

***Pitutur* Ki Hajar Dewantara as Character Education Media Based Javanese Ethnopedagogy**

Oktaviani Adhi Suciptaningsih¹, Titik Haryati²

^{1,2} FPIPSKR Universitas PGRI Semarang, Indonesia

Email: osuciptaningsih@yahoo.co.id

Abstract. Character education is a process of character building in individuals. This study aims to analyze the characteristics of Ki Hajar Dewantara as a medium for character education based on Javanese ethnopedagogy for junior high school students. The data collection method uses qualitative ethnographic methods. A total of 25 students were given treatment through the process of socializing and internalizing the meaning of Ki Hajar Dewantara's meaning including *Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani* for 3 months at SMP N 1 Pageruyung Kendal. Various kinds of activities are carried out in the internalization and outreach process involving various parties, namely students, teachers, parents, and the community. The results showed that there were changes in the character of students, especially the characters of religiosity, honesty, discipline, love for the country, caring for the environment, caring for social and responsibility. Changes in student character indicate that Ki Hajar Dewantara's features are effective as a medium for character education based on Javanese ethnopedagogy for junior high school students.

1. Introduction

Character is the universal values of human behavior, including the relationship between humans and God, nature, and each other. Character is manifested through thoughts, attitudes, feelings, words, and actions [1]. The formation of character is influenced by two factors, namely innate factors (*fitrah*-nature) and environment (socialization / education-nurture) [2] [3] [4]. Education is the process of humanizing humans [5], this means that humans are positioned as living beings with all their uniqueness and do not reduce them to objects that do not have a self. In other words, education as a process of cultured human formation [6]. Meanwhile, character education is a deliberate effort to help someone so that he can understand, pay attention to, and carry out core ethical values [7]. The essence of character education is the process guidance of students so that there is a behavior change, a change in attitudes, and a change in culture which in turn will create a civilized community [8].

Character education aims to improve the quality of educational processes and outcomes that lead to character education and the noble morals of learners as a whole, integrated and balanced in accordance with the competency standards of graduates in each educational unit [9]. The formation of character in each student is the goal of national education, in accordance with Article I of the National Education System Law No. 20 of 2003 states that the goal of national education in Indonesia is to develop students' potential to have intelligence, personality, and noble character. This means that education does not only form clever Indonesian people but also has a personality or character so that later generations of nations

will be born who not only have the ability of good aspects of knowledge but have a growing generation with characters that breathe good morals, the noble values of the nation and religion.

Character education functions as a vehicle for development (namely the development of the potential for students to behave well for students who already have attitudes and behaviors that reflect character), a vehicle for improvement (namely strengthening the progress of national education to be more responsible in developing the potential of more dignified students), and a means of filtering (ie, to filter out the cultures of one's own nation and the cultures of other nations that are not in accordance with the character values) [10]. Based on this function, character education is very important for the character building of students in the future.

Ki Hajar Dewantara as an educational figure in Indonesia has his own thoughts about character education. According to him, one of the sources of value in character building can be extracted from culture. It is further stated that culture cannot be separated from education, even culture is the basis of education. The culture on which this education is based must be national in nature. The culture referred to here is a real culture, namely the culture that lives in the Indonesian national society [11]. Ki Hajar Dewantara contributed a lot to the progress of character education in Indonesia. One of Ki Hajar Dewantara's teachings which is full of character values used in the world of education is the phrase "*Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*". In its development, this sublime *pitutur* has become the local wisdom that Javanese people have in the aspect of leadership. The implementation of Ki Hajar Dewantara's noble principles at school is one of the character education media for students using the Javanese ethnopedagogy approach. Therefore, this study analyzes the features of Ki Hajar Dewantara as a medium for character education based on Javanese ethnopedagogy for junior high school students.

2. Method

This study uses a qualitative ethnographic method. Ethnography is an approach to qualitative research methods that seeks to explore a society's culture [12]. This research seeks to explore the culture of the Javanese people contained in Ki Hajar Dewantara's poetry which reads "*Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*". This *pitutur* is full of ideal Javanese leadership character values which are used as a medium for character education for students of SMP N 1 Pageruyung. In addition, the ethnographic approach was chosen for several reasons, namely: (1) with the ethnographic approach the researcher could be directly involved and participate in every stage of the research so that it could maintain the validity of the data, (2) the researcher could enter the social context of data collection, and (3) Researchers can have a sensitivity to how the research subject is represented in the research text.

