

# Mapping Genealogy of Character Education in Indonesia:

## Ki Hajar Dewantara and Hamka as Preliminary Locus Study

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**Abstract**—Indonesia has been developing a formula of improving the good character education system. Previous studies explain that religiosity is one of the elements of character education, but it can be derived also from the nationalist aspect. This paper aims to analyze the formation of moral constructs of a nationalist aspect with looking at of Ki Hajar Dewantara thought and that of aspects of religiosity from Haji Abdul Malik Karim Amrullah (Hamka). From the analysis of these two thoughts, we have argued that moral behavior can be formed from national and religious doctrines, as a source of moral teaching which significantly constructing character education. By comparing the thought of Ki Hajar Dewantara, the genealogy of the moral construction can be understood. The result of understanding the origins of moral construction can be useful to reformulate the character education in Indonesia.

**Keywords**—character education, Ki Hadjar Dewantara, Hamka

### I. Introduction

In an office of the school, a teacher wearing KORPRI seems to encourage her student to be calm sitting next to her. The teacher would advise her student. The student who dressed in elementary school uniform was rebelling. He challenged, clenching his hands and ready to hit the teacher. This reality may be watched on YouTube, entitled "Seorang Anak SD Berani Menantang Ibu Guru" [1]. This video represents a moral crisis among children in Indonesia. In quantity, delinquency of children and adolescents get increased during 2016 [2]. How to overcome this moral crisis?

Since 2014, Indonesian government has started applying a new curriculum called 2013 curriculum. The curriculum is expected to affect the quality of students with knowledge, skills and strong character. In this case, the character is an element that must be created, formed and incorporated in the soul of students. "Characters strived to be proud, friendly, environmentally responsible, expressive and harmonious, honest, creative innovative, tolerant of diversity and discipline". However, according to research conducted [3] there is a discrepancy between the characters

with religious tolerance. Students who have many souls tolerance of ethnicity, race, religion have low achievement.

This character of the nation that must be repaired. Indonesia is the country with many ethnic, racial, and religious diversity that should not alienate Indonesian society from tolerance. certainly Indonesian students are expected to have a high tolerance spirit and achievement.

This effectiveness of the curriculum is still being evaluated further. How does each student have a variety of characters programmed in the presence of a character-based education? The reason, the character is a thing that is attached to the student's personal, and it is difficult to change.

Indonesia is a country with a passion for progress. Indonesia continues to pursue plans-*renacana* program, one through education. Support of writings Rahmi, et al before, [4] suggests that "education is focused on academic strengthening; Ability with logic and honesty; Grow nationalism; Growing care, tolerance, and respect; Growing democratic values; Enforcing the law". Education in children will affect the child's character, and that character will bring the nation's progress.

The Ministry of Education and Culture (Kemendikbud) Indonesia has been implementing a program for Strengthening Character Education as one of the solutions to provide a "moral foundation" for school-aged children. There are five main values of character that will be implanted, namely religious, nationalist, independent, mutual cooperation and integrity [5]. The effort of Kemendikbud is not new, however. According to Ginanto, Mulyadin and Putra, character education has actually existed implicitly in the curriculum since 1947, even that of 2006 [6]. However, why does children misbehavior still occur from time to time? What is wrong with the curriculum?

The reference of character education in Indonesia has been clustered into two main basic sources, namely nationalist references (Javanese ethics) and religious references (Islam). *Tut Wuri Handayani*, the symbol of Kemendikbud, is a proof of how educational values are built

by taking the concept of Ki Hajar Dewantara. Such literatures as [7] and [8], confidently assert that the thought of Ki Hajar Dewantara has long been the basis of national education. On the other hand, the presence of integrated Islamic schools confirms the transplantation of exclusive Islamic ethics as the foundation of its education character [9],[10].

This paper aims to reformulate the character education based on the thoughts of Ki Hajar Dewantara and Haji Abdul Malik Karim Amrullah (Hamka). Both are representatives of nationalist and Islamic education figures. Through the reformulation of leading person thoughts, the conceptualization of character education in Indonesia can be built inclusively on the basis of both national and Islamic values.

## II. METHODS

The authors use the works of Ki Hajar Dewantara and Hamka as primary sources. Salient concepts related to the character education derived from the two figures' thoughts are clustered. Furthermore, the concepts are analyzed and compared to each other. Attempt to reformulate the concept would be conducted as the last method discussing the results.

## III. RESULT AND DISCUSSION

### A. Ethics

Character education Ki Hajar Dewantara cannot be separated from the science of ethics (*ilmu adab*). *Ilmu adab* or called ethics is the study of the good and bad, in the form of feelings, thoughts, and the purpose of life embodied in deeds [11]. Details of the ethics explained and generated carefully in several components.

