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## **Sufi Elements in Ki Hadjar Dewantara's Education Method**

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### **Abstract**

The 5.0 social era has changed the face of global education, including in Indonesia, which has given impacts to its young generation. As a matter of fact, the Indonesian youths merely use their intellectual skills to explore the technological advancement while neglecting the values of virtue, character, and attitude. Thus, it is necessary to recall the thoughts of the Indonesian prominent scholar Ki Hadjar Dewantara who combined multidisciplinary sciences and Indonesian local values as a reference to solve the aforementioned problem. This study is a library research which aims at investigating thoroughly his thoughts, especially ones concerning with the educational theories as well as interpreting the unstructured existing methods used in Indonesian education. The results show that Ki Hadjar Dewantara presented educational ideas from the perspective of multidisciplinary sciences, especially from Sufi Elements in Islam. Ki Hadjar Dewantara introduced this method in three levels: *Firstly*, children aged 0-7 can be given sharia-packaged exemplary and habituation methods. *Secondly*, children aged 7-14 can be given *hakikat* method which applies reward and punishment. *Thirdly*, students aged 14-21 can be given *tirakat* and *ma'rifat* methods which apply physical and mental learning experiences.

**Keywords:** *Method, Sufi, Education.*

## Abstrak

*UNSUR-UNSUR SUFISTIK DALAM METODE PENDIDIKAN KI HADJAR DEWANTARA.* Perubahan kondisi dunia pendidikan, khususnya di Republik Indonesia era sosial 5.0 telah berdampak kepada para pemudanya. Kini pemuda Indonesia menggunakan kecakapan intelektual dalam menjelajahi kecanggihan teknologi tanpa memperdulikan kemuliaan karakter, budi pekerti, dan akhlak. Oleh karena itu, pemikiran pendidikan Ki Hadjar Dewantara yang menggunakan berbagai disiplin ilmu dan sistem budaya Indonesia dapat dijadikan rujukan dalam penyelesaian masalah ini. Penelitian ini merupakan jenis penelitian pustaka dengan tujuan mempelajari secara mendalam tentang gagasan pendidikan Ki Hadjar Dewantara, khususnya yang berkaitan dengan teori pendidikan dan memberikan interpretasi terhadap metode yang belum terstruktur. Hasil analisis dari penelitian ini menyatakan bahwa Ki Hadjar Dewantara menyajikan ide-ide pendidikan dari berbagai disiplin ilmu, terutama psikologi dan tradisi Islam. Ki Hadjar Dewantara memperkenalkan metode ini menjadi tiga tingkatan: *Pertama*, anak-anak berusia 0-7 tahun dapat diterapkan metode keteladanan dan pembiasaan yang dikemas dengan metode syariat. *Kedua*, anak-anak berusia 7-14 tahun dengan metode hakikat, yaitu menerapkan metode pengajaran, paksaan, dan hukuman. *Ketiga*, anak-anak berusia 14-21 dengan metode tirakat dan ma'rifat, yaitu dengan menerapkan metode laku dan pengalaman lahir batin.

**Kata Kunci:** *Metode, Tasawuf, Pendidikan.*

## A. Introduction

The selection and application of how to educate the character, morality, ethics requires a long and thorough study, especially for human development in Indonesia. The fact is that Indonesian has many social and cultural contexts that all give uniqueness to this nation. Globalization and Revolution Industry 4.0 in Indonesia has changed the various dimensions of life, given positive and negative impact especially the world of education. Youth today tend to be pragmatic, consumptive, hedonist, and Materialistic.<sup>1</sup>

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<sup>1</sup> Nur Anisah, "Pendidikan Karakter Dalam Perspektif Ki Hadjar Dewantara," *Mudarrisa* 1, no. 1 (2009): 117-60.

Furqon Hidayatullah (2015) in Ronggo Warsito and Syahid Teguh Widodo confirmed that Indonesian people since long ago have had a less conducive dynamics in the effort to achieve the excellence of the nation. The fact notes of moral, behaviour, student morality are seen becoming away from religious norms. Like brawl, fights, intimidation, and other negative actions are common.<sup>2</sup>

The above data should be addressed appropriately with a character or moral education cultivating effort refers to learning by implementing the sublime value of Ki Hadjar Dewantara, a religious humanist education, relevant to Indonesian culture and Islamic education.<sup>3</sup> It is important to revitalize the implementation of Ki Hadjar's teachings that remain relevant to the present era, to the fact that the reality in the field, i.e. the study conducted in the Madrasah/school to higher education.<sup>4</sup> The growth of educational institutions in the social era 5.0 has undergone much modernization. Modernization is done by school/madrasah, college, and even Islamic boarding school to be more exist by improving the quality, in order to be able

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<sup>2</sup> Ronggo Warsito and Sahid Teguh Widodo, "Implementasi Nilai-Nilai Luhur Ajaran Ki Hadjar Dewantara Dalam Perkuliahan Pendidikan Pancasila Untuk Mengembangkan Karakter Mahasiswa," *PKn Progresif* 13, no. 1 (2018): 2.