The research subjects consisted of 25 grade VII students of SMP N 1 Pageruyung, Kendal Regency, Central Java Province. The informants were 1 homeroom teacher, 1 Javanese language teacher, 1 employee, 5 class VIII students, and 5 grade IX students, 2 parents, and 3 community members.

Data collection was carried out by means of observation, interview, and document techniques. The observation method used in this research is participatory observation. Some of the things that were observed were 1). general characteristics of SMP N 1 Pageruyung students, 2). background of the socio-cultural life of students of SMP N 1 Pageruyung, 3). implementation of character values "*Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*" which are used as a medium for character education for grade VII, and 4 students). changes in student attitudes and behavior before and after the character education process.

The interviews used were indept interviews and focus group discussions conducted with research subjects and informants. Indept interviews were conducted to obtain in-depth data on each case of subjects and informants, while focus group discussions were conducted to obtain a common perception of the character values contained in Ki Hajar Dewantara's sublime definitions..

Documents in this study are used to study, read and record what is implied and implied in documents, regulatory reports, and other literature relevant to the research, such as a list of student names that will

be needed in this study, literature related to character education and Javanese ethnopedagogy. Field notes are used to record findings while in the field, so as to strengthen research data.

The collected data were analyzed using the Spradley stage, including 1) Domain analysis was carried out to obtain an overview of character education for students of SMP N 1 Pageruyung through Ki Hajar Dewantara's *pitutur* media, which had never been known before. In this analysis, the information obtained is not in depth, is still surface, but has found the domains or categories of the social situation under study. 2) Taxonomic analysis is carried out to determine the internal structure of character education using Ki Hajar Dewantara's guidelines based on domain descriptions in diagrammatic form. 3) Componential analysis, conducted to find a number of specific dimensions of character education that are different for each element. 4) Analysis of cultural themes is carried out to look for relationships between domains, and how they relate to the whole.

3. Result and Discussion

Character education is actually not new in the education system in Indonesia. Character education has long been an important component of national educational missions, although with different emphases and terms [13]. Discourse on the urgency of character education has again strengthened and has become a focus of attention as a response to various problems of the nation, especially issues of moral decadence, such as corruption, violence, clashes between ethnic groups, student fights, and free sex behavior. This phenomenon is one of the excesses of the condition of society that is currently in a period of social transformation facing the era of globalization. Schools as educational institutions have an important role in carrying out character education to create students with character and identity so they can compete in the global era. Various kinds of efforts have been made by schools to implement character education, such as that of SMP N 1 Pageruyung.

SMP N 1 Pageruyung is one of the state junior high schools in Kendal Regency, Central Java Province. This SMP is located on the side of the main road so that access is easy to reach. The government has implemented a zoning system that only accepts students from surrounding areas. Characteristics of students come from local villages with a socio-cultural life that is still thick with Javanese cultural values. This condition is the background for choosing the use of Ki Hajar Dewantara's *pitutur* as a medium for character education based on Javanese ethnopedagogy for students.

Ki Hajar Dewantara is the father of Indonesian education, a figure of the national movement, and a thinker of Javanese philosophy who has traveled around his life, especially in Javanese society. Most of his life is used to advance education in Indonesia. His thoughts on character values, one of which remains relevant to be used in world education to date, are the words "*Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*". Noble *pitutur* is a form of local wisdom in Javanese culture. Noble *pitutur* is a word or group of words that have figurative, satirical, connotative, symbolic meanings that come from the traditions or customs of local people, extracted from long-life experiences and procedures for carrying out functions or living life in Javanese society [14]. Noble *pitutur* as an oral tradition of values that are described from the perspective of the life of the making society. Through the values of these traditional expressions, the community can understand and learn how the ancestors or the people who produced these expressions perceive and respond to life in order to create harmony and harmony, therefore in general Javanese society is seen as a society that is always oriented towards the creation of human harmony. with God, neighbor, society, and the natural environment [15].

Pitutur Ki Hajar Dewantara "*Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*" is known as a trilogy of leadership based on Javanese local wisdom which is very popular nationally. Epistemologically, "*Ing Ngarsa Sung Tuladha*" means in front of giving an example or example, "*Ing Madya Mangu Karsa*" means in the middle of encouraging desires, "*Tut Wuri Handayani*" means following from behind for safety or security. This pitutur serves as advice related to the Javanese attitude of life, especially for those who are seen as leaders or role models. The following is the Javanese script of the *pitutur*:



Character education in schools using sublime pitutur is a reflection of a form of education based on local wisdom. The process of education by making local wisdom is important to realize because local wisdom has begun to be neglected, as seen from the behavior of daily life that does not realize the values of local wisdom and locality is eroded by an order of life which contains pragmatic capitalistic values [16]. This local wisdom-based education is included in ethnopedagogy studies. Ethnopedagogy is an educational practice based on local wisdom in various domains and emphasizes local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of the community, namely local wisdom is related to how knowledge is generated, stored, applied, managed and passed on [17].

