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## Ki Hadjar Dewantara Educational Thought Perspective of Islamic Education

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**Abstract:** Education is the guidance in the growth of children's lives so that they can achieve salvation and happiness. Education must have a vision and noble mission; the vision is far into the future beyond time and space, while the mission of Islamic education is on accordance to the concept of Tawheed, so that it will always relevant in every time and all conditions. Education should be based on divine revelation (al-Qur'an and al-Hadith). If education is not guided and does not display the spirit of the two ideologies, the education can be mentioned as a strange education. The focus of this research is the profile of Ki Hadjar Dewantara, his educational thought based on the perspective of Islamic education review, the research is focused on the aspects of the conception of education issues, including: basic, content and education systems. The results of the study are: (1) the concept of education Ki Hadjar focused on aspects of guidance to children in order to achieve happiness based on the nature of nature. This is not consistent with the concept of Islamic education that focused on aspects of worship and Tawheed based on divine revelation; (2) Ki Hadjar's basic education is the principle Pancadarma (five principles), which of the five principle is explicitly no principle of divinity, it is contrary to basic Islamic education which is based on al-Quran and al-Sunnah; (3) the Content or the essence of Ki Hadjar's education is character, humanism, freedom, natural culture. In addition, It is incompatible with the core content of Islamic education Faith-monotheism, worship and noble character divine revelation (4) Ki Hadjar's education system, good goals, curriculum, methods, teachers, students and the evaluation does not lead and is tied to the value of faith and worship. Moreover, it is not in line with the Islamic education system which has always associate with both religious values.

**Keywords:** *Thought, Ki Hadjar Dewantara, Islamic Education.*

### 1 INTRODUCTION

Chatted up the education problem on generally along with Islam education in Indonesia particularly, presumably cannot left out about the conversation with figure named Ki Hadjar Dewantara, someone which expert in certain field and concentrated the skills in education field. That's matter; proceed from much strategic concepts about education in Indonesia almost the entire aspects always reference with his thoughts (Nata, 2005:127).

In addition, Tauchid said (1968:88) that Tripusat (The trinity center) of education, tutor system, Tut Wuri Handayani, Pancadharma, etc. with text books of education study, has been parallelize Ki Hadjar with word education figures, such as Frobel, Montessorie, Peztalozzi, John Dewey, Rabindranat Tagore, etc.. That's matter because of, Ki Hadjar has bequeath to much of service and spirit of his educational

which indifferent with group, tribe, and certain class, but then nationalistic, universal, and multicultural characteristic.

Moreover, any aspects, which connected with education like vision, mission, purpose, curriculum, method, and other education steps, must be well defined based on Indonesia nation desire that come from much tribe, ethnic, and multicultural. Therefore, these thought and concept of Ki Hadjar, which be reference of implementation national education until now (Tsuchiya, 1992: v).

Even less these thought and concept of Ki Hadjarthat written in many scripts, get welcome mat from First President of Republic Indonesia, Ir. Soekarno. In the same manner as the concept about education principle, which said *Ing ngarso sung tulodo, Indmadyamangunkarso, Tut wurihandayani*, is came from his thought (Nata, 2009:127).

The education features that his cogitation is an education base, which organized as nationalistic and universal, as Bambang Sukowati (1989:39) said in his book that titled *Ki Hadjar Dewantara My Father: ...the philosophy based on nationalistic and universalistic*. The nationalistic means the culture, freedom and independent nation as well as politic, economic, or spiritual. Universal means that based on natural law, is everything from realization and God desire.

Saw the figure of Ki Hadjar, which born in 02 Mei declared as National Education Day in Indonesia, and several concept along with his education thoughts much be referable source in national education in Indonesia, so, at this time, we will beat out the Ki Hadjarpancadharma thought in Islam education perspective.

