negotiating meaning through interaction or collaboration with others, learning must be simulated in a realistic context, process-based assessment and integrated with tasks, not a separate thing.

Arbayah (Arbayah, 2013, p. 205) mentions that humanist character education (humanizing humans) is a follow-up of the flow of behaviorism that views humans as mechanically obeying mechanical motor rules, meaning humans are like machines that can be controlled by their behavior (Arbayah, 2013, p. 204). While humanist character education restores confidence in the potential abilities of students, their nature and essence are always grounded in common sense and conscience, as a whole human being (Idris, 2014, p. 418). Meanwhile, nationalist character education (being a patriot, loving the motherland and the nation) fosters collective awareness for students to grow and develop the soul of patriotism, love for the motherland and the nation (Tangkilisan, 2017, p. 194; Tauchid, 1986). Learning based on nationalist character education emphasizes the importance of pride as part of the nation and its own country, emphasizing sovereignty and independence as a nation and the actualization of dignity and dignity to be free from colonialism and oppression from other nations and to participate in defending the nation to protect all the nation's children, promote the welfare of the community and educate the
nation's life and contribute to the realization and maintenance of world peace that is safe, peaceful and constructive.

**Biography of Ki Hajar Dewantara**

Tracing the footsteps of Ki Hajar Dewantara's philosophy of character education cannot be separated from various aspects of his life, such as the biography and life history of Ki Hajar Dewantara, Ki Hajar Dewantara's works and relics, and Ki Hajar Dewantara's relations and correspondence while he was still alive (Wulanjaya, 2017). Ki Hajar Dewantara was born in the palace environment of Paku Alaman, Yogyakarta on May 2, 1889, AD to coincide on the 2nd Ramadhan 1818 H with the previous name namely Raden Mas Soewardi Soeryaningrat, grandson of the crown of Raja Paku Alam III Yogyakarta (Soeratman, 1981, p. 8).

The name Ki Hajar Dewantara is famous not only domestically but also abroad (Soeratman, 1981, p. 1). According to Darsiti Soeratman, Ki Hajar is the most relevant figure among national figures to answer an education suitable for the education of Indonesian children, namely national education. The ideas and thoughts of Ki Hajar Dewantara's national education were outlined in an educational institution, namely: Nationaal Onderwijs Instituut Tamansiswa, or known as Tamansiswa National School which was officially established on July 3, 1922, in Mataram, Yogyakarta.

Ki Hajar Dewantara's thoughts are contained in the motto: *Suci Tata Ngesti Tunggal, Tut Wuri Handayani, Mengabdi pada Sang Anak* (Serving to The Child), at least can illustrate how high the educational philosophy that is carried as a guide to the guardians of Tamansiswa to avoid the divisions of the organization of educational institutions that he pioneered.

Ki Hajar Dewantara descended from Raden Paku Alam III from Kanjeng Pangeran Haryo (KPH) father Suryaningrat (Soeratman, 1981, p. 8). While Ki Hajar's wife, Raden Ajeng Ayu Sutartinah, Nyi Hajar Dewantara also descended from Raden Paku Alam III from Gusti Pangeran Haryo's father (GPH) Sasraningrat. Ki Hajar's father and Nyi Hajar's father were brothers, thus Ki Hajar and Nyi Hajar were cousins, grandchildren of Paku Alam III. Ki Hajar Dewantara's family is a literary lover and religious person (Soeratman, 1981, p. 15). Pangeran Suryaningrat (Ki Hajar's father) was a powerful narrator, who could specifically express it in poetic form. Pangeran Suryaningrat also loved music and
religious matters which were philosophical and Islamists. Darsiti Soeratman described the religious life of Ki Hajar Dewantara, the residential environment of Ki Hajar Dewantara close to the langgar or mosque so that it further strengthened his faith. Ki Hajar's father went to the mosque every Friday to perform Friday prayers with other scholars. The height of the religious life of his father, Ki Hajar, taught his son an attitude and a view of basic religiosity: “Syariat tanpa hakikat adalah kosong, hakikat tanpa syariat sama saja batil” (Shari'a without essence is empty, an essence without Shari'a is vanity) (Soeratman, 1981, p. 16)

Reflections on Ki Hajar Dewantara's Character Education

Character education in Indonesia after the reform becomes increasingly widespread. The Competency-Based Curriculum (KBK, 2004) and Education Unit Level Curriculum (KTSP, 2006) have not been satisfactory for educational practitioners. Character-Based Curriculum (K-13, 2013) mandates the strengthening of character education to be the dominant factor for students to grow and develop with strong character.