Character education based on Javanese ethnopedagogy for SMP N 1 Pageruyung students using Ki Hajar Dewantara's *pitutur* was carried out for 3 months with the stages of internalization and socialization. Internalization is the process of entering character values into a person so that these values become ingrained in him, animating his mindset, attitudes, and behavior and building self-awareness to apply these values [18]. The process of internalizing character values in students is carried out in five stages, namely 1) The process of accepting the values contained in the phrase "*Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*". The character values contained in it are the ideal values of leadership including the values of religiosity, honesty, discipline, love for the country, caring for the environment, caring for social and responsibility. The process of receiving grades is done by listening to the teacher's lecture to gain knowledge of values, seeing people carry out certain character values, namely by looking at examples of other people's behavior and reading character education modules for junior high school students based on Javanese Ethnopedagogy. 2) The process of responding to a value, which includes the process of accepting a value, rejecting a value, and being indifferent. If the student responds to rejecting the value and is indifferent, the internalization process will stop here, but if the student responds by accepting the value, the process will continue at the next stage. 3) The value selection process, in the form of a process of sorting the values that received an acceptable response. Sorting or selecting values based on the level of pleasure or value importance. Values that are liked or considered important will get top priority to be followed up in the next stage. 4) The process of appreciating values or personalizing values, namely feeling true about the value that has been received deep down in the heart so that it fosters awareness in itself to carry out these values, and 5) the process of value application or value actualization, namely the application of values character in daily behavior with full awareness without coercion from other parties. The internalization process is carried out for one month. Internalization is one of the important processes in building student character [19] [20].

Socialization is the process by which a child learns to become a participating member of society [21] [22]. Socialization in this study was carried out by providing opportunities for students who had gone through the process of internalizing values to interact with a conditioned artificial environment. This process was carried out for 2 months.

The internalization and outreach process involved 25 grade VII students. In the internalization and socialization process, there are many activities, both in the learning process, in extracurricular activities, modeling, and habituation. The 25 students observed their attitudes and behavior before and after the

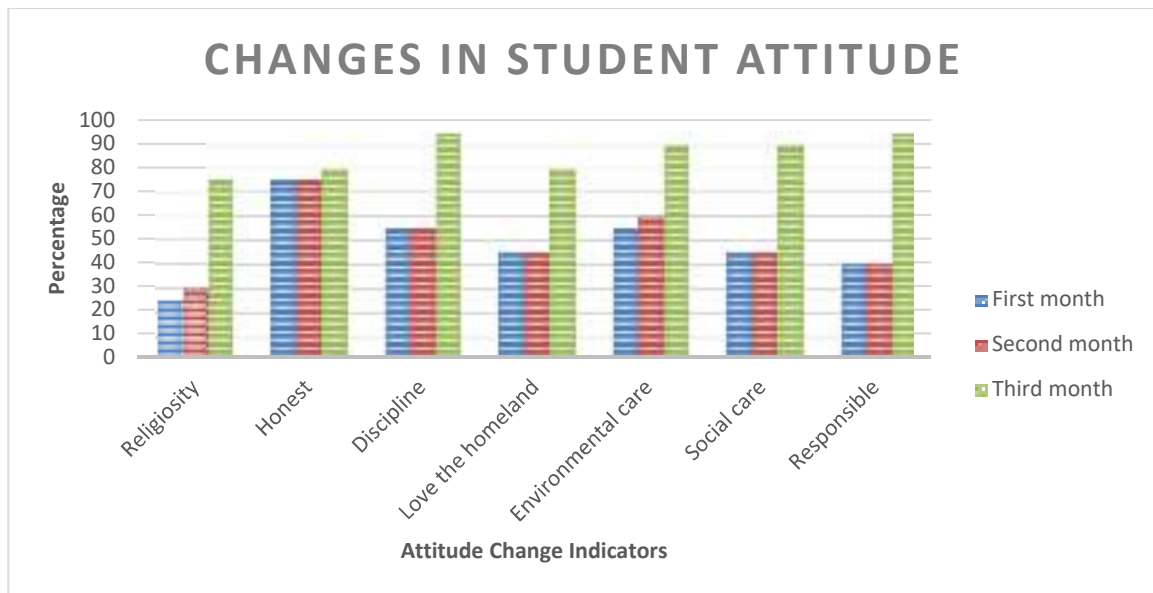
treatment was carried out to look for changes. Based on the results of the research of 25 students of class VII who were sampled, there was a significant change in attitude, especially in the third month. The attitudes and behavior of students in the first month have not changed, that is, there are those who still like to litter, like to fight, ignore the environment, and so on. The second month has shown a change because in the first month students have gone through the internalization process, in the second-month students have gone through the socialization process, they have begun to see, imitate, and take various actions taken by the principal, teachers and employees involved in this research. The third month has shown significant changes. The results showed that there was a change in the character of students, especially the character of religiosity, honesty, discipline, love for the country, caring for the environment, caring for social and responsibility. The indicators for each character value can be seen in the table below:

