

Fostering Ki Hadjar Dewantara-Based Character Values Through Social Studies Learning Innovation For Primary School Students

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ABSTRACT- *This research aims (1) to describe Ki Hadjar Dewantara-based character values through the social sciences learning innovation, and (2) to identify character values within the social studies learning of Primary school students.*

The researchers used a qualitative approach; and the research data are elicited from the interview, observation and teachers' documents. This research was conducted at Tamansiswa Primary School, Yogyakarta, Indonesia. This place was chosen as the research location because it applied educational concepts of Ki Hadjar Dewantara and the availability of information sources that could support researchers. While the research time frame occurred from November 2017 to January 2018. This research was conducted until the data obtained were saturated considerably.

The result of research shows 1) Ki Hadjar Dewantara-based character values through the social sciences learning innovation for Primary school students comprising among system, the right to use the greeting of "salam dan bahagia", the trilogy of leadership style, three NGAs and three centers of education, and 2) the character values imbedded within the social studies learning pertaining to Religiosity, discipline, Honesty, creativity and innovation, logical reason, social and environmental caring, curiosity, independence, nationalism, friendly, Responsibility

Keywords- *ki hadjar dewantara, character, social studies, primary school*

I INTRODUCTION

Ki Hadjar Dewantara (Dewantara, 2013) distinguishes between teaching and education systems. Teaching is a matter of freeing people from a physical aspect of life (poverty and ignorance), while education is likely to

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liberate people from the inner aspect. Thus, the purpose of education is not merely a mastery of cognitive skills, but also children's potentials to develop perfect human life, so it can meet all forms of life necessities internally. In addition to family and society, school education institutions can be regarded as the first human fortress to establish character education efforts, where ketihganya indeed have to synergize to carry out character education for the children of the nation heirs of the future of the nation. Character education is a planned effort to make learners recognize, care and internalize the values so that learners behave as human beings, where the goal of character education is to improve the quality of school education and results through the formation of the character of learners intact, integrated, and balanced, as per the competency standards of graduates. However, according to (Ghufron, Budiningsih, & Hidayati, 2017) said that "Reality shows that educational institutions have not succeeded in preparing graduates of moral and character of the nation. Some recent cases around us suggest a moral crisis among learners, among others; alcohol bashes among students, brawls between students, and sexual harassment ". Why do some students err or act in an unethical way? This question has irritated many modern educators. Elias, White, & Stepney in (Kinkopf & Casey, 2016) associate morality with social and emotional learning (SEL). Social and emotional learning is "the capacity to recognize and manage emotions, solve problems effectively, establish and achieve positive goals, respect the perspectives of others, build and maintain positive relationships, make responsible decisions, and handle interpersonal situations constructively". As explained by (Dwiningrum, 2013) as problem is a structural crisis of character, character education should be done in a holistic and contextual manner. Structurally meaningful character of the Indonesian nation building starts from the family, school, community and country.

Implementation of character education has been implemented at various levels of school. Character education is inserted at the time of thematic learning process at school which is prepared by inserting character values in learning. Students can implement character education such as seeing what is exemplified. this is in line with those delivered by (Mak, 2014) elementary school students in case study promoting ice "love and integrity, diligence and learn ". It states that the schools want to promote moral development and character in students. From my observations on the first four weeks, students generally show their character in dur teamwork time off. In conversations, they show little appreciation, respect or taste to be grateful for the efforts of others, against parents, teachers or classmates.

To achieve the objectives of a social sciences subject, it is necessary to delve into a variety of strategies, approaches, theories and learning models mostly adopted from other countries. Indeed these systems can be used successfully, but only a few of them experience failure. A model of educational theories is closely related to Indonesian needs and cultures. In other words, this model is contextually used in Indonesia.

