

KI HADJAR DEWANTARA'S "TRIKON" PERSPECTIVES FOR FUTURE RESTORATION OF EDUCATION IN INDONESIA

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ABSTRACT

The complexity of multi-dimensional educational problems in Indonesia seems to reach its deepest level. Those problems are mainly related to three fundamental ideas of Ki Hadjar Dewantara called "Trikon" strategy, covering continuity, convergence, and concentricity. The first is the problem related to the continuity strategy that can be recognized from the tendency of the current educational awareness that tends to be unsustainable. For instance, the implementation of 2013 Curriculum in Indonesia that led to a big controversy in the sense that this curriculum is considered very different from the previous one. The second is the convergence strategy that can be seen from the current practice of educational system in Indonesia that tends to be Western-centric than Indonesian-centric. Third is the one related to the concentric strategy which is reflected in the results of the current practice of Indonesian educational system that reduce or even eliminate the Indonesian indigenous values in the entire level of the civilization. Indeed, the need to have an educational restoration based on Ki Hadjar Dewantara's *Trikon* perspectives concerning these three problems is necessarily important to consider.

Keywords: restoration, Ki Hadjar Dewantara, education, Indonesia.

1 INTRODUCTION

It has been widely believed that the term education is one of the most important topics in discussing the supports and development system of a country. The quality of civilisation development of a country is mainly determined by the quality of its educational system. Therefore, it is very common that education is considered as a highly and the most expensive prestigious and investment for the future civilization of every country (Isjoni, 2006).

In relation to that, every country has put education domain as its main concern in its cultural development not to mention Indonesia. The reflection of this can be easily identified for instance from its various educational programs that tend to be significantly improved. Unfortunately, this deep concern and the dynamic process of national education development of this country has brought together a complex multidimensional problem that requires more attention. In the contemporary or current context, this complex educational problem of Indonesia has closely related to three fundamental concepts what so called "Trikon" concept proposed by Ki Hadjar Dewantara that can be identified as "continuity", "convergence", and "concentricity".

To begin with, the concept of continuity is closely related to the importance of continuity of every effort and process of change and development of education domain. Next, the concept of convergence puts its main focus on the understanding of the importance of having educational development based on the combination of its various internal potentials and the existing external potentials. Finally, the concept of being concentric or concentricity can be defined as ideal concepts of the importance of

maintaining the authenticity of its internal cultural values in every effort of developing the systems and values of education.

It is clearly seen that the problems found in the practice of developing education in Indonesia nowadays can be said to be in terms of the application of these three concepts. In other words, the current practice of education domain in this country has been suffering from some crucial problems called the discontinuity, dis-convergence and dis-concentric. This piece of writing identifies those problems and tries to propose an alternative solution through the idea of restoration of educational problems in Indonesia based on the concept of "Trikon" proposed by Ki Hadjar Dewantara, having the main concern on reconsidering the importance of the continuity, convergence and concentric concepts.

2 METHOD

This piece of writing is the result of thinking and idea development and enriched by various relevant references, particularly the fundamental concepts of education proposed by the founder father of Indonesian education, Ki Hadjar Dewantara.

3 RESULT AND DISCUSSION

3.1. Continuity, the Meaning of Education in Historical Perspectives

As mentioned earlier that the concept continuity is closely related to the importance of continuity in every effort and concept of educational changes and development. This continuity concept has a tight relationship with the idea of space and time between the past, present, and the future time. The importance of applying this concept in educational domain is in line with the nature of education as one of the cultural works that tend to be historical basis rather than non- historical.

As one of historical phenomena, every cultural work not to mention education needs to pass a classical dialectical tension between the possibility of continuity and discontinuity. In relation to this Heidegger (as quoted by Bret W. Davis, 2007:266) states that, "...*there is not only a certain continuity between the various epochs of the history of being (as "the history of the oblivion of being escalating itself", but also a radical discontinuity*". In terms of the context of sociological study, this idea get the same emphasis as mentioned by Talcot Parsons (in Maurizio Ghisleni, 2001:191) that, "*The history of sociology between continuity and discontinuity*".