<sup>3</sup> Achmad Asrori, "Contemporary Religious Education Model on the Challenge of Indonesian Multiculturalism," *Journal of Indonesian Islam* 10, no. 2 (2016): 261-284, <https://doi.org/10.15642/JIIS.2016.10.2.261-284>; Sekar Purbarini Kawuryan, "Relevansi Konsep Pemikiran Pendidikan Dan Kebudayaan George S. Counts Dan Ki Hadjar Dewantara Dengan Kompetensi Peserta Didik Abad 21," *Jurnal Civics: Media Kajian Kewarganegaraan* 16, no. 2 (2019): 175-86, <https://doi.org/10.21831/jc.v16i2.22045>; Altian Diisnani, "Konsep Pendidikan Keluarga Menurut Ki Hajar Dewantara Dan Relevansinya Dengan Pendidikan Islam" (UIN Raden Fatah Palembang, 2018), <http://perpustakaan.ac.id>; Nursida Azhari Rumeon, "Relevansi Konsep Pendidikan Ki Hadjar Dewantara Dengan Konsep Pendidikan Islam," November 21, 2011, <http://repository.uinjkt.ac.id/dspace/handle/123456789/5767>; Wawan Eko Mujito, "Konsep Belajar Menurut Ki Hadjar Dewantara Dan Relevansinya Dengan Pendidikan Agama Islam," *Jurnal Pendidikan Agama Islam* 11, no. 1 (2014): 65-78, <https://doi.org/10.14421/jpai.2014.111-05>; Restituta Estin Ami Wardani, Supriyoko, and Yuli Prihatni, "Developing Assessment Model for Bandel Attitudes Based on the Teachings of Ki Hadjar Dewantara," *REiD: Research and Evaluation in Education* 4, no. 2 (2018): 117-25, <https://doi.org/10.21831/reid.v4i2.21942>; Dyah Kumalasari, "Konsep Pemikiran Ki Hadjar Dewantara Dalam Pendidikan Taman Siswa: Tinjauan Humanis-Religius," *Jurnal ISTORIA* 8, no. 1 (2010): 47-59.

<sup>4</sup> Gitaliska Tri Arini, "Revitalisasi Pemikiran Ki Hadjar Dewantara untuk Pendidikan Karakter Bangsa," n.d., 13; Subekhan and Syifa Nur Annisa, "Eksistensi Keteladanan Pendidikan Karakter Dalam Perspektif Ki Hajar Dewantara," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 5, no. 1 (2018): 34-45.

to face the challenges, impacts and hopes for the world community, while presenting the original culture of Indonesia.<sup>5</sup>

At the institution, there are many learning records that are superior to the theoretical aspect, the broad scope of knowledge (cognitive) and high intellectuals, but still not optimal in the aspect of character education or morality.<sup>6</sup> Many people are displaced by technology and forget about other aspects such as how to establish relationships with others, do social activities and respect others.<sup>7</sup> Teachers in addition to teach materials should also teach manners, attitudes and moral development to students.<sup>8</sup>

In the context above, a more thorough improvement is needed by presenting a comprehensive and contextual educational curriculum; they are elements of educators in implementing educational methods. Education in Indonesia, particularly the scope of Islamic education, educators are not only encouraged to master the material for students, but also have the absolute mastery of learning methods and techniques in order to achieve the continuity of transformation and internalization of the subject matter.<sup>9</sup> It is strengthened by al-Syaibany that the success of teachers in learning can be seen on the indicators of proper method implementation. Failure often occurs when the material has been mastered by

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<sup>5</sup> Azyumardi Azra, "Genealogy Of Indonesian Islamic Education: Roles in The Modernization Of Muslim Society," *Heritage of Nusantara: International Journal of Religious Literature dan Heritage* 4, no. 1 (2015): 85-114; Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1994); Ali Mas'ud, Ah. Zakki Fuad, and Achmad Zaini, "Evolution and Orientation of Islamic Education in Indonesia and Malaysia," *Journal of Indonesian Islam* 13, no. 1 (2019): 21-49, <https://doi.org/10.15642/JIIS.2019.13.1.21-49>.

<sup>6</sup> Ronggo Warsito and Sahid Teguh Widodo, "Implementasi Nilai-Nilai Luhur Ajaran Ki Hadjar Dewantara Dalam Perkuliahan Pendidikan Pancasila Untuk Mengembangkan Karakter Mahasiswa," *PKn Progresif* 13, no. 1 (2018): 3.