Reflection, which means movement, is outside the will (awareness) in responding to a thing or activity that comes from outside (Gillett, Hammond, & Martala, 2009). Reflection on character education means that the effort is to interpret and reconstruct character education so that it is more proportional, operational, and functional in a productive, effective, and communicative learning process. Reflection is a process of exploring and examining ourselves, our perspectives, attributes, experiences, and actions/interactions. This helps us gain insight and see how to move forward. The relevance lies in the ability to help us develop our understanding of the way we learn, the subjects we learn, and to determine our long-term goals. This can help promote critical thinking and problem-solving skills, both of which are key to academic success. But having further uses related to life skills is an important part of personal development and preparing us for the world of work, encouraging us to develop the habit of analyzing our actions or events and considering the consequences (Gillett et al., 2009, p. 164).

Education in Ki Hajar's view is education that prioritizes the independence of the inner life of students so that one day they become citizens who know their rights and obligations in community life (Dewantara, 2011, p. 3). According to Ki Hajar, education is generally defined as an effort to develop character (inner strength, character), mind (intellectual), and the child's body (psychomotor) (Dewantara, 2011, p. 14). Children's education for Ki Hajar is like people's education because children are future citizens, now society is a product of our parents' education in the past, so educating children is like educating the community. Educating the public is an effort to prepare for the progress of the nation. Therefore, education should start early, through children's education (Dewantara, 2011, p. 3). Education in Ki Hajar's belief is essential to develop inner awareness, to live independently. The expected independence is independence in three pillars; namely: stand-alone (self-standing), not dependent on others (onafhandelijk).
and can regulate himself (vriheid, zelfbeschikking) (Dewantara, 2011, p. 4). Character education as described by Ki Hajar is in line and tune with the education of etiquette, morality, inner strength, and character (Dewantara, 2011, p. 14). The intended character education must use the conditions that are by the national spirit towards purity, order, and inner peace, both existing and tested conditions and those that are new and useful by the aims and objectives of the nation's education.

Ki Hajar’s Character Education Strategy includes a conceptual, structural, and cultural strategy. Conceptually, the Ki Hajar character education strategy is reached through the Islamic system (al-Dirasah al-Islamiyah) (Dewantara, 2011, p. 41), the Indonesian system (al-Dirasah al-Wathaniyah), and the humanitarian system (al-Dirasah al-Basyariyah). Structurally, Ki Hajar’s character education strategy goes through three channels, namely the legislative channel (legislation) the executive channel (government), and the educational path (education). Whereas culturally the Ki Hajar character education strategy is through political and economic channels, social, and cultural channels as well as language and literary lines (Dewantara, 2011; Tauchid, 1986).

Ki Hajar's character education is character education that has been pioneered, pursued, and fought for by Ki Hajar during his lifetime and can be explored again the character values that have grown and developed for the benefit of the present. Here is some character education that can be explored from Ki Hajar Dewantara's philosophical thoughts, including Smart Character Education, Excellence Character Education, Soft Skill Character Education, Perfect Character Education, and Universal Character Education.

**Independent Learning Perspective**

Ki Hajar Dewantara emphasized that students must be encouraged to be able to develop according to their potential through the efforts made by the teacher so that then students find their identity with the provisions they have in themselves and under the direction and guidance of the teacher. Ki Hajar Dewantara gave the term by tutwuri handayani, which means following from behind by always providing advice, input, and motivation to students to develop their potential to become complete human beings in the future. Now, Ki Hajar Dewantara's educational concept is used with the term ‘independent learning’.
Independent Learning is the suggestion of Nadiem Makarim (Jokowi-Amin Era), it means free thinking that must be imitated by the teacher to make innovation, creation and collaboration in the learning process so that independent learning' is formed and the school where the study is called 'independent school' or with the term: 'liberating school' (Hendrik., 2020, p. 202). Independent Learning is a government policy through the Ministry of Education and Culture as a response to the development of the technology-based era, the Industrial Revolution 4.0 era, where independent learning means freedom of thought and teachers as the key (Sahrir., 2020, p. 127).

Independent Learning facilitates students in developing their reason, character, innovation, independence, expertise, and comfort to grow into superior human beings, to meet the era of the Industrial Revolution 4.0 to advance the nation and state (Sahrir., 2020, p. 128). Through various independent learning strategies, it is hoped that students can build individual initiative, independence, and self-improvisation, where independent learning can be done with friends or as part of a small group. Freedom to learn is built through students' learning motivation (Naibaho, 2019, p. 146).