As the first identification was found indication that: 1). Ki Hadjar Dewantara thought used as the national education base. 2). There are difference between Ki Hadjar Dewantara concept with Islam education concept. 3). There are controversies of Ki Hadjar Dewantara figure thought. 4). There are indicate the education concept of Ki Hadjar begin to be leaved and bordered. 5). There are indications of Islam education concept still develop and interested. Based on the fact above, this research is purposed to find out the concept, contents, and education base Ki Hadjar Dewantara in Islam education perspective.

## 2 LITERATURE STUDY

Educationist has different definition about Islam education, Ahmad Tafsir e.g. he was defined the Islam education as: “the guidance, which gives by someone to others to develop them as maximal along with Islam study” (Tafsir, 2008: 32). Whereas Abuddin Nata (2009:340) the Islam Education is: “the guidance, train, and construct effort the students, which done in aware and planned to make a main character appropriate with Islam precept values”.

Different from Abuddin Nata, Muhaimin said that the technical term of Islam education can be understood in several way, thats are: (1) The education according Islam or Islamic study, is the education that understood and developed from precept and fundamental values, which

consist in base sources, there are Al-Qur’an and Al-Sunnah. (2) The Islamic education or Islamite study is an effort to educate the Islam precept and values to be the someone’s way of life and, (3) the education in Islam, is an implementation of education proses and practice, which going on and blossom in Islam society history. Although the Islam education term can be understand different, but in the truth constitute one unity and create as operational in an intact system.

Islam as the way of life are based on *Ilahiyah* values, as well as, which consist in Al-Qur’an or Sunnah has convinced consist of truly substance that universal, eternal, and transcendent, so as faith was certain by the members will be appropriate with human character. It’s mean to fulfil the humans’ requirements no matter when and anywhere (*shalihun likulli zamanin wa makanin*).

The Islam education is normative effort which has function to take care and develop the human character, so it must be based on these values above when arrangement the theory or education practice. Based on the values in that case, these Islam education concept can be differ with the other education concept, which is not Islam. From many values from Al-Qur’an and Hadits, it could be classified inside the base value or intrinsic and instrumental values. The intrinsic value is a value that exists itself, not as prerequisite or tools for the other. We have to remember that the values that Islam is about teaching. Therefore, the value needs to choose and standardized. Intrinsic group values, fundamental, it is one is has the highest position. That value is tauhid or in complete is imantauhid (Nata, 2009:85).

Human will get the basic frame on Al-Qur’an that can be oriented for educational implementation and will be the basic guidance for the human life. The Al-Qur’an guidance that contents of education, iman or tauhid, must be used by the principle that the substance cannot be changed. Tauhid is Islamic essential and reality of universal truth for all place and period from the human historical (Budiaman, 2001:4). Compared with other values, Islam is intrinsic value, principal value that unchanged and be instrumental because it is the highest position.

All of the other values in tauhid context are instrumental values. For example, happiness, wealth and progression in one time is intrinsic value even riches, knowledge and position, observant on *mahdlah* religious (pray and fast), patient, thankfulness and other kindness values are instrumental value of tauhid. On the other word, except tauhid although it is appear reality on the live, as intrinsic value change be instrumental faced on imantauhid values.

Tauhid is foundation of Islamic building. The tauhid vision is not only confession the one of Allah SWT, but also faith unity of creation, unity of humankind, unity of guidance and unity of Godhead. If this interpretation applied on social life, tauhid does not admit the contradiction of class, decline and geographic background (Rais, 1998:19). Moreover, Ismail Rajial-Faruqi (1982: 87)-he is the figure in mastering Islamic knowledge. He formulates the discipline of knowledge under Islamic frame, makes the theories, methods, principles and the aim that submit to Islamic essential as tauhid included five unity principles: (1) the one of Allah, (2) Unity of universe, (3) Unity of truth and knowledge (4) Unity of life, (5) Unity of human. Tauhid is the basic of all life activity and human live included education. In the Islamic vision, tauhid is the most essential value and central of all muslim life movement that directed it (*ghayah-al-hayat*). With the basic tauhid, all of Islamic education spirited by Ilahiyah norms and motivated as observance. With observance, the education will have more meaning, not only material meaning but also spiritual meaning. (Achmadi, 1998:88).