<sup>7</sup> Dyah Kumalasari, "Konsep Pemikiran Ki Hadjar Dewantara Dalam Pendidikan Taman Siswa: Tinjauan Humanis-Religius," *Jurnal ISTORIA* 8, no. 1 (2010): 48.

<sup>8</sup> Wardani, Supriyoko, and Prihatni, "Developing Assessment Model for Bandel Attitudes Based on the Teachings of Ki Hadjar Dewantara"; Maya Kartika Sari, "Patterns Of Child Friendly Education Through The Among System And Traditional Game Teachings Of Ki Hadjar Dewantara," *Proceeding of International Conference on Child-Friendly Education*, April 2018, 201-5.

<sup>9</sup> Abdul Mujib and Jusuf Mudzakkir, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2010), 167.

the teacher, but learning objectives are difficult to achieve.<sup>10</sup> The accuracy of the education method facilitates educators in delivering their lesson materials. Mistakes in assigning and implementing methods result in the imperfect learning objectives, even it becomes difficult to achieve.

Implementation of the education method can be applied according to the development of age from childhood to adulthood.<sup>11</sup> Considering education is defined as the power and effort to achieve the nobility, intellectual and physical of learners so that there is harmony with the nature and the society of their residence. Thus, the nature and circumstances in the child must be adapted to all tools, efforts and ways/methods of education.<sup>12</sup> The age development of learners in education is crucial in consideration of choosing methods or ways of educating, so that the education process can be achieved optimally.

Islamic and Western education figures have given concepts about the methods of education, including Ki Hadjar Dewantara who has also contributed to the education in Indonesia, so he got the tribute as a national hero as well as the Father of National Education.<sup>13</sup> His thoughts on the education system of objectives, materials and educational methods, which are applied in the system of *among* have been widely studied and applied to the institutions in Indonesia. Because of the comprehensive strategic thinking about education in Indonesia by adapting the original culture of Indonesia, then almost the overall aspect is always oriented to his thinking.<sup>14</sup>

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<sup>10</sup> Omar Mohammad al-Toumy al-Syaibany, *Falsafah Pendidikan Islam*, transl. Hasan Langgulung (Jakarta: Bulan Bintang, 1979), 554.

<sup>11</sup> Ki Hadjar Dewantara, *Karya Ki Hadjar Dewantara Bagian I: Pendidikan* (Yogyakarta: Majelis Luhur Persatuan Taman Siswa, 1977), 485.

<sup>12</sup> Dewantara, 14–15.

<sup>13</sup> Henricus Suparlan, "Filsafat Pendidikan Ki Hadjar Dewantara dan Sumbangannya Bagi Pendidikan di Indonesia," *Jurnal Filsafat* 25, no. 1 (2015): 56–74; I. Made Sugiarta, et al., "Filsafat Pendidikan Ki Hajar Dewantara: Tokoh Timur," *Jurnal Filsafat Indonesia* 2, no. 3 (2019): 124–36, <https://doi.org/10.23887/jfi.v2i3.22187>.

<sup>14</sup> Siti Malikhah Towaf, "The National Heritage of Ki Hadjar Dewantara in Tamansiswa About Culture-Based Education and Learning," *Journal of Education and Practice* 7, no. 23

Therefore, Indonesian will always remember his merits.<sup>15</sup> This puts Ki Hadjar Dewantara to have a level of predicate with the education experts in the world, such as John Dewey, Montessorie, Frobel, Peztaozzi, and Rabindranat Tagore.<sup>16</sup>

Focusing on the discussion of education methods, Ki Hadjar Dewantara as an educational figure has used various disciplines to construct the concept of his education method so that it becomes more complete. He sought to explain the concept of his educational objectives with the help of various disciplines and to see the indigenous cultures of Indonesia, and to adapt the curriculum according to the development, growth and level of learners.<sup>17</sup> There have been many studies on the thought of Ki Hadjar Dewantara, but there is not studies yet of the education methods using Sufism element that implemented according to the age and level of learners. Therefore, the current research seeks to uncover and present about the methods of education with sufistic elements, and the implementation according to the age level of students, so it can provide more comprehensive review. The method includes an integral part of the overall educational construction that was initiated by Ki Hadjar Dewantara.

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(2016): 167–76; Abuddin Nata, *Tokoh-tokoh Pembaruan Pendidikan Islam di Indonesia* (Jakarta: RajaGrafindo Persada, 2005), 127.

<sup>15</sup> Abdurrahman Surjomiharjo, *Ki Hadjar Dewantara dan Taman Siswa dalam Sejarah Indonesia Modern* (Jakarta: Sinar Harapan, 1986), 1.