In its ideal position, continuity has more positive meaning than that of discontinuity. The main reason of this is because the continuity dictum relatively has the possibilities of continuity among its entities whereas discontinuity dictum has the possibility of the emergence of chaos that lead to the decrease of certain cultural potentials (Himmelfarb, 2004:26; Corfield, 2007:91).

If we look closer on the various dynamic changes of education development in Indonesia, it is the discontinuity phenomenon that can be easily seen rather than the continuity ones. It can be identified for instance, as we found various types of typical satire existing in almost every individual in this country for a long time saying that: *setiap ganti menteri ganti kebijakan* (a new ministry means a new policy). In educational context, there is a more factual example of the discontinuity phenomenon that can be easily identified when there is a changing of curriculum used in the educational system. There is a tendency that there is not any continuity on every process of curriculum changing. It seems that there is not any connection between the former and the latter or the new curriculum. Take for example the implementation of 2013 Curriculum that seems very different and has no

connection with the previous curriculum. This type of discontinuity practices can also be found in various and complex education development processes in Indonesia.

One thing to be noted is the fact that the changes in policy are unavoidable and need to be conducted. Therefore, when changes in education system need to be conducted, they must be accompanied by fundamental considerations not to mention the continuity dimension. It is necessary to be conducted considering that the absence of continuity dimension may lead to various problems, such as those related to disorientations.

Regarding the importance of continuity in education, Ki Hadjar Dewantara(2013:189) once said the following tatement.

Bersambung-sambungnya zaman yang silam dan zaman yang menyusul itu bersifat kontinyu, yakni tidak berputus-putus; kodrat-kodrat ini harus menjadi penunjuk dalam melakukan pembaharuan. Kontinuitas itu memudahkan, mencepatkan, dan menyempurnakan laku kecerdasan; sebaliknya pembaharuan yang sekonyong-konyong itu akan menyukarkan, melambatkan, dan mengeruhkan kemajuan.

(The series of past and present period is continually appears, not separated; these must be hints to conduct renewal. Continuity makes intellectual practices easier, faster, and more completely; on the contrary a sudden renewal makes intellectual practices difficult, slower and disturb advancement.)

In line with this idea, Djumberansyah (994:19) argues that one of the objectives of conducting education is to give knowledge that culture can be inherited to the next generation. The problem is it can have a different meaning as it is defined in the practices of education in Indonesia. It can be said that there are so many practical historical practices of education development in Indonesia that tend to be discussed not in continuity paradigm but rather discontinuity one that in many cases face many problems in the implementation.

3.2. Convergence, Tension between Indonesian centric and Western centric

The concept of convergence also called acculturation, put emphasis on the understanding of the importance of developing education development on the basis of acculturation between various internal potentials and other possible external potentials. The understanding of the convergence concept is based on the idea that every representation of cultural existence always needs the existence of external parties that on dialectical basis also known as co-existence. In other words, the convergence concept is based on the facts that cultural representation cannot be solely presented without the existence of other cultural representations. Regarding this, Ki Hadjar Dewantara (2013:189) states, "*Haruslah ingat kepada konvergensi, yakni kebudayaan dari satu bangsa itu tak boleh dan memang tak dapat terus murni berdiri sendirian, tetapi harus dan akan bersambungan dengan kebudayaan lain-lain bangsa (purisme dan isolasi itu menuju kematian)*". (One thing to remember about convergence concept, that the culture of a nation should not and cannot stand by itself but it needs to be and has to be connected with other culture of diverse nations (purism and isolation lead to death).

This particular concept is much more beneficial to be discussed in the contexts of contemporary period of changes and development, known as globalization. Supported by the advance of communication and technology, globalization has changed the world existence with its complex diversities into merely a global village (McLuhan, 2006) that facilitates the convergence of diverse cultures.

Talking