Indonesia is a role model of character values in Ki Hadjar Dewantara's teachings. Why does it refer to Ki Hadjar in particular? The answer is that he is a proud figure of Indonesia who taught many things in terms of national character rooted in the culture of the archipelago. Tauchid an activist s Tamansiswa also in (Muthoifin & jinan, 2015) concluded that concept Education Center, Among System, Tut Wuri Handayani, Pancadharma

and others as well as text books science education, has aligned Ki Hadjar with world educational figures, such as Froebel, Montessorie, Peztaozzi, John Dewey, Rabindranat Tagore, and others. This is because, Ki Hadjar has inherited a variety services and educational spirit that not taking sides with groups, tribes, and certain classes, however nationalistic, universal, and multicultural.

As Ki Hadjar Dewantara (Dewantara, 2013) puts, character aims to support the development of children's life, birth and mind, from the nature of their nature to the direction of tapping their potentials in the general nature. In relation to that notion, (Samani, 2011) emphasize that character is interpreted as basic values that build a person's personality because of heredity and environmental factors, which distinguish him or her from others embodied in the attitude and behavior on a daily basis. Character education is dynamic which results in the ability to achieve internalization, resulting in active and stable dispositions within the individual (Koesoema, 2007) According to T. Ramli (Sulistiyowati, 2012), character education has the same essence and meaning with moral education and moral education. The goal is the personal form of the child, the person becomes human, the community, and the citizen. According Zamroni in (Sumarni, Dardiri, & Zuchdi, 2015) argues: "..... that every interaction that takes place in a school would generate power that can affect for the school, whether positive or negative, it means that any form of interaction will determine the nature and magnitude of energy. Energy is meant to be positive when the results of motivation and enthusiasm to work harder than the components in it. Conversely, if the interaction is negative will cause a sense of lazy, depressed, and declining morale.

Character consist of operative values, values in action. Character conceived has three interrelated parts: moral knowing, moral feeling and moral behavior. Good character consists of knowing the good, desiring the good and doing the good-habits of the mind, habits of the heart and habits of action.

Following Ki Hadjar Dewantara's point in (Samho, 2014), education praxis character must be based on the educational tools that cultivate awareness of his humanity, namely: first, giving example. In educational praxis, educators set an example in actions and positive words to the learners. Second, habituation. Educators familiarize themselves in the framework of values and guiding its learners to live within the framework of values that. Third, teaching. The educators give or teach science that is associated with the building of positive characters. Fourth, command, coercion, and punishment. The learners only give orders, coercion and punishment only when viewed necessary and important to prevent students from abusing their freedom and making mistakes that are detrimental to him and fellow. Fifth, behavior. Educators are required to show good and right actions in his daily life so that deserve to be model for and imitated by the learners. Sixth, the experience of birth and mind (nglakoni, ngrasa). That is, the participants students are given the confidence to work directly tasks they are responsible for their true feelings and experience it as part of its wholeness. According to Ki Hadjar Dewantara, the six ways character education was implemented according to the needs and age of learners.

The planting of character education in Tamansiswa Primary School is conducted in various ways, one of which is through integration through social studies learning. (Mortorela, 1994) defines social sciences in relation to

social studies as an integration of experience and knowledge concerning human relations for the purpose of citizenship education. (Barth, 1990) argues that social studies contain the notion of beliefs of social studies teachers, one of which is that the social studies curriculum (should be interdisciplinary and integrated).

Such notions imply that social sciences are an integral part of a school curriculum focusing on educators to prepare learners at every grade level through the integrated social sciences learning to solve various social problems thoroughly.

Based on the above explanation, it is still seen that the problems of learning put more emphasis on the cognitive aspect, and less attention to the affective aspect, so education is not only concerned with the smart generation, but also the character-building of nation. In addition, this research urgently aims to revitalize the teachings of Ki Hadjar Dewantara which have not been applied maximally. The result of this research can be a reference in terms of character education in primary schools and educational practitioners can conduct a similar research on the character education character for primary schools.