<sup>16</sup> Moch. Tauchid, *Ki Hadjar Dewantara Pahlawan dan Pelopor Pendidikan Nasional* (Yogyakarta: Majelis Luhur Persatuan Taman Siswa, 1968), 73.

<sup>17</sup> Abuddin Nata, *Tokoh-tokoh Pembaruan Pendidikan Islam di Indonesia* (Jakarta: RajaGrafindo Persada, 2005), 126.

## B. Discussion

### 1. A Brief Overview of Ki Hadjar Dewantara

#### a. Biography of Ki Hadjar Dewantara

On May 2, 1889 M/Ramadhan 2, 1309 H, a national education figure named Jemblung Joyo Trunogati<sup>18</sup> Raden Mas (RM) Soewardi Soeryaningrat was born, he was the son of Paku Alam III. He changed his name when he was 40 years old as Ki Hadjar Dewantara to be freer to live in the colonial era. He has worked as a journalist, and often wrote with communicative discussion, strong patriotism, so that he could raise anti-invaders, serve and fight for nation.<sup>19</sup> Although he was historically exiled to Netherlands, he was active in the Indische Partij (December 25, 1912), a first nationalism political party in Indonesia aimed at achieving independence.<sup>20</sup> He did this with sincerity, sacrifice, has always been creative, brave, dynamic, honest, consistent, coherent, and moderate throughout his life.<sup>21</sup> Ki Hadjar Dewantara received the title of Honoris Causa from Gadjah Mada University (Universitas Gadjah Mada, UGM) in 1956<sup>22</sup> and was awarded of "National Hero" (November 28, 1959). It referred to the decree of the President of Indonesia, No. 316 Year 1959 (December 16, 1959), 2 May as his birth was set to be "National Education Day", several months after he passed away on April 26, 1959.<sup>23</sup>

<sup>18</sup> Bambang Dewantara, *Ki Hadjar Dewantara Ayahku* (Jakarta: Pustaka Sinar Harapan, 1989), 27.

<sup>19</sup> Tim Penyusun, *Ensiklopedi Nasional Indonesia* (Jakarta: Cipta Adi Pustaka, 1989), 330.

<sup>20</sup> Abuddin Nata, *Tokoh-tokoh Pembaruan Pendidikan Islam di Indonesia*, 128–30.

<sup>21</sup> Ki Hariyadi, "Ki Hadjar Dewantara Sebagai Pendidik, Budayawan, Pemimpin Rakyat", *Ki Hadjar Dewantara dalam Pandangan Para Cantrik dan Mentriknnya* (Yogyakarta: Majelis Luhur Persatuan Taman Siswa, 1989), 39.

<sup>22</sup> Abd. Qadir Muslim, *Konsep Pendidikan Akhlak: Studi Komparasi Pada Pemikiran Ibn Miskawaih dan Ki Hadjar Dewantara* (Malang: Fakultas Tarbiyah UIN Maulana Malik Ibrahim, 2010), 132–33.

<sup>23</sup> Tim Penyusun, *Ensiklopedi Nasional Indonesia*, 330.

The formal education of Ki Hadjar Dewantara began with ELS (Europeesche Legere School) which is a Dutch-established elementary school, continuing to the School of Teachers (Kweek School) still in Yogyakarta, then medical school in Jakarta named School Tot Opvoeding Van Indische Arsten (STOVIA) (was not finished because he was sick) and finally studied at the Europeesche Akte, Netherland 1914.<sup>24</sup>

Ki Hadjar Dewantara has been a journalist for several media such as in Media: (1) Poesara; (2) Sedyotomo; (3) Midden Java; (4) De Express; (5) Kaoem Moeda; (6) Tjahaja Timoor; (7) Otoesian Hindia. He was noted to have established National College of National University of Students (Onderwijs Institut Taman Siswa) on July 3, 1922. As the first person to be Minister of Education, Teaching, and Cultural, once he joined Budi Oetomo, participated in the Serikat Islam Bandung 1912, and as the founder of Indische Partij.

The work of Ki Hadjar Dewantara which significantly contributed to education in Indonesia, are as follows:

- 1) The Book by Ki Hadjar Dewantara Part I, about education, presents in detail about the national education, children, arts, family, life sciences, manners, and language.
- 2) The Book by Ki Hadjar Dewantara Part II, about culture, explains the cultural and artistic aspects consisting of five chapters, namely explaining the culture, women, culture, society, and so on.
- 3) The third book is about politics and society.
- 4) The book of the part four presents about the journey/ history of Ki Hadjar and his struggles.<sup>25</sup>

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<sup>24</sup> Gunawan, "Berjuang Tanpa Henti dan Tak Kenal Lelah", *Perjuangan 70 Tahun Taman Siswa* (Yogyakarta: MLPTS, 1992), 302-3.