*First* is kindness. Man basically trusts the good and evil, the mistakes and the truth in his life. On this issue, Ki Hajar defines goodness as something related to the human soul. The human soul can be derived from the original human nature (genotype), physiological or physical state that occurs due to the effects of the state of nature, society, and the times. Humans have the right opportunity to choose to do good or bad deeds [11].

The assumption of truth is made on the basis of man in doing. Truth is based on four ways: science, religion, experience, and feelings. Science can be obtained from formal, informal, and informal education. Science makes the heart clean and extends beliefs with knowledge. Science becomes a light for the sense of a thing that becomes a doubt in the hearts of men. With human science ready to carry out the designs that have been made to realize the purpose of life [12].

Education aims to provide knowledge to students about the behavior of right and wrong and invites to the truth. This science will fill the soul and knowledge of a disciple to guide him to behave well. Religion deals with one's faith. Faith is when humans have a sense of trust in the God

(Creator). He is not only dealing with the supernatural powers of the most noble and holy but also confronted with his inner life. This sense of faith makes man able to stand firmly to defend his life. Man faces trials with sincerity of heart, because he believes there is help. He must avoid what is bad for his faith in order to become a noble and high nobility [11].

While the mistake, according to Hamka is considered more common than crime. All deeds deemed by reason are bad also according to morals. To keep morals in order, it is necessary enforcement of rules and punishment in society. Man may be afraid of committing a crime, because it can lower his degree and endanger himself. Crime can weaken the soul, therefore as a virtuous person must be artistic repent for his mistakes [12].

*Second* is feeling, it is related to the inner person. Everyone has the desire and aspiration to live in peace, orderliness, peace and order in society. All of that is a step to achieve the salvation and happiness of life [11]. *Third* is the mind. Once that feeling is considered, humans will have the urge to think of ways to act. Man will weigh what needs are in accordance with his desires. Once the feeling is well thought out it will produce definite wills to live.

*Fourth* is the purpose of life. The purpose of life comes from the accumulated wills and encourages him to do something. It is important to everyone to have a purpose in life, so that life becomes more meaningful. The purpose of life is not only to obtain salvation and happiness. However, it can mean a wide range of targets that want to be realized within a certain time [11].

According to Hamka's perspective, the purpose of human life is not to seek happiness for them but to achieve shared happiness. The human mind will be stronger if it has been instrumental in creating happiness in society [12]. When man has succeeded in creating happiness for the life of others, he has been judged as a useful human being, when that is the goal of his life is achieved.

Man must live according to his nature. Man lives with physical and spiritual circumstances, then he must also be able to control his lust and reason. This is what distinguishes humans from animals or other creatures. Man has the ultimate goal to gain virtue. Humans try to show themselves that he is different from animals that have no intelligence.

*Fifth* is behavior. Behavior is an attempt to realize the purpose of human life. Here, man chooses to do something, using his judgment, his feelings and his will [12].

### B. Religious life

The essential desire of human life to live in the world is to achieve happiness, health, safety. Everyone has a purpose of life to achieve the happiness. Hamka suggests a sick person will go to a doctor or physician. A sick person needs to be healed to get him back to normal and get back to life's goals. Physical injuries can be cured with medication. But a

disease that is gained will only be a regret and a threat when it is not accepted with a religious understanding.

That is why humans need a way that can enrich inner space, increase patience and sincere, a place back when there are problems that can not be solved in his life. That way is the shari'a, the way that Allah revealed to man through his prophets. Man needs a shari'a more than a physician who is only an intermediary to heal. The shari'a will make his mind alive even if he is getting any kind of calamity. With the shari'a man will feel in safety, and give his inner strength [13].

Shari'a will raise *tawakal* behavior. *Tawakal* means submitting to God, for everything God has given him. *Tawakal* will encourage people to believe whatever the Creator's decision is and think it's best for him. Attitude *tawakal* is a form of belief servant with his God. This attitude keeps people away from frustration, resentment and envy for other beings. He will still be happy despite being faced with a great ordeal.

Humans need a guideline for forming a worldview. In the view of Hamka, humans need a life guide called shari'ah. Shari'a is the right way and can create the happiness and salvation of life. Humans are taught to obey and practice the Shari'a that has been revealed to prophets and apostles. In the life of Islamic religion to run the Shari'a means to worship: prayer, zakat, fasting, pilgrimage and jihad [13].

Hamka depicts examples of morality including responsibility, discipline in praying, free thinker. A responsible leader refers to someone whom if receives a mandate will be accountable to him before God. So it is very important for the leader to maintain his morals because good-bad deed will be accountable later. The one who has power should not be blind to his power. He must always remember Allah and doing pray. Prayer can prevent evil and unjust acts. So the leader faces a difficult case, his soul will remain strong because he can ask for help to God [12].