The research problems is formulated as follows:

- 1) How is the implementation of Ki Hadjar Dewantara's teachings through Social Studies in fostering the character of Primary school students?
- 2) What are the character values in Social Studies that foster the character of Primary school students through the teachings of Ki Hadjar Dewantara?

II METHOD

This is a descriptive qualitative research along with its naturalistic paradigm of case study. The results of research can be accounted for from all sides. The validity of data in this research includes the test of internal validity (credibility), external validity (transferability), reliability (dependence), and objectivity (confirmability). While data analysis techniques used interactive models from (Miles, Huberman, & Saldana, 2013) including three types of analyses and data collections, reductions and displays of conclusions verifiably.

III RESULTS AND DISCUSSION

1. The Implementation of Ki Hadjar Dewantara's Teachings through the Social Studies Learning to Foster the Character Education for Primary School Students

Ki Hadjar Dewantara's teachings are implemented through the Social studies learning in Tamansiswa Primary School of Jetis, as described below: 1) Among System: To implement the character education, guardians (pamong) or teachers use the among system by giving freedom to students to review materials through teachers' examples. Thus, the social sciences teacher should be able to implement the among system in seven ways: 1) educating with affection and love of students; 2) respecting differences; 3) helping each other (gotong royong); 4) maintaining unity and diversity; 5) shaping and nurturing students' feelings, in accordance with the nature,

talents, and interests of students, 6) presenting fun, interesting and contextual learning, and 7) upholding freedom by giving concrete examples; 2) The right of self to demand greetings and be happy: The purpose of Tamansiswa is to realize peaceful and happy society in line with the prosperous and just society based on five principles of Pancasila. Therefore, every time students and teachers in Tamansiswa institutions often greet "Salam dan Bahagia." In fact, this typical greeting means a happy or peaceful manifestation of prayers and hopes to fulfill the needs of body and mind resulting in a peaceful order without any violated procedures; 3) Leadership Trilogy: People who live independently must act based on the Great Regulation of Tamansiswa Union called the Leadership Trilogy: IngNgarso Sung Tuladha, meaning that people who live independently lead with exemplary, not commanding, forcing and punishing like a ruler. IngMadyo MangunKarso, meaning that people who live independently, amid the interaction with fellows always build a spirit to act and think independently. Tutwuri Handayani means to liberate (liberalism). Handayani means the authority (an authoritarian). Thus, Tutwuri Handayani means to liberate human beings by considering the peaceful order of unity and diversity (democracy). 4) Tri Nga (Ngerti, Ngrasa, Ngalkoni): Tri Nga's teachings and concepts are commonly called "Ngerti" (cognitive), "Ngrasa" (Affective) and "Ngalkoni" (Psychomotor). The social studies learning is a means of imparting knowledge through teaching and learning processes to pursue intelligence and potentials that draw optimal attentions of teachers and experts. KI Hadjar Dewantara's concepts accommodate various potential learners, concerning aspects of inventiveness and intelligence, emotional aspects and physical intention-related skills; 5) Three Centers of Education: The Three Centers of Education are the family as first environment, school as the second environment and society as the third environment. If viewed from the perspective of order, these domains of character education are inseparable from each other. This is because the absence of one element can cause inequalities and imbalances that will take root ahead of future maturity, therefore, this education system must synergize. This is reinforced by the opinion of (Fahmy, Bachtiar, Rahim, & Malik, 2015) "character is a characteristic attached to a person, family, and society, a consistent and predictable character is shown by the tendency of behavior not stand alone, but integrated with attitudes and values.

2. Values embedded through the Social Studies Learning in Tamansiswa Primary School of Jetis, Yogyakarta

The core values implemented through the character education in Tamansiswa primary School of Jetis are, among other things, Religiosity, discipline, Honesty, creativity and innovation, logical reason, social and environmental caring, curiosity, independence, nationalism, friendly, Responsibility

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