The Educational Concept of Ki Hajar Dewantara in Kindergarten

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Abstract: This study aimed to track the evolution of the among system implementation in Ki Hajar Dewantara’s Kindergarten students’ educational idea. A qualitative method approach was employed in this study, which was carried out in the villages of Kindergarten (TK) Pembina Kayuagung and Kindergarten (TK) Pertiwi Kayuagung. Interviews, observation, and documentation were used in the research. The Miles and Huberman technique was used to examine the data through the steps of data reduction, data visualization, and researcher data verification. The data analysis results demonstrate that: (1) the Ki Hajar Dewantara educational concept is always applicable; (2) the form of educational activities for Kindergarten children is to develop the senses, such as playing, singing, dancing, and telling stories; (3) the educational process is carried out with a cultural approach, such as traditional games, singing traditional songs, telling stories, and using natural materials as learning media is the uniqueness of the education; and (4) the educational process is carried out with a cultural approach. (4) Internal and external barriers to and enablers of the adoption of the educational idea Ki Hajar Dewantara in the classroom.

Keywords: Children, Educational Concept, Ki Hajar Dewantara, Kindergarten

A. Introduction

According to each society’s socio-cultural environment and attitude on life, education is something that is universal, ongoing, and unbroken from generation to generation. Pre-primary school students’ academic achievement is heavily reliant on adults, particularly their parents and instructors. According to Republic of Indonesia Law No. 20 of 2003 regarding the National Education System Chapter 1 Article 1 Point 14, which indicates that pre-primary school children’s education is a coaching effort aimed at children from birth to the age of six who This is accomplished by giving youngsters educational stimuli to promote their physical and spiritual development so that they are prepared to enter higher education. This claim serves to underline how crucial a “coach” is for the growth and development of preschoolers.
In actuality, pre-primary education today simply serves to foster students’ cognitive development and keep them away from their environment’s cultural context. Learning to write, read, and count are the main activities of nearly all pre-primary educational institutions. Children’s natural tendency to develop and grow is forgotten as parents and instructors seem to place their hopes on them to be academically clever. According to Ki Hajar Dewantara, a prominent national figure in education, a child’s education in pre-primary schools occurs during a sensitive or significant moment in their lives when their soul opens and all of the experiences they have before the age of seven form the foundation of their soul. inactive, thus the purpose of education at these delicate times is to enrich the soul’s content rather than alter its fundamentals. Furthermore, according to Ki Hajar Dewantara, education provided to preschoolers is liberating as long as there is no immediate danger.

After spending a long time in the media industry, Ki Hajar Dewantara built Taman Indria (another name for kindergarten) in Yogyakarta as the first step in his fight to establish an independent nation. Taman Indria is now present in practically every region of Indonesia, including Jakarta. Ki Hajar Dewantara founded Taman Indra as well as the following levels, Taman Muda (Elementary School), Taman Adult (Junior High School), and Taman Madya (Senior High School). The Taman Siswa College is a school that offers all of these levels. Even though tutwuri handayani is used as the slogan of Indonesian education, it is unfortunate that over time Ki Hajar Dewantara’s teachings started to fade and the well-known phrase “tutwuri handayani” seems to have vanished from the realm of national education. The professors were only able to briefly describe the sentence’s meaning without providing an explanation.

Given this reality, the researcher wonders how the current implementation of the Ki Hajar Dewantara educational approach is progressing. The following specific questions are raised: (1) How is the Ki Hajar Dewantara educational concept applied to pre-primary school students? (2) How relevant is the Ki Hajar Dewantara educational concept to the present needs of Indonesia? (3) What makes the Ki Hajar Dewantara educational concept special? (4) What influences the Ki Hajar Dewantara concept’s current application?

Based on the aforementioned context for the research problem, the aim of this study is to gather information on the application of the Ki Hajar Dewantara educational concept to pre-primary school students, the relevance of the Ki Hajar Dewantara educational concept to the current needs of the Indonesian nation, and the distinctiveness of the Ki Hajar Dewantara educational concept. Ki Hajar Dewantara, as well as gathering data on the factors supporting and obstructing the current implementation of the educational concept of Ki Hajar Dewantara and gathering data on the variations in how the Among system is implemented in the educational concept of Ki Hajar Dewantara in TK Pembina and TK Pertiwi.
Kindergarten’s Children

The theories driving the development of pre-primary school children’s education have been developed by a number of education specialists. According to John Locke, both good and bad children are impacted by their environment since they are like sheets of white paper (Eddy, 2018). John Locke’s assertion contrasts with Schopenheur’s thesis, which contends that infants are significantly influenced by innate traits that are inherent to them and cannot be modified by the environment. Stern disputed the claims made by the other two experts, contending that both environmental and inherited variables have an impact on children.