### 2.1 The Essential of Islamic Education

Islam is perfect *manhaj rabbani*, embody of natural human and is given to create the perfect moral in the human self. It means, Islamic education may create *Ilahiyah* justice in the human community and able to explore the nature potential justly. The means, with Islamic education, the human may save other one from the tyrannical, imperialism hedonic and the other bad attitude (Achmadi, 1998:27). Islamic educational for individual benefit and social is very poor to bring its follower on Islamic following and application comprehensively Al-Qur'an as principal, main source and first of

educational Islam, consist of human education on live aspect and applied for ever that covered nowadays and the beyond. Islamic educational consist of: a). Iman education, b). *amaliah* education, c). nature education, d. moral education and social education.

### 3 RESEARCH METHOD

The kind of this research was library research. The study was also categorized as qualitative because the study was more pressure on describing education mind of Ki Hadjar Dewantara especially about Islamic educational perspective. Because his focus on descriptive, so this research also is done naturally and inductively.

As said Bodgan and Biklen (1998:4-5) that qualitative research has five special characteristic that as (a) naturalistic, (b) descriptive, (c) care and progress, (d) inductive and care on mean. Even the approximation used on the research was Historical Approach. Historical is a knowledge that researched within in any phenomenon with pay attention place, time, object, backgrounds and subject substance from that phenomenon (Nata, 1998:46).

The other approach in this research was biography approach, because it explained about cogitation or any religious, politician, historian view (Kamarudin, 1991:72). Beside that's the writer also used normative approach, it was for arrangement the conclusions about situation and norm, which occur on the research object.

The data analysis technique used content analysis, it analyzed the data according the context. The data that writer collect is descriptive characteristic and textual data that phenomenal character. According to Sumardi Suryabrata, this kind of data can be said as content analysis (Suryabrata, 1998:94). The writer will analyse the data about Ki Hadjar Dewantara education concept scientifically and comprehensively. Besides that, the writer also used analysis approach such as: a. comparative, b. descriptive, c. inductive

### 4 THE RESULT

Education as Ki Hadjar is as guidance in the child's develops life. It means guide any power of humanity that exists in the child's to make them be a human and as member of society, which can reach welfare and happiness.

According to UU No. 20 year 2003, the education is a conscious and planned effort to create a study and learning process situation to make the learners developed the self-potential actively, to have a religion spiritual, self-control, character, lofty morals, and also the skills that needed in the society, nation, and country (Hasbullah, 2005:15).

Whereas the Islam education explanation is a guide or direction that is given by someone to someone else to make him/her developed as maximum according to Islamic teaching and fundamental values based on Al-Qur'an and Al-Sunnah.

Observation that has been explained above indicates that the writer found the similarity and the difference between Ki Hadjar and Islamic education perspectives. The similarity is explicitly in the process that guides someone. Ki Hadjar and Islamic education is an effort to give the guidance for someone. And the difference is at the basic or the step in the learning process. Where the Islamic education, it must be appropriate with Islamic preception and fundamental values that consist in Islamic sources *Al-Qur'an* and *As-Sunnah*. Remember at the basic values and preception in Islamic education that gives full attention to the sources. It must be based on *Ilahiyah* vision (*Al-Qur'an* and *Al-Sunnah*), whereas the basic source in Ki Hadjar education is based on humanity and situation, which rounded on itself. That's why Ki Hadjar wishes the future education should base on the humanity and any situation. Meanwhile, the learners can get the natural development physically and spiritually.

The education is the way of life that based on religion. Because of the education related to the ideal and fundamental problems, so it needs the basic of the way of life that comprehensive, sturdy, and difficult to be changed because it is convinced and has a truly ones. Moreover, it has been examined on history. If the values as the way of life that become a basic of education is relative and temporal, it will be alternative by interest and guidance a moment that technique and pragmatic characteristic (Achmadi, 1998:85).