<sup>25</sup> Dewantara, *Karya Ki Hadjar Dewantara Bagian I: Pendidikan*, 4.



Since being in exile, Ki Hadjar Dewantara realized that the importance of immigration from the world of politics to the world of education. For him, independence for the nation and state can give welfare and salvation. He realized that education is able to realize it, in addition to political aspects. Therefore, he had the idea of establishing a school to realize its glorious goal. For this reason, Ki Hadjar declared the institution of Taman Siswa by implementing system of *Among, Momong, Ngemong* (Javanese), i.e education which is based on the practice of the implementation of *asah, asih, asuh*, (teach, love, care).<sup>26</sup>

## **b. Ki Hadjar Dewantara's Islamic Education**

From an early age, Ki Hadjar Dewantara was educated on Islamic education and traditional Javanese arts from his parents. Paku Alam III as a father who was obedient and firm in carrying out Islamic law believed that Islam was very important for Ki Hadjar Dewantara, to make him close to Allah swt., so that he would get guidance and truth.<sup>27</sup>

Ki Hadjar Dewantara was both aristocratic and a scholar's descendant, so Ki Hadjar Dewantara lived in a socio-cultural environment with high religious nuances. From an early age, Ki Hadjar Dewantara tended to get education about noble cultural values. In his family, Ki Hadjar Dewantara also received religious education, art, customs, manners which later became the character of Ki Hadjar Dewantara.

Ki Hadjar Dewantara studied Al-Qur'an and studied religion well since becoming a student at Kalasan Islamic Boarding School which was led by Kiai Soleman Abdurrahman

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<sup>26</sup> Ki Hariyadi, *Sistem Among: dari Sistem Pendidikan ke Sistem Sosial* (Yogyakarta: MLPTS, 1989), 42.

<sup>27</sup> Haidar Musyafa, *Ki Hadjar: Sebuah Memoar* (Tangerang: Imania, 2017), 45-50.

who was a friend of Ki Hadjar Dewantara's father. The nickname of Ki Hadjar Dewantara Jemblung Joyo Trunogati is a combination of a gift from his father and Kiai Soleman Abdurrahman. Kiai Soleman has seen something special about Ki Hadjar Dewantara since his mother's womb.<sup>28</sup> Ki Hadjar Dewantara was sent by his parents to study religion by *nyantri* at the Kalasan Islamic boarding school, before Ki Hadjar Dewantara got into politics and education. Ki Hadjar Dewantara's religious condition had provided him with provisions to include Islamic dimensions in his thoughts.

## 2. Sufi Elements in Education's Method

Ki Hadjar Dewntara as the father of Indonesian Education has a comprehensive thought epistemology related to the education system that has been implemented in Indonesia, especially in the aspect of ethical education. Therefore, Ki Hadjar Dewantara attempted to present educational epistemology by integrating various disciplines to enhance the concept of education. In this discussion, it will be described that Ki Hadjar Dewantara provides the concept of education methods in achieving the intention and objectives of ethical education because many educators mentioned by Ki Hadjar Dewantara have misgiving the meaning of ethical education. Ki Hadjar Dewantara describes some fundamental mistakes done by the teachers related to the implementation of education, with the following explanation:

- a. The educator's fault in understanding the application of ethical or moral education;
- b. Focus only on explanations and learners' understanding of ethics;

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<sup>28</sup> Suparto Rahardjo, *Ki Hadjar Dewantara Biografi Singkat 1889-1959* (Yogyakarta: Garasi, 2014), 9-10.

- c. Educators must have broad knowledge, experienced, chaste has holy life and can be a model, in Javanese it is called *digugu* and *ditiru (guru)*.

According to Ki Hadjar Dewantara the perceptions should be immediately discontinued, recognised and more focused on how to guide and support the development of learners both mentally and physically according to their nature to life and civilization in general. Ki Hadjar Dewantara cited the education of ethics, such as advocating or instructing learners to sit well, not to shout to for others, clean their bodies and clothes, respect parents, help friends and so on.<sup>29</sup>

Based on the explanation above, selecting and assigning methods becomes part of Ki Hadjar Dewantara's thinking about education, which is meant by educational methods are the tools that are fundamental or the ways that are applied to educate.