Piaget, who believed that children are active and full of curiosity and develop knowledge and understanding through a process of experience and environment adaptation, backed endorsed Stern’s assertion (Ormrod & McDevitt, 2003). Montessori agreed, saying that each kid needs special attention because they each have their own natural qualities and stages of development (Montessori, 2011). Hence, it is clear that each preschooler has unique natural traits and skills, and that their environment serves as a teaching tool for fostering and honing those traits and skills.

The Education Process of Kindergarten’s Children According to Ki Hajar Dewantara

Since the beginning of the independence war, those who fought for freedom have understood the importance of education in their efforts to uplift their country and free it from colonialism. Education plays a significant part in the advancement of a nation. In the context of educating the nation’s life, education serves as a vehicle for the development of skills as well as the formation of a dignified national character and culture, with the goal of maximizing student potential.

The first of Ki Hajar Dewantara’s educational arguments is the goal of education. The goal of education is to serve as a guide in the lives of developing children, which entails using all of their innate talents to help them develop into complete individuals who can take care of themselves on a physical, mental, and spiritual level. Living in harmony and order with others limits personal freedom and promotes values like responsibility, discipline, democracy, tolerance, kinship, and discussion (Joseph & Efron, 2005). A person who can develop holistically and harmoniously from all facets of humanity and who can recognize and respect everyone else’s humanity is said to be independent (Mahmoudi et al., 2012).

For educators, Ki Hadjar Dewantara offers some recommendations for fostering a positive educational culture. According to Tut Wuri Handayani, a teacher must be able to offer direction and support from behind the classroom desk. The teacher must come up with efforts and ideas when there is ing madya mangun karsa among the kids. When a teacher is in front of students, they must set an example or serve as a good example by acting appropriately (Van Manen, 2016). A pedagogical competency that educators possess is this word. Instructors are familiar with pupils’
backgrounds, talents, and accomplishments. A range of educational techniques and media are used to develop student competence. Moreover, parents, instructors, or leaders including spiritual leaders serve as Ki Hajar Dewantara’s educators. The educator’s role is that of a facilitator and motivator (Dörnyei & Muir, 2019). Teachers should first develop their personalities and spirituality in order to be qualified for Ki Hajar Dewantara. Only after that should they begin to prepare both themselves to become heroes and their students to become defenders of their hometown and country. In other words, an educator’s role as a model or an example comes first, followed by that of a facilitator or teacher.

The development of the among system is intimately correlated with the western system-influenced state of education. The fundamental concepts of the western system are regering, tucht, and orde (order, punishment and order). As a result of youngsters experiencing the rape of their inner lives, Ki Hadjar Dewantara concluded that such schooling could harm the morality of the next generation. Children who are raised under this system also experience constant coercion and punitive measures that are out of proportion to their transgressions. Ki Hadjar Dewantara opposed an educational system that actively shaped children’s character through commands, coercion applied to the child’s mind, coercion to maintain order, and coercion to be courteous. If he followed this procedure, Ki Hadjar Dewantara reasoned, he wouldn’t be able to create a human with personality (Wulandari & Kanta, 2021).

Education helps to shape a person’s mentality. In order to generate outstanding humans, educational institutions must be able to respond to these difficulties by shifting the focus and direction of education. Based on RI Law Number 20 of 2003 concerning National Education System Chapter II Article (3), it is stated that national education aims to develop students’ potential so that people believe in and fear God the Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and resolute nation. According to that objective, persons possess the national identity of Indonesia (Briandana & Azmawati, 2021).

According to empirical investigations, Indonesia’s school administration system continues to employ traditional techniques. Learning is frequently teacher-centered and one-way. Then it places more of an emphasis on the limited growth of intelligence and less emphasis on the development of students’ creative talents. Although creativity is beneficial for students’ self-development, it is also necessary for self-realization, which is one of humans’ ultimate goals. It appears that up until this point, education has largely ignored the development of taste and aim in favor of emphasizing the development of creativity. If it persists, mankind will become less kind or compassionate (Bowen, 2018). This is obviously inversely correlated with the Ki Hajar Dewantara educational system, which places a strong emphasis on the development of creativity, taste, and intention.

