K.H. AHMAD DAHLAN’S AND KI HADJAR DEWANTARA’S CONCEPTS OF EDUCATION IN THE PERSPECTIVE OF CHARACTER EDUCATION

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K.H. Ahmad Dahlan and Ki Hadjar Dewantara were two educational figures that Indonesia possessed during the Dutch colonial period. Both of them developed concepts of education adjusted to the social, cultural, and religious conditions in Indonesian society.
They not only created concepts of education for the indigenous people who were under occupation at that time but also actively took part and were directly involved in the field of education; they struggled to provide education for the indigenous people by establishing Muhammadiyah and Tamansiswa educational organizations.
K.H. Ahmad Dahlan combined scientific knowledge and religion to improve the poor life condition that people experienced during the colonial era.

A strategy to face social changes due to modernization, according to K.H. Ahmad Dahlan, can be made by referring to Al Qur’an by eradicating fatalistic attitudes and blind obedience.
The process of character education that K.H. Ahmad Dahlan applied to his students was gradually carried out with certainty. The courage to act or to do good deeds was something more important than merely reading and memorizing as many Al Qur’an verses as possible.
Memorizing many Al Qur’an verses without understanding and implementing the contents was not beneficial enough according to him.

Therefore, the method that he applied in teaching his students was not only reading and memorizing Al Qur’an verses, but also understanding the meanings and implementing them or doing good deeds in daily life.
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Therefore, the method that he applied in teaching his students was not only reading and memorizing Al Qur’an verses, but also understanding the meanings and implementing them or doing good deeds in daily life.
Educating, according to Ki Hadjar Dewantara, is not only improving the intellectual aspect, but also simultaneously enhancing the moral (inner strength, character), thought (intellect), and physical aspect of a child.

Ki Hadjar Dewantara (1977a:323) also emphasizes the importance of education based on culture, which attempts to enhance good moral as maximally as possible by developing thoughts, feelings, and willingness.
Education of the cognitive aspect (thought or intellect) is already clear; up to the present, it becomes the first priority in our educational system.

However, the affective aspect (feelings and willingness) is often neglected.

A good personality is not given but it must be developed through a long process.
Education of good moral based on the nation’s culture is developed and exemplified by teachers or pamong.

The concept of “tringa”, namely ngerti (knowing), ngroso (feeling), and nglakoni (doing), combined with the instructional method with the among (caring) system, becomes an instructional system applied in Tamansiswa, with the slogan Tutwuri Handayani (Literally, it means ‘From the rear, the teacher motivates the students’).
With such a system, Ki Hadjar Dewantara made an alternative to colonial education which was too intellectual in nature by developing education based on the nation’s culture, including humanity, independent spirit, respect for parents, politeness, ethics, nationalism, and struggling spirit, in order that education develops students as a whole which enhances their personality and character.
The process of education of good moral by Ki Hadjar Dewantara is carried out in four stages that he took from Islamic principles, namely syari’at (law), hakikat (essence), tarikat (path), and ma’rifat (knowledge).

The syari’at stage is the process of making children under age have good habits,

the hakikat stage is the time of providing insight into or understanding of all virtue after they are grown up,
the *tarikat* stage is a process of making them aware of the obligation to do good deeds,

and the *ma’rifat* stage is the highest stage in which the grown-ups are capable of distinguishing between vice and virtue and selecting the better for themselves.

Good moral becomes the main goal of the learning process that Ki Hadjar Dewantara conducted. Educating according to him is not only improving the intellectual aspect as the schooling system by the Dutch colonial government at that time, but also simultaneously improving the good moral (inner strength, character), thought (intellect), and physical aspect of a child.
COMBINATION OF K.H. AHMAD DAHLAN’S AND KI HADJAR DEWANTARA’S CONCEPTS OF CHARACTER EDUCATION

- These two figures’ common interests in education are that they emphasize education of personality and good moral conduct.
- Their educational goals not only emphasize the intellectual or cognitive aspect, but also develop children’s good characters.
- Islam, which is full of teachings emphasizing norms regarding the relationship among human beings and that between human beings and God, becomes the foundation of K.H. Ahmad Dahlan’s education of good moral conduct.
- Meanwhile, character sensitiveness cultivated through a variety of art activities and an introduction to the nation’s culture becomes the foundation of Ki Hadjar Dewantara’s education.
Both K.H. Ahmad Dahlan and Ki Hadjar Dewantara emphasize the importance of the cultivation of good moral conduct that can be maximized in the boarding educational system.

K.H. Ahmad Dahlan’s and Ki Hadjar Dewantara’s concepts of the boarding system aim to develop children’s physical and spiritual aspects.

If their views are combined, they can represent educational perspectives that, besides emphasizing religious norms, highly respect the nation’s cultural values in developing students’ characters.

Up to the present, character education in Indonesia is still in the process of searching after the most appropriate format.
The similarity of K.H. Ahmad Dahlan’s and Ki Hadjar Dewantara’s concepts of character education is that they emphasize the principle of exemplary models and the importance of awareness through a dialogic process in the inculcation of characters to avoid indoctrination.

Both K.H. Ahmad Dahlan and Ki Hadjar Dewantara viewed that character education had to reach the levels of awareness and implementation.
CONCLUSIONS

- With similar backgrounds, K.H. Ahmad Dahlan and Ki Hadjar Dewantara implemented education that not only emphasized the intellectual aspect but also developed the students’ integrity and personality.

- Combining the concept of good moral conduct education that K.H. Ahmad Dahlan developed and character education that Ki Hadjar Dewantara implemented is an alternative to formulating an ideal concept of character education for Indonesian people.
Both concepts aim to make Indonesian people possess independent spirit, good moral conduct, and good characters.

Character education is implemented through an educational process which is based on the family, dialogic, and holistic.

The concepts of exemplary models and dialogic processes to find out the roots of the problems and their solutions are applied as an attempt to attain awareness.
THANK YOU