The method explanation can be analyzed by looking at the definition by other experts. The method is the way educators use in the learning process.<sup>30</sup> In *Kamus Besar Bahasa Indonesia*, the word "method" means a way that has been orderly and well thought to achieve an intent (in science and so on).<sup>31</sup> In Latin, the method means the way derived from the word *meta* that have meaning of through and *hodos* means way, then the method can be interpreted as a path or way to go through to achieve a goal.<sup>32</sup> The word method in Arabic is called *Thariqah* which means the strategic steps prepared to do a job (learning).<sup>33</sup> According to ar-Rasyidin there are several terms that are often enacted by method, they are *thariqah*, *manhaj*, and *washilah*.<sup>34</sup> Abuddin Nata viewed

<sup>29</sup> Dewantara, *Karya Ki Hadjar Dewantara Bagian I: Pendidikan*, 485.

<sup>30</sup> Ramayulis, *Ilmu Pendidikan Islam*, 271.

<sup>31</sup> Tim Penyusun, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2002), 767.

<sup>32</sup> Ar-Rasyidin, *Falsafah Pendidikan Islami: Membangun Kerangka Ontologi, Epistemologi, dan Aksiologi Praktik Pendidikan* (Bandung: Cita Pustaka Media Perintis, 2008), 174.

<sup>33</sup> Ramayulis, *Ilmu Pendidikan Islam*, 271.

<sup>34</sup> Ar-Rasyidin, *Falsafah Pendidikan Islami: Membangun Kerangka Ontologi*,

that *Thariqah* was more accurate compared than the three *ta'rif*, namely: *thariqah*, *manhaj*, and *washilah*.<sup>35</sup>

Ahmad Tafsir refers the method to the most precise and fast way to convey the subject.<sup>36</sup> Abuddin Nata mentions that the method of *Tarbiyah al-Islamiyah* is the means to guide a person to the purpose of its creation as a caliph on earth with an approach in which human beings are placed as a creature with physical and spiritual potential that can be used as a delivery channel of subjects.<sup>37</sup> Ar-Rasyidin suggests that Islamic education is an educational method that accommodates every learner and how to incorporate knowledge into themselves.<sup>38</sup> Omar Mohammad al-Toumy al-Syaibany has made all the activities organised by the teacher for the subjects taught, adapted to the development of learner and its life environment to help achieve the purpose of learning and the appropriate behavioural changes. Further, assist them in acquiring knowledge, skills, habits, attitudes, interests, and values.<sup>39</sup>

Ki Hadjar Dewantara in his work explains that the ways to educate (method) the child is very much, but at the core can be divided into six methods, namely: (a) examples/model (*voorbeeld*); (b) habituation (*pakulinan, gewoontevorming*); (c) teaching (*wulang-wuruk, leering*); (d) orders, compulsion, and punishment (*regeering en tucht*); (e) practices (*zelfbeheersching, zelfdiscipline*); (f) methods of mentally and physically experience (*nglakoni, ngrasa, beleving*).<sup>40</sup>

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*Epistimologi, dan Aksiologi Praktik Pendidikan*, 174–75.

<sup>35</sup> Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1997), 92.

<sup>36</sup> Ahmad Tafsir, *Metodologi Pengajaran Agama Islam* (Bandung: Remaja Rosdakarya, 1996), 9.

<sup>37</sup> Abuddin Nata, *Filsafat Pendidikan Islam*, 92.

<sup>38</sup> Ar-Rasyidin, *Falsafah Pendidikan Islami: Membangun Kerangka Ontologi, Epistimologi, dan Aksiologi Praktik Pendidikan*, 176.

<sup>39</sup> Omar Mohammad al-Toumy al-Syaibany, *Falsafah Pendidikan Islam*, transl. Hasan Langgulung (Jakarta: Bulan Bintang, 1979), 553.

<sup>40</sup> Dewantara, *Karya Ki Hadjar Dewantara Bagian I: Pendidikan*, 28.

We do not need to implemented all, there are even educators who disagree with the method of command, compulsion and punishment. Often educators choose and care for some of these methods and set them up with circumstances or environments, most of which are linked to the age of learners.<sup>41</sup>

Six ways or methods/educational method above are associated with the age of the child, from the beginning of the *first period*, children aged 1-7 years can be taught by the method of giving examples and methods of habituation. In the *second period*, children aged 7-14 years old may be taught by methods of instruction, command, compulsion and punishment. The *third period*, aged 14-21 years can be taught by applying methods of practice and mentally and physically experience. The three periods are generally applied and can be used as the basis for establishing methods in the education process.<sup>42</sup> However, Ki Hadjar Dewantara loosened the age level restriction with Indonesian culture, namely *Windon* or *Windu* (8 years), to 0-8 years for the first level, 8-16 for the second level, and 16-24 years for the third level.<sup>43</sup>

In addition to the six parent methods above, Ki Hadjar Dewantara also complements the concept of the method of education by taking on the Islamic tradition that is the method of *Syari'at*, *Hakikat*, *Tirakat* or *Tarikat*, and *Ma'rifat*.<sup>44</sup>

Ki Hadjar Dewantara is clearly seen in constructing thinking about the method, he used at least two disciplines, namely the psychology and traditions of Islamic teachings.<sup>45</sup> On the aspect of psychology, he adopted three levels of learners in learning which he made the concept of development of psychology,<sup>46</sup> Then he

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<sup>41</sup> Dewantara, 28.