As evidence that his ideas and objectives were successfully communicated in accordance with his hopes just to educate the nation’s life, Ki Hadjar Dewantara’s
Ideas were implemented directly at the Taman Siswa college, which he founded. The following are the guiding ideas for student gardens, which contain the pedagogical principles he created (Meyers & Nulty, 2009).

Ki Hajar Dewantara developed the motto “tutwuri handayani,” which means to grant children broad freedoms as long as there is no threat threatening them. This motto was influenced by Froebel’s ideas, which gave children freedom of education in an orderly manner, and Montessori’s ideas, which liberated children as if they were unlimited. For students, childhood should instill the value of personal freedom. Independence or personal ability, according to Ki Hajar Dewantara, strives to give students the freedom to freely express their creativity, taste, and intention during the learning process. This mindset is known as the “among” system and is prevalent in our country’s cultural life.

According to Ki Hajar Dewantara’s ideas, Kindergarten education is centered on parenting, which derives from the word “asuh,” which means to lead, manage, or direct. Setting an example, motivating, and encouraging kids to grow are all ways that education is carried out (Wilson, 2018). This perspective is consistent with Bandura’s claim that children imitate adult behavior through watching it in adults. According to Bandura’s social cognitive theory, development is influenced by people’s cognition, their environment, and their conduct. The environment can have an impact on an individual’s behavior, and the opposite is also true.

A person’s environment has an impact, and so on. Since teachers must serve as role models for their kids, Ki Hajar Dewantara refers to this as Ing Ngarsa Sung Tulada. Children must therefore provide a good example. The Rousseau hypothesis, which holds that adults should serve as instructors while fostering children’s natural development, is the theory that underpins Ki Hajar Dewantara’s way of thinking. Elkind thinks that in order for kids to play and engage in the activities they pick for themselves and endure the stress in their surroundings, they need substantial support (Hughes, 2021). The assistance given can take the shape of encouragement and the provision of learning resources. This is referred to as Ing Madya Mangun Karsa in the among system. Therefore, the freedom granted to pre-primary school students actually calls for exemplary guidance as a form of adult leadership and calls for adult encouragement or motivation for children to live their life processes naturally, particularly when they play or engage in activities that they find interesting.

Ki Hajar Dewantara used a cultural approach that was prevalent in the pre-elementary students’ milieu to teach Kindergarten students. He asserts that in order to achieve full character development in children, it is important to remember the principle of “Unity in Diversity,” which calls for highlighting all positive cultural aspects in each child’s own context in order to carry out “convergence” as required at higher levels in order to advance the evolution of Indonesian culture. Ki Hajar Dewantara established a system of education based on his own culture and faith in his capacity to advance.

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Ki Hajar Dewantara teaches pre-primary school students using a cultural approach that incorporates games, songs, fairy tales, sports, plays, language, art, religion, and the outdoors. In line with Bronfen Brenner’s theory, which claims that the microsystem context (family, school, and peers), mesosystem context (relationships between the family and the school, schools and peers, and peers and individuals), and ecosystem context (parents’ social background and policies) all have an impact on a child’s development, the influence of the cultural surroundings, norms, religion, and the social setting in which children are nurtured) and the macrosystem backdrop. Ki Hajar Dewantara added that education for young children primarily aims for mental perfection rather than imparting knowledge. The inner life has a significant impact on the outward behavior, just as all energy and conduct have a significant impact on the inner life. The five senses, or the external method of instruction, serves as the middleman. Thus, using one’s five senses is an external effort to develop one’s thinking (mind, taste, will, lust etc.). Frbel and Montes’ ideas served as the foundation for this concept.

Beginning with Taman Indria, a Kindergarten, Ki Hadjar Dewantara infused students with culture and immersed them in it (toddlers). This study’s central idea is Tri No, or watching, niteni, and nirokke. Watch (cognitive); in this context, watching refers to passively using all five senses. In order to prepare for dealing with child growth, nirokke (psychomotoric) imitates positive behaviors while niteni (affective) marks, studies, and observes what the five senses experience.

According to Ki Hadjar Dewantara, the goal of education is to create strong individuals who can function well in society. The individual in question possesses Taman Siswa morality, specifically the ability to uphold the Three Abstinences, which include abstaining from financial manipulation, abusing authority or power, and abusing decency.

The among system, according to Ki Hadjar Dewantara’s concept, is based on two fundamental principles: first, the nature of nature as a condition for progress as quickly and as possible; and second, independence as a condition for animating and activating the child’s physical and mental strength so that he can have a strong personality and be able to think and act independently.