Table 1. Character Value Indicator

Character Value	Indicator
Religiosity	Students are accustomed to praying before and after doing activities both in class and outside class activities, students saying religious greetings when meeting other people and when entering class, students are accustomed to carrying out worship activities without coercion.
Honest	Students do not cheat, do not tell lies, dare to admit mistakes
Discipline	Students are accustomed to being on time in various activities, not skipping class during lessons and other activities at school, students doing assignments according to learning deadlines
Love the homeland	Students appreciate the services of national figures/heroes, use domestic products, appreciate the natural beauty and culture of Indonesia, memorize the national songs, use good and correct Indonesian, display: photos of the president and vice president, state flags, state symbols, map Indonesia, a picture of the life of the Indonesian people
Environmental care	Disposing of garbage in its place, doing classroom cleaning pickets, watering plants in the school environment, not doing vandalism in the school environment, planting flowers and plants to create a green environment, turning off electricity and equipment after finishing class teaching and learning activities, turning off tap water in the toilet after use, keep the toilet clean
Social care	Organizing social services, visiting friends who are sick, doing alms every Friday, helping friends who are experiencing difficulties
Responsible	Make reports on every activity carried out in oral or written form, perform tasks without prompting, avoid fraud in the implementation of tasks, carry out picket tasks regularly, participate actively in school activities

The following are the results of observations of student attitudes carried out in the second to third months:

Grafic 1. Change in Student Attitude



Based on graph 1 above, it can be seen that the highest percentage change in student attitudes is on the indicators of discipline and responsibility, which is 95%, while the lowest percentage change in student attitudes is on religious indicators. This is because the activities carried out on the indicator of responsibility are easier to see and assess than activities on the religious indicator. One example of activity on the responsibility indicator is classroom cleanliness pickets that students do every day. The level of the students' sense of responsibility in cleaning picket activities can be seen from the seriousness of students doing their work in cleaning the classroom, sweeping, taking out the trash, tidying up chairs, tables, and various objects in the classroom and outside the classroom, cleaning class glass, cleaning the blackboard, and provide markers for writing on the board. If everything can be done well, then students are rated high in the indicator of responsibility, but if the work is not done properly, then it is considered low. In the indicator the researcher has difficulty measuring religious students because religious is invisible to the naked eye, then the assessment is carried out by observing whether the student is doing his prayer obligations, for example praying on time, ablution properly, praying before and after activities, for Muslims be able to read the Koran properly and correctly or not, and say good religious greetings. If these various activities can be carried out well, the student's religious value is high, if the student does not do well then it is considered low. Researchers have difficulty observing religious students outside of school. Based on the changes in the character of the students above, it shows that Ki Hajar Dewantara's features are effective as a medium for character education based on Javanese ethnopedagogy for junior high school students.

4. Conclusion

Based on the description above, it can be concluded that the local wisdom contained in Ki Hajar Dewantara's guidelines, namely "*Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*" can be used as a medium for character education based on Javanese ethnopedagogy for junior high school students whose students live in a society that is Javanese culture. The process of internalization and socialization of the values contained in Ki Hajar Dewantara's guidelines involves various parties, namely the principal, teachers, parents of students, employees, other students, and the community. Activities in the internalization and socialization process stages include activities in the learning process, in extracurricular activities, modeling, and habituation. In this case, ethnopedagogy can play a role in cultural value-based education for teaching and learning in the context of teaching as a cultural activity and the culture of teaching.