<sup>42</sup> Dewantara, 29.

<sup>43</sup> Dewantara, 445-46.

<sup>44</sup> Dewantara, 445-91.

<sup>45</sup> Dewantara, 445, 485.

<sup>46</sup> Elizabeth B. Hurlock, *Development Psychology: a Life-Span Approach* (New York: M. Graw Hill Book Compagny, 1980).

collaborated with the tradition of Islamic teachings, which later gave rise to the predicate that Ki Hadjar Dewantara had a little more than Sufism.<sup>47</sup> Analysis of psychological-Islamist dimensions can be explained as follows.<sup>48</sup>

### **a. Childhood, Age 0-7 or 0-8 Years (Kinder Period)**

Ki Hadjar Dewantara mentions as the most important period, and is equally important as the third period. This is because all of the outside influences will also form the basis of the child's character. He agreed with the thought of Maria Montessori, that in the first period, between the age of 3 to 7 years is called the first puberty, in Montessori language is called "*Gevoelige Periode*" meaning the time of being sensitive.<sup>49</sup>

Ki Hadjar Dewantara explains two important reasons for this period. The first opinion is that all of those little learners' behaviours are "supplies" for the next child's life. Habituation activities are important to blend in with the instinct (innate ability) of the learners, and united with his soul. Therefore, the innate instinct should get the best habituation, or there will be no progress on the instinct. Ki Hadjar Dewantara mentioned, that after 7 years of age, the innate instinct has not changed anymore, but will only grow the mind, at the span of 7-14 years. The second opinion is that in the first puberty, the child in the situation of "differentiation in soul", namely the growth of mind, feel and will. The differentiation of soul coincides with the growth of

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<sup>47</sup> Chafid Wahyudi, "Sufisme Ki Hadjar Dewantara," *Jurnal Maraji: Jurnal Studi Keislaman* 2, no. 1 (2015): 24–43.

<sup>48</sup> Dewantara, *Karya Ki Hadjar Dewantara Bagian I: Pendidikan*, 445–90.

<sup>49</sup> Dewantara, 269–72; Barbara Isaacs, *Understanding the Montessori Approach Early Years Education in Practice* (New York: Routledge, 2018); Roland A. Lubienski Wentworth, *Montessori for the New Millennium* (London: Lawrence Erlbaum Associates Publisher, 1999).

*centra*, the center of the soul machine (brain). All incoming influences will affect the lives of child forever.

Ki Hadjar Dewantara as I have explained above, in applying the method of giving example or the sampling and habituation, he called the method of *Syari'at*.<sup>50</sup> The practice of this method is done by habituation of action/behaviour according to prevailing general norms, this is done by providing examples, recommendations and orders from tutor to the learners. The method of giving examples or model and habituation that he then referred to the *Syari'at* method, indicating that the thought of Ki Hadjar Dewantara is closed to Islamic nuance, because the method is part of the world of Islamic Education.<sup>51</sup> In this period, education can be held in *Taman Indria* and *Taman Anak*. This habituation will be able to support the development of students' sense and mind in accordance with the nature of children's lives, so that they can live in order, for their future intelligence.<sup>52</sup>

#### **b. Youth Period, Age 7-14 or 8-16 Years, School Period, Time of Growing Mind (Intellectual Periode)**

This time the influence of the outside is not so big, because it does not form the basis of children's character, but only received by the mind/intellectuals. Education of this period can be applied by teaching methods, orders, compulsion and punishment. Ki Hadjar Dewantara mentions teaching methods as one of the way of education i.e. use the way how to give knowledge or intelligence with exercises that is needed with the intention of advancing the intellectuals and

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<sup>50</sup> Dewantara, *Karya Ki Hadjar Dewantara Bagian I: Pendidikan*, 485.

<sup>51</sup> Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2000), 11-12; Ramayulis, *Ilmu Pendidikan Islam*, 287.