Similar to Ki Hadjar Dewantara’s idea of education based on the natural world, the philosophy of progressivism education holds that education should be based on knowledge and the conviction that people have reasonable capacities and can deal with issues that are important to or dangerous to them. Thus, authoritarian education is opposed by both Ki Hadjar Dewantara and the concept of progressivism since it will make it harder to achieve educational objectives.

The third idea presented by Ki Hadjar is the basis of independence, which suggests that it is a gift from God Almighty to mankind by granting them the right to self-govern (zelfbeschikkingsrecht) while taking into account the need for a peaceful, orderly society (orde en vrede). The idea of an independent spirit is consistent with the progressive philosophy of students’ freedom to think since it serves as the motivation for their attempts to advance in a progressive manner. So
that they are not constrained by other people, students are given the freedom to think in order to develop their talents, creativity, and abilities.

The idea of education as a cultural enterprise put forth by Ki Hadjar Dewantara is also consistent with the progressive school of thought, which holds that information that can promote development is one of the primary components of culture. There is a difference between Ki Hajar’s philosophy and scientific progressivism: in Ki Hadjar Dewantara’s concept, art is an important component of the curriculum in addition to general knowledge. In scientific progressivism, the sciences that can foster progress are the natural sciences, life sciences, anthropology, and psychology.

Froebel emphasises children’s activities and happiness while teaching the five senses in pre-primary school so that the lessons of the five senses are turned into things that are enjoyable for kids. While providing kids a lot of freedom and emphasizing the five senses, Montessori places little emphasis on playing games. Ki Hajar Dewantara mixed the two because in his opinion, children’s games and learning about the five senses are not mutually exclusive. The Highest Among (God) has provided every action and condition in a child’s life with everything that the youngster needs to be educated. Ki Hajar Dewantara asserts that learning occurs naturally and liberatingly for kindergarten’s students.

Frobel and Montessori are children’s education figures who have had a lot of influence on Ki Hadjar Dewantara’s educational views. Ki Hadjar Dewantara said that art which is used as an educational tool in Taman Siswa still intends to influence the development of the children’s soul towards beauty in particular, but beauty in the series with nobility and refinement so that it is appropriate for civilized and cultured human life.

Compared to the educational philosophy of essentialism, Ki Hadjar Dewantara’s educational concept is very similar, because essentialism argues that education must be based on cultural values that have existed since the beginning of human civilization. The inherited culture is a culture that has been tested by all times, conditions and history (Kruger et al., 2008). Cultural values are not static but also progress. Ki Hadjar Dewantara said that efforts to progress should be pursued through the “Trikon” instructions, namely: being continuous with the nature of Indonesian society itself. That is, culture must be continuously passed on or given to the next generation on an ongoing basis. Then converge with the outside culture. That is, the recipient of cultural values from outside selectively and adaptively and finally united with the universal nature, in a concentric union that is united but still has its own personality.

However, in this freedom, there is guidance and guidance from educators for children who are sourced from the culture of the child’s environment, where ethical values, artistic values, cultural values, intelligence, skills and religion become the child’s self-strength to grow and develop through his five senses. The culture in question is the everyday culture that surrounds the child’s life such as songs, games, fairy tales, the natural surroundings and so on.
B. Methods

A case study qualitative research methodology is used in this study. In 2022, the study was carried out at TK. Pembina and TK. Pertiwi. The TK. Pembina and TK. Pertiwi Teacher Assembly administrators, teachers, and students served as the data sources. Data gathering procedures included observation, interviews, and documentation. In order to examine data, Miles and Huberman used three different methods: lowering the amount of data, showing the data, and confirming the data. By making more observations, being more persistent, and triangulating—that is, comparing data from different sources, different techniques, and different eras—it was possible to assess the veracity of the data (Sugiyono, 2005).

C. Results and Discussion

The Amid system is a family-oriented education program that encourages children’s freedom so they can grow and develop depending on their unique abilities. The Among system mixes European-style education with traditional Javanese arts to create an educational system that is really indigenous in nature. The Amid educational system encourages spiritual qualities together with intellectual acuity and is focused on eastern traditions.

Ki Hajar Dewantara was the one who first developed the Among system, which was then incorporated into the Taman Siswa educational system. The National Tamansiswa College, sometimes known as Taman Siswa, was founded on July 3, 1922, under the foreign name “Nationale Onderwijs Tamansiswa.” Since the beginning, Taman Siswa has used a dormitory system (the Among System) to educate its pupils, allowing all of them to live in the same building as their teachers and other school officials.