Islam education is an education based on principle which is sourced in *Ilahiyah* vision,

*Al-Qur'an* and *Al-Hadits*, whereas the contents from the precepts is faith, charitable, scientific, social and wise norm (Muhaimin, 2010:29-30).

Achmadi (1998:85) said, that Islam as the way of life that according *Ilahiyah* values, as well contains in *Al-Qur'an* and Prophet *Sunnah* was convinced consist truly ones that transcendental, universal and eternal, so as belief convinced by member believe on it will be always appropriate with humanity, it means fill full of human needed anywhere and anytime (*likulli zamanin wa makanin*). According the explanation above can be understand that the Islam education is a normative effort, which functions to take care and develop humanity, so might landed on values above in arrangement theory or education practice.

How is the Ki Hadjar's mind about basic education?. As said on above that Ki Hadjar has the implicit basic in his education implementation, there is a basic based on five principles or called *Pancandrama*. The *Pancandrama* are consist of five fundamental principal where it must be carried on educational process. The five principles that are: 1) Freedom, 2) Nation, 3) Humanity, 4) Culture and 5) Nature character. Even other basics was used in his education, he added seven basics. The seventh are series of education aspiration, where the five of seven principles is reflection or *Intisar* from *Tamansiswa* educational principle (*Pancadarma*).

This is the *Pancandrama* was created by Ki Hadjar on a sentence: "Give the freedom to our child; not unlimited freedom but framed with the rules (Nature character) that real and toward (Culture) that are nobleness and gentleness of human live. In order safe and peace human life, so need to be used the basic (Nation), but do not ever the basic break or contradicted with the larger principle that is (Humanity)" (Dewantara, 1967:25).

See the description on above, will appear image clearly between Ki Hadjar Dewantara principles with Islamic education principle if showed in a table.

Table 1. The principle of Pancadarma Ki Hadjar Dewantara and Islamic education

No	Ki Hadjar Dewantara's Education Principle		Islamic Education Principle	
	The Basic	Consists of five Basic	The Basic	Precept Essence
1	Pancadharma	Humanity	al-Qur'an and al-Hadits	Faith
		Freedom		<i>Amaliah</i>
		Nation		Scientific
		Culture		Morality
		Nature Character		Social

#### 4.1 Ki Hadjar education essence on Islamic perspective

##### 4.1.1 Character education

In his books was not found the character, if the mean of character is moral in Islam, but it appeared implicitly in his books with the word Character. The character on Ki Hajar views is soul of education, because education and character are like specie that cannot be separated. The education that mean guides character growth on the child in order to be cultured and decent human.

##### 4.1.2 Humanity

According to Ki Hadjar (1967:31) humanity education has mean that the human obligation is creating humanity that means human progress material and spiritual highly and this progress is appeared on the limpidity of heart and love to other and the beings creator, the love is not flabbiness heart but faith to the law of progress that included universe. The human base is love that must appear as conclusion to fight everything that block the progress in harmony with the will of nature.

With the humanity, Ki Hadjar(1967:56) guided that the Intisar of the education is (In the real mean) is humanization of human that as human elevation to *insan*. In educating there is existence communication of humane learning authentically to the human to be possessed, continued and perfected. So the real education is this nation effort to bring Indonesian out of folly, with open the *tabir actual transenden* from the nature character of human.

##### 4.1.3 Freedom Education

The Freedom education that Ki Hadjar hoped (1967:33) the mean is Tamansiswa may not contradiction with freedom principle. As the imaging, Ki Hadjar wish for freedom is Nature character to human all that give him right "*swa-wasesa*" with always remember the requisites of peace life

together. The freedom is mean "*swa-disiplin*" on principle of noble live, as individual well as society. The freedom also has to be principle to develop the strong and realize personal in balance and harmony with people.