<sup>52</sup> Dewantara, *Karya Ki Hadjar Dewantara Bagian I: Pendidikan*, 488.

the development of the learners' ethics.<sup>53</sup> While the method of command, compulsion and punishment is in common with the method conveyed by Ibn Sina, namely *tarhib wa targhib*.<sup>54</sup>

Ki Hadjar Dewantara mentions that the method of nature, on the other hand, refers to the degree of nature, which he interpreted as reality or truth, which contains the intent to give his students understanding that they become *insyaf* (become better person), or be aware of all goodness and converse. This period of puberty is a time of development of reason or the power of thinking (intellectual), and this is where we give awareness of various good things and evil that is always based on knowledge, reality and truth, "because the *Syari'at* without nature is empty, while the nature of the law without *Syari'at* is null".<sup>55</sup>

Educational patterns at this time are the *Taman Muda*, especially between the age of 11-14 years. During this period, really a learner cannot experience the empty of *Syari'at*, but must understand the fact (reality) that is true, knowing the intent and purpose of his education, to be able to keep the life of the child mentally and physically to gain peace both individually and socially. Although it is already in the intellectual stage, but it is still necessary to do habituation or modelling, even given the little higher level of material.

### **c. Adulthood, Age 14-21 or 16-24 Years, Period of Puberty (Social Period)**

Ki Hadjar Dewantara mentioned as the second puberty, if the first puberty (age of 3,5-7 years) children are mature as the son of man, then the second puberty are

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<sup>53</sup> Dewantara, 473.

<sup>54</sup> Nata, *Pemikiran Para Tokoh Pendidikan Islam*, 200.

<sup>55</sup> Dewantara, *Karya Ki Hadjar Dewantara Bagian I: Pendidikan*, 486.



mature as humans. The importance of this period is equal to the first period because all the experiences gained will form a character or moral for life forever.

The method recommended by Ki Hadjar Dewantara during this period is the practice and experience of mental and physic. In the Islamic world, Ki Hadjar Dewantara implements two methods in this period, namely the method of *Tirakat* (age 14-16) applied to the education of *Taman Dewasa* and methods of *Ma'rifat* at the next age in the education of *Taman Dewasa Raya*, *Taman Madya*, or *Taman Guru*.

Method of *Tarikat* or *Tirakat*, means "conduct", which is a self-inflicted act that can train themselves for the good, even if they feel difficult or hard. If in the past the pattern was done with meditation, fasting, long-walking, then in the modern times lives could be done in the form of social efforts, such as illiteracy, help for the victim of disaster, and the help for the poor.

The next method of conduct Ki Hadjar Dewantara called the period of *Ma'rifat* method, which is interpreted as true understanding, this method is for the adult learners, to teach the character, namely to do good, to realize its purpose by conducting difficult practices. The character to be taught must be deeper and wider, in terms of ethics, national and state, ethnicity, religion, philosophy, culture, and customs and so on. Trying to get learners to unite order and peace of mentally and physically, have enough practice (the *Tirakat*), accustomed to self-control and put on the lines of *Syari'at* and *Hakikat* of nature.<sup>56</sup>

As previously stated, Ki Hadjar Dewantara's educational method can be classified as a Sufistic-psychological education method. This method is recognizable in three ways. *First*, the

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<sup>56</sup>Dewantara, 487.

method is customized to students' psychological needs and stages of development. *Second*, the nuances of Islam in the construction of Ki Hadjar Dewantara's educational method are represented in the dimensions of Sufism that have been applied to students based on their age level. *Third*, the dimensions of Sufism meant are *Syari'at*, *Hakikat*, *Tarikat*, and *Ma'rifat*.<sup>57</sup>

### C. Conclusion

The sophisticated contemporary era is accompanied by a global cultural pattern, leading to the high degree of intellectual ability of learners, cannot be balanced with the glorious character, then we immediately need to look at our national education father, Ki Hadjar Dewantara to present a humanist education.

Ki Hadjar Dewantara's very comprehensive thought, has adopted from various science-based, created from various thoughts of Western figures and the Islamic world. He was able to design educational concepts, especially those methods that he adapted to the age of students from the *first period*, children aged 1-7 years can be taught by method of giving examples and methods of habituation. In the *second period*, children aged 7-14 years old may be taught by methods of instruction, command, compulsion, and punishment. The *third period*, aged 14-21 years can be taught by applying the methods of orders, compulsion, punishment, and experience (practice) mentally and physically. While elaborating with the concept of four levels of methods in the Islamic world namely the *Syari'at* method for the *first period*, the nature or *Hakikat* for the *second period*, and the *third period* with the *Tirakat* or *Tarikat* and *Ma'rifat*.

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<sup>57</sup> Abu Bakar Aceh, *Pengantar Sejarah Sufi dan Tasawuf* (Solo: Ramadhani, 1984); Asmaran AS, *Pengantar Studi Tasawuf* (Jakarta: Raja Grafindo Persada, 1994); Harun Nasution, *Falsafah dan Mistisisme dalam Islam* (Jakarta: Bulan Bintang, 1992); M. Asjwadie Syukur, *Ilmu Tasawuf II* (Surabaya: Bina Ilmu, n.d.).

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