The Among system also emphasizes national identity education to help pupils love their country and struggle for independence. According to the Among system, education is more than just the transfer or transmission of knowledge. Creativity, taste, and intention must all be balanced in schooling. This suggests that education shouldn’t be pushed and that, in the Among System, education is about students’ spiritual or soul as well as their intellect. The Among system offers three pamong principles that a pamong or instructor must grasp in order to inculcate character education in pupils or learners.

The Among System, which is a component of learning itself, explains how a teacher or tutor positions students as active players in their role as learners. Ing Ngarso Sung Tulodho, Ing Madyo Mangun Karso, and Tut Wuri Handayani, as stated in the motto. It serves as a manual for instructors. The Among system can also be used as a learning method that is used to achieve educational goals, while the method offered by the Among system is to make students Understand, Feel, and Nglakoni by providing examples as in the motto of Ki Hajar Dewantara or the three guideline guidelines in The Among system, namely (Ing Ngarso Sung Tulodho), provides enthusiasm or motivation (Ing Madyo Mangun Karso), and provides encouragement (Tut Wuri Handayani), prioritizing love and the principle of
independence in learning. So that learning objectives are achieved for students so that they have good character and not only their intellectual abilities are well developed but morals are also honed in learning.

Learners in the Among System are individuals who are developing, have potential according to their nature (potential to become a good individual), and have freedom that requires examples, enthusiasm or encouragement and support in order to grow and develop based on their own strengths. And in the among system students are grouped by age, which aims to ensure that the material provided is in accordance with the stages of psychological development of students so that learning objectives can be achieved as they should.

According to the Among System, the method of educating students is not to use “punishment” which tortures students and the “punishment” must be adjusted according to the mistake. Punishment is solely as a penance for mistakes that must be experienced because of actions, and not as a redeemer for mistakes that must be experienced because of actions. Punishment for children who dirty the floor, should be ordered to clean the dirty floor.

Based on the findings in the field, the results of the research are that the forms of learning activities for TK Pembina and TK Pertiwi are activities with the Among system through the development of the five senses such as playing, singing, telling stories, dancing, gymnastics and swimming. These activities can not only develop the five senses but also other aspects of development, such as cognitive, motor, language, social and emotional development. These activities are carried out using a cultural approach such as playing traditional games, singing regional songs, stories typical of the region and using natural materials as learning media, as well as local languages as a means of communication.

This cultural approach is the uniqueness of Ki Hajar Dewantara’s educational concept. Activities such as traditional games, nembang (singing), regional stories besides being able to develop aspects of development also contain character education because in them there are many moral messages that can be conveyed to students. In addition, the use of regional languages as a means of communication is a way to preserve regional languages which are increasingly being eroded by foreign languages.

The cultural approach is the initial step in teaching children in Kindergarten about Indonesian culture. Children who are exposed to different cultures will grow to love their own. The Indonesian country at this moment needs this. Love for one’s own culture is a sort of nationalism toward one’s own country and can help to preserve the language and the rich cultural heritage of the Indonesian people. According to the principles of Ki Hajar Dewantara, who desires for the Indonesian nation to be independent both physically and intellectually, this also represents a sense of self-confidence and a broad sort of independence.

The learning process was conducted using Ki Hajar Dewantara’s formulation of the Among system, which included Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, and Tutwuri Handayani. The teacher, meantime, always maintains his
demeanor and voice so that he serves as an example for kids to behave and talk politely. Mangun Madya Karsa. This is done to aid pupils in meeting their learning goals. Also, teachers provide kids independence by allowing them to speak out and express their thoughts and feelings. But occasionally, teachers might be harsh with the students. This is done when kids engage in behaviors that jeopardize their behavior as well as situations that will injure them physically. If the student speaks and acts socially, the teacher will correct them; this is known as Tutwuri Handayani.

Taman Siswa is of the opinion that, despite adjustments for the times and globalization, the educational system should revert to the one that Ki Hadjar Dewantara stated in light of the many educational patterns that differ from one another. The fundamental principle that Ki Hadjar Dewantara taught has evolved into what must be consistently communicated to pupils and the community.