### Smart Character Education

Ki Hajar Dewantara is determined to fight for the values of smart characters to students. Smart is smart, capable, agile. A smart character means a character that strengthens intelligence, skill, and dexterity in solving problems in life. Smart characters emerge internally, from within the students who continually spur and motivate to achieve the best results. Smart characters develop through reasoning, logic, and students' thinking abilities (Dewantara, 2011, p. 24).

The smart character of Ki Hajar's education is very relevant in life in this post-reform era. In a global nature that relies on communication and information and transportation technology, it is very necessary to have a smart character that is a learning character. Here is the analysis: The smart character fosters the will to learn (learning) is the first and main door for the progress of one's inner and outer being. The progress born according to Ki Hajar is the attainment of safety and well-being in his life, inner progress that is the fulfillment of one's happiness and tranquility in his life. Both physical salvation and inner happiness must be in harmony and balance.

Ki Hajar's smart character education emphasizes the importance of education, teaching, and learning for every citizen, community member, and all the children of the
nation so that they can live independently, be born freely with a safe life, and have a free inner life with a happy life (Dewantara, 2011, p. 3)

**Excellence Character Education**

Ki Hajar is consistent in fighting for character education for the benefit of students, especially character excellence. Excellence means superior, excellent, excellent quality. The character of excellence means the character that leads students to be embedded with strong characters that are superior, excellent, and of excellent quality. This excellence character is very relevant to the needs of the present character in the post-reform era, based on the progress of advanced technology, digitalis, and computerization of modern communication, information, and transportation.

Ki Hajar's excellent character education plays an important role in the life of the millennial era. The character of excellence is expected to be an educational solution that deifies the power of reason, logic, and numbers. With the character of excellence, students will emerge with superior character, excellent, excellent quality. This character is very appropriate to be implemented in the post-reform era today.

The character of excellence is external, targeting the surrounding objects in the form of benefit, usefulness, use-value in the form of dedication, dedication, and phenomenal work. The character of excellence spurs usefulness (value of value) and achievement character (reliability of achievement) for students. Ki Hajar stressed the importance of the value of using character education for students. therefore Ki Hajar always teaches and imitates him in various aspects of life (Dewantara, 2011, p. 11) Superior character education usefulness (usefulness) for the philosophy of education Ki Hajar is the spirit for the movement of life. For this reason, it should immediately be instilled in all the children of the nation so that their lives are valuable, valuable, and useful. As a concrete step, Ki Hajar opened Taman Indria (kindergarten level, at that time for children aged 5-7 years) in the Tamansiswa college complex.

**Soft Skill Character Education**

Ki Hajar's Character Education related to soft skills aims at the ability to exclude one's potential in the form of creativity and hidden skills. Soft skills (soft skills) are characters that are based on self-skills armed with potential possessions that do not appear explicitly, namely: brain characters (intelligence, intelligence, ingenuity) and leadership
Soft skills are very instrumental in delivering someone's success. Almost all great people who succeed have the character of soft skills that are honed and lived since early. The character of soft skills here serves two soft characters, namely: brain (skill) and leadership (leadership). In terms of the brain (ability) a person can be categorized as Intellectual Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ) in developing the character of leadership (leadership) someone always puts forward aspects of system change, both social systems, civilization systems, and human life systems. The brain character (skill, intelligence) of Ki Hajar is an intellectual, emotional, and spiritual-based life skill that is used for self-development and social society. Therefore, brain characters (capable) contain the ability of IQ, EQ, and SQ.

Perfect Character Education

Ki Hajar's perfect character education must be instilled early on. Perfect character (plenary) is a character that arises from within a person based on conscience in achieving a clear vision and mission. Perfect character (plenary) should be attached as early as possible in students to be able to appreciate the meaning of life and life. Someone will get true happiness when able to realize the perfect character in him. With perfect character, the world will be filled with an atmosphere of peace and harmony. Perfect character education (plenary) Ki Hajar in question is love (affection) and awareness (awareness). The character of love and awareness is just an example of how important the perfect character is in real life today. For Ki Hajar Dewantara, the character of love (love) is the most precious gift of Allah SWT. The universe exists because of Allah's love, the Most Gracious, the Most Merciful. As written by Park & Peterson we were born and raised in this world also because of the love of Allah SWT through both parents. That is, the character of love (affection) is very basic in the context of human life (Ruch, 2014, p. 57). Therefore, character education love (compassion) as stated by Wood & Roach (Roach, 1999, p. 218) about character education curriculum needs serious design in the implementation of contemporary learning.