According to author, if we see from common education review, so the freedom principle contained in Pancadarmaactually is the proper one to take the useful for child importance in large mean. Because the education principle is also give the main place concerning human principle freedom. Thus, after the author describe about Ki HadjarDewantara Education analyze on Islamic review. The according author summarized as a table in order to be easy to understand.

Table 2. The contains of Ki Hadjar Dewantara Education in Islamic Perspective.

No	Education Principle	Ki HadjarDewntara's Education	Islamic Education	Proper/Improper
1	Character /Morality	The good Character toward humanity culture based on <i>Pancadarma</i>	Shape the noble character as faith implementation based on inspiring of <i>Ilahiyah</i>	<b>Improper</b>
2	Humanity	The nobles material and spiritual with heart purity toward human culture	Human is The noblest creature and as khalifahh to prosper the earth for obedient feature to Allah SWT.	<b>Improper</b>
3	Freedom	Physic, mental and spiritual freedom is with peace the people.	Doing with freedom with Islamic rules and be responsibly on the beyond.	<b>Improper</b>
4	Nation	Unity with own nation, one in bittersweet toward happiness all nation.	Human is nationals to know one other and Islamic people created on faith and tauhid bindings.	<b>Improper</b>
5	Nature character	Human cannot get out of nature will that contain the progress.	Human character may change to be better based on the will of God.	<b>Improper</b>

6	Culture	Keep the nation culture toward world progress.	The real actualizations are from the mind and human action as servant of Allah based on the constant source.	<b>Improper</b>
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## 5. CONCLUSIONS

The conclusion of this research is that Ki Hadjar Dewantara education head for guidance Childs in order to get safe and peace highly. The mean of this conception is to make an order, peace, social justice society, able to safe and made people happiness for life needed, which can lift up the degree of nation and their people. Nonetheless that education concept purposes to give guidance to happiness and kindness direction, but if it saw in Ki Hadjar conception, which uncompressed in *Ubudiyah* and unity of God aspect. Whereas in Islam education, the guidance is directs to order, peace, and happiness highly, but also unmissed from the religious service and faith to the Allah Swt, to wonderful in world and after life.

Whereas the base that Ki Hadjar used in education implementation is *Pancadarma* and five principles. That consists of: 1. Freedom principle, 2. Nation principle, 3. Humanity principle, 4. Cultural principle, and 5. Nature principle. The base of that *Pancadarma* turns out to be inappropriate in Islam education. That's matter because Ki Hadjar education base not showed the spirit and base values of *Ilahiyah* that consists in Al-Qur'an and Al-Hadits, but rather based on nation culture. Where the education base that purpose in *Ilahiyah* values, it means that education base is far away from faith values, because the base of way of life that it might base on all of the education activity, which connected with ideal and fundamental problems, so it needed strong and comprehensive base of way of life and also harder to change because it faithfully has a truly ones, which tested in history. That matters differ between Islam and Ki Hadjar educations base.

From the content view, Ki Hadjar education is pointed on right thinking or morality precept, beside the humanism and freedom precept. The

right thinking as him is the spirit and soul from him instructions, because the right thinking and instructions like a coin face, which cannot detachable. That's matter because the education mean guide in right thinking develop in the learners life for be better persons. In Islam education perspective view, Ki Hadjar instructions content is about right thinking, humanism and freedom, it also inappropriate with Islam education. it happened because the Ki Hadjar right thinking concept is purpose only in humanism values, and not in religious service and faith. Because it as spirit and soul in Islam education.

## 6. SUGGESTIONS

Beware of urgent of Ki Hadjar Dewantara education thought, so with attention on description and conclusion above, the writer gives a suggestion: 1). For University committee of Luhur Taman Siswa to develop the education concept of Ki Hadjar Dewantara with bases on faith and piety as UU National Education System No. 20 Chapter 3. Year 2003. 2). For Indonesia government, ought to give backing and big attention on education development and progressivity, particularly on Islam education, and also responsive with age blooming in develop the curriculum, sturdy the education base and content, with landed on framework that connected with religion and Islam moral, and also give a same chance with the learners in common or Islam education.

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