The worldview of human life is also influenced by *adat*. *Adat* are used as benchmarks against human behavior. *Adat* means a custom which is considered good by society and recognized as a general rule in a particular place. *Adat* is not a written rule that comes from meetings or associations of public figures, but people believe it as a truth. Although punishment does not apply to those who violate *adat*, society is more frightening than violating the law [11].

### C. Rights and obligations

*Budi pekerti yang pertama itu jika dinisbahkan kepada manusia adalah menjadi hak dan menjadi kewajiban. Dia menjadi kewajiban, karena undang-undang budi pekerti menyuruhnya. Dia menjadi hak, sebab undang-undang kesopanan memberi kebebasan kepada manusia untuk mengerjakannya* [10].

Right is interpreted a truth. Truth comes from the mind, and will be the power of the mind. The person gets the right when it is considered true according to his personality, and he will do it. The right is to prevent a person from being in a dictatorial power. Every human cannot be compelled or pressured to perform orders from anyone, unless it is considered a truth to do. Respecting the rights of others means also respecting oneself. That is because, truth belongs to all human beings, not personal property or group of a nation, the truth of a person is related to others [12].

Obligations will follow the rights. Right is freedom that gives individuals the freedom to act, but with the obligation of freedom it will be controlled so that it will stay focused on the path. Each duty should be done according to his conscience, respectively. To fulfill an obligation is to spend one's inner desire; one will not rely on another's command, but to believe that it is his business with God. Obligations carried out with no inner sincere showing the obligation is indeed an obligation. This means that the obligation that is conducted will only make the satisfaction for others not for getting self-happiness [12].

Man in essence has a nature, so they must feel the freedom in his life. Freedom in question is a life that is not bound by any pressure and from anyone. He feels he has the right to do something but is also aware of the existence of others. He is free to express his opinions, and has the right to refute the opinions of others if that goes against his thinking.

One's independence can be stimulated with an instrument of education. The education of mind forms the order of mental health. This means that a person remains independent, but he can still maintain his honor and dignity. Reasonable education is meant for someone to have the courage to speak truthfully, patiently, withstand criticism and also firm stance. In addition to human education requires also intellectual education to enrich his knowledge.

Reasonable education is obtained by seeking knowledge, conducting research aiming to strengthening beliefs. When a person feels confident with what he holds he will feel be more free. This is what should be considered in an educational program. The change from doubt becomes sure that learners can think more critically. They not only accept the raw information that comes in, but will be analyzed, considered and investigated first [13].

### D. Family education

Moral teaching can be constructed from family education. Family as an informal education may contribute great influence to the formation of children's character. In the family a child gets a teaching accompanied by the love of the parents. The character is strongly attached because the family is the place closest to the child's life [11].

While *adat* is not a written rule that comes from meetings or associations of public figures, but people

believe it as a truth. Although punishment does not apply to those who violate *adat*, society is more frightening than violating the law. In addition, custom must also pay attention to public opinion [11]. This opinion is a claim from the public about something good and not good according to those who influence the moral conception in society.

The implementation of *adat* in a community setting is influenced by certain impulses. The impulse arises on the basis of the consciousness of a person living in the social environment of society. One of the factors is the mutual need that is realized with *mutual-help*. Basically as human social beings cannot live without the help of others, so mutual-help happens automatically when someone is in the community.

In the community, mutual-help is run by mutual assistance. *Gotong-royong* is a reflection of harmony and moral beauty in society. Harmony in mutual cooperation represents the values of life and moral teaching. According Koentjaraningrat behavior mutual cooperation is based on three values in the form of awareness of dependence on each other, the existence of faith to do good to others and adaptation process to be able to live in society [14].

Behavior of mutual cooperation is something that leads to goodness. It shows that *gotong-royong* is not a written or normative rule but still done by society and considered as truth. *Gotong-royong* make the burden of human life becomes light because it is done together. In doing so, *gotong-royong* implemented by the community not only because it is considered true but also bring benefits. It shows that an activity or habit can turn into custom with a process. The existence of the process used as assessment criteria whether the activity is good to do and bring benefits that can be run by all members of the community.

#### IV. CONCLUSION

The thoughts of Ki Hajar and Hamka constructed moral behavior in Indonesian society. According Ki Hajar, the moral formation starts from family and customs education. Moral behavior is created from the understanding of the meanings about good and bad values which obtained from the teachings of parents and society. While Hamka more accentuated the moral formation based on religious education. Human will live and well behaved when they understand about Shari'a. The understanding of Shari'a will construct a good moral. The Shari'a gives a way of live on behaving well to God and other.

Moral formation can not be separated from the purpose of life. Both figures are equally said that the purpose of human life is to achieve happiness. The purpose of life will construct human behavior to do something that brings happiness in their life. Therefore the character education is expected to provide provisions to reach the purpose of life.

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