The colonial education system that was in place at the time, which was based on western culture, was obviously at odds with the inherent nature of the Indonesian people. As a result, Ki Hajar Dewantara offered a different option, namely going back to the national route. The culture of the Indonesian people must be the foundation of their education. The colonial education system that emphasized punishment and compulsion must be replaced with one that gives pupils as much freedom as they may have while keeping focusing on orderly and peaceful coexistence. Given that the Among System is the national education system’s cornerstone, as can be seen from the material above, the writer is interested in talking about Ki Hajar Dewantara’s concept. Not because the others don’t have an impact, but for the following reasons: To begin with, it is crucial for educators to comprehend the student-treatment guidelines provided by the Among system started by Ki Hajar Dewantara. Second, the Amid system provides education with the utmost honesty and compassion.

The educational ideals of Ki Hadjar Dewantara were his critical response to the requirements of the colonized at the time. He considers how to inform those who are in the same situation as him about their rights in life. In this regard, Ki Hadjar Dewantara genuinely made an effort to set the road for resolving the issue of socioeconomic disparity and human rights abuses in his time. These concepts comprise: 1. Taman Siswa and the concept of national education should not be at odds. As a result, it does not convey the idea of hostility against other countries, but rather a sense of unity with one’s own country, a sense of unity in joy and grief, and a sense of unity with the desire to promote the physical and spiritual well-being of the entire country. 2. The concept of human education, while each person’s Dharma is to realize humanity, which entails the highest level of bodily and spiritual growth as well as the existence of compassion for all of God’s creatures and fellow humans. 3. The concept of cultural education, as it relates to Taman Siswa, does not imply that its primary goal is the preservation of national culture; rather, it also entails modernizing that culture. 4. The concept of education is the nature of nature, and since God created mankind, they share this natural nature (Hirst, 2010).
As was already established, Ki Hajar Dewantara spent a great deal of his life working to advance national education through the Taman Siswa organization that he founded and nurtured. It is highly probable that he has numerous ideas and opinions about education that he has put forward in this role. The vision, mission, and educational objectives of Ki Hajar Dewantara can be used to interpret his ideas and beliefs. As it is abundantly obvious that Ki Hajar Dewantara’s vision, mission, and educational goals are founded on education that is independent, free, balanced, in accordance with contemporary demands, Indonesian personality, and in accordance with human nature as creatures adored by God.

The lack of adequate training for teachers in the Ki Hajar Dewantara educational philosophy, the absence of a supervision team to oversee the application of the philosophy, government regulations that are in conflict with the philosophy, and the community’s desire for the children to learn to read and write at Taman Indria are the factors impeding the application of the philosophy. Aside from the fact that parents continue to send their kids to Taman Siswa College, particularly Taman Indria, there are still supportive aspects, such as the existence of numerous instructors and administrators at Taman Siswa College who still comprehend the Ki Hajar Dewantara teachings.

The application of the educational idea in the two kindergartens varied, according to data gathered from the field. This distinction can be seen in the cultural perspective as the distinctiveness of the educational idea behind Ki Hajar Dewantara. Taman TK. Pembina adopts a cultural perspective very quickly because there is just one everyday culture for children, namely the Kayuagung culture. The cultural approach is implemented, as previously noted, using traditional games, nembang, stories typical of Kayuagung, and the use of the Kayuagung language for communication. Pertiwi Kindergarten, on the other hand, finds it challenging to adopt a cultural perspective due to the complexity of the community’s cultural history and the fact that the majority of pupils are immigrants as a result of the parents’ occupations being outside of Kayuagung. Despite this, Pertiwi Kindergarten pupils will have a deeper understanding of Indonesian culture thanks to a multicultural approach. Children also learn to value each and every difference through this multicultural approach, which promotes a sense of harmony and oneness.

D. Conclusions

Based on the results of the research above, it is concluded that the educational concept of Ki Hajar Dewantara can still be applied, but adjustments are needed to current developments. Education that is nationalism and nationalism is always needed to educate the independent spirit of the children of the nation so that they are able to maintain unity and unity and always love their homeland so that they are able to think and act independently for the betterment of the nation. The cultural approach taken by the teacher is the uniqueness of Ki Hajar Dewantara’s educational concept for kindergarten’s children. In addition, the application of the educational
concept of Ki Hajar Dewantara related to the provision of learning activities that can develop the five senses of TK.Pembina and TK.Pertiwi children, is quite good. Learning activities given to students are activities that can develop the five senses and aspects of development through the among system education process, namely Ing Ngarsa Sung tulada, Ing Madya Mangun Karsa and Tutwuri Handayani. There are internal and external factors that hinder the implementation of the educational concept of Ki Hajar Dewantara in the Kindergarten environment.

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