References

- [1] Samrin. 2016. Pendidikan Karakter (Sebuah Pendekatan Nilai). *Jurnal Al-Ta'dib* Vol. 9 (1): 120-143
- [2] Suarmini, N.W. 2014. Keluarga sebagai Wahanan Pertama dan Utama Pendidikan Karakter Anak. *Jurnal Sosial Humaniora* Vol 7 (1): 118-135.
- [3] Susanti. 2016. Peranan Keluarga dalam Pembentukan Karakter Anak. *AL-MUNAWWARAH : Jurnal Pendidikan Islam* Vol. 8 (2): 30-48.
- [4] Kaimuddin. 2018. Pembentukan Karakter Anak melalui Lembaga Pendidikan Informal. *Jurnal Al-Maiyyah* Vol. 11 (1): 132-152.
- [5] Aziz, A.R.A. 2016. Konsep Hominisasi dan Humanisasi menurut Driyarkara. *Jurnal Al-A'raf* Vol. 13 (1): 127-148.
- [6] Gutek, G.L. 1988. *Philosophical and Ideological Perspectives on Education*. New Jersey: Prentice Hall.
- [7] Lickona, T. 1991. *Educating for Character: How Our School Can Teach Respect and Responsibility*. New York: Bantam Books.
- [8] Aushop, A.Z. 2014. *Islamic Character Building: Membangun Insan Kamil Cendikia Berakhlak Qurani*. Bandung: Grafindo Media Pratama.
- [9] Ramdhani, M.A. 2014. Lingkungan Pendidikan dalam Implementasi Pendidikan Karakter. *Jurnal Pendidikan Universitas Garut* Vol. 8 (01): 28-37.
- [10] Kemendiknas. 2010. *Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-Nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa*. Jakarta.
- [11] Tilaar, H.A.R. 1999. *Pendidikan, Kebudayaan, dan Masyarakat Madani Indonesia: Strategi Reformasi Pendidikan Nasional*. Bandung: Remaja Rosdakarya.
- [12] Windiani & Nurul, F.R. 2016. Menggunakan Metode Etnografi dalam Penelitian Sosial. *Dimensi* Vol. 9 (2): 87-92.
- [13] Ismail, M.I. 2012. *Pendidikan Karakter: Suatu Pendekatan Nilai*. Makassar: Alauddin University Press.
- [14] Widodo, A., Akbar, S., Sujito. 2017. Analisis Nilai-Nilai Falsafah Jawa dalam Buku Pitutur Luhur Budaya Jawa Karya Gunawan Sumodiningrat sebagai Sumber Belajar pada Pembelajaran IPS. *Jurnal Penelitian dan Pendidikan IPS* Vol. 11 (2): 152-179.
- [15] Jatirahayu, W. 2013. Kearifan Lokal Jawa sebagai Basis Karakter Kepemimpinan. *Jurnal Diklus* Vol. 17 (1): 264-280.
- [16] Sularso. 2016. Revitalisasi Kearifan Lokal dalam Pendidikan Dasar. *Jurnal Pendidikan Sekolah Dasar* Vol. 2 (1): 73-79.
- [17] Suratno, T. 2010. Memaknai Etnopedagogi sebagai Landasan Pendidikan Guru di Universitas Pendidikan Indonesia. *Proceedings of The 4th International Conference on Teacher Education; Join Conference UPI & UPSI Bandung, Indonesia, 8-10 November 2010*.
- [18] Widyaningsih, T.S., Zamroni, Zuchdi, D. 2014. Internalisasi dan Aktualisasi Nilai-Nilai Karakter pada Siswa SMP dalam Perspektif Fenomenologis (Studi Kasus di SMP 2 Bantul). *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* Vol. 2 (2): 181-195.
- [19] Ramdani, F.M., Hufad, A., Supriadi, U. 2017. Program Internalisasi Nilai Pendidikan Karakter pada Anak Usia Dini. *SOSIETAS* Vol. 7 (2): 386-398.
- [20] Chasanah, A., Utomo, C.B. 2019. Internalisasi Pendidikan Karakter dalam Pembelajaran Sejarah Pada Materi Pendudukan Jepang dan Proklamasi Kemerdekaan Republik Indonesia di SMK PGRI 1 Mejubo Kudus Tahun Pelajaran 2018/2019. *Indonesian Journal of History Education* Vol. 7 (1): 93-102.
- [21] Anwar. 2018. Paradigma Sosialisasi dan Kontribusinya terhadap Pengembangan Jiwa Beragama Anak. *Jurnal Al-Maiyyah* Vol. 11 (1): 65-79.
- [22] Karpova, A.O. 2016. Socialization for the Knowledge Society. *International Journal Of Environmental & Science Education*. Vol. 11 (10): 3487-3496.