Reflections on the perfect character education (plenary) Ki Hajar in the global era:

a) Strengthen the love character education curriculum
b) Create a friendly educational environment for all
c) Tighten the behavior that results in violence
d) Prioritize prevention rather than enforcement
e) Improve tolerance values and respect among others
f) Develop solidarity in plural communities

Global Character Education

Ki Hajar teaches global character education (general, widespread, worldwide) in various opportunities and needs. Global character means a character that is general, widespread, and worldwide, meaning that this character should be owned by all students to obtain a more complete picture of life on a broad, general, and worldwide scale. Ki Hajar's educational philosophy has always emphasized the global character (whole, widespread, and worldwide) in living life, teaching students, and setting their lines of struggle. This global character (general, whole, widespread, and worldwide) is influenced by one's internal and external considerations. Internal consideration means consideration based on one's needs and worth, both goals, ideals, and hopes for the future, while external consideration means the consideration that sees a reality of one's life is a circle of social life (concentric theory) that cannot be avoided, namely the family circle, the nation circle, and the national cross country circle globally. Global character education (global) is an educational effort that considers aspects from different sides, diverse perspectives, and diverse mindsets. In the current global context, students should be equipped with global character education (whole, widespread, and global), namely: unity (unity) and balance (balance). The character of unity applies comprehension, steps, and strategies which are whole, rounded, and as a comprehensive unit in living life and life, in their dreams and hopes, in the short and long term. The balanced character emphasizes the proportions of harmony and harmony in taking a stand for personal, family, community, national and global affairs. Balance character provides fair and balanced treatment in every interest and benefit of privacy and the public. Ki Hajar Dewantara's philosophy regarding unity character education includes a global character which is a virtual character in which its manifestations are through gestures, tastes, mind control, communication styles, types of behavior, and forms of works, both works of art, literary works, creative work, as well as scientific work.

Reflections on Ki Hajar Dewantara's philosophy of character education in the contemporary era:
a) Integrate and maximize the role of education centers, both family education, college education, and community education (youth) to strengthen the integrity of students (Dewantara, 2011, p. 70).

b) Integrate and modify the implementation of co-education and co-instruction in the process of education and teaching so that students grow and develop naturally with learning done together in one classroom/hall (Dewantara, 2011, p. 6).

c) Elaborating interests in social circles, between family interests, the interests of the nation-state, and the interests of fellow human beings so that there is synergy and a combination of mutualism between social environments (Dewantara, 2011, p. 76)

d) Bringing together the elements of the fulfillment of physical and mental needs so that they are not in a separate position but one integrated and complementary (Dewantara, 2011, p. 3)

e) Integrating the interests of worldly and ukhrowi aims both play an important role in achieving the benefit of the afterlife.

f) Compromising short-term and long-term achievements, so that there are logical, systematic, and compromised common ground and bright points.

g) Aligning the Anantara hone (teaching), compassion (educating), fostering (guiding) in unity in the process of college to mature students to become individuals who contribute to the benefit of society, nation, and humanity (Dewantara, 2011, p. 50)

h) Integrate the role of educators (teachers) in the concepts of moong (learning process), among (the educational process) and ngemong (the guidance process) in a coordinative and proportional policy (Dewantara, 2011, p. 1)

i) Integrating wisely: still (firm, no doubt), antep (strong, collective good), mantep (loyal, one unanimous decision) in defending, maintaining, and fighting for targets, ideals, and hopes in the education process (Dewantara, 2011, p. 14).

CONCLUSION

In the global era, it was very important to actualize, realize, and reorientation the Ki Hajar Dewantara's character education. Character education becomes the foundation of the young generation in participating in building themselves, their families, their communities, and their people. With a strong and resilient character able to face life and
life that is fair and balanced for physical and mental interests, short-term and long-term interests as well as world and hereafter affairs.

The results show that Ki Hajar Dewantara’s character education is very important for today's young generation and includes several elements of basic character education, including smart education, excellence education, life skills education, plenary education, and global education. The implications of Ki Hajar Dewantara's character education include the importance for the younger generation to participate in building the nation based on the spirit of nationalism, religion, ethics, nation socio-cultural, and universal civilized human values.

Ki Hajar Dewantara has a philosophy of character education that intensively builds a nation’s visionary generation, has values of independence and local wisdom. Ki Hajar Dewantara's character education should be implemented in the current global education arena as a reflection of deep thought and philosophy that are very valuable to the nation and people universally.

This research needs further development to find several new data and facts that allow it to support the implementation of Ki Hajar Dewantara's character education that is more concrete and quality in today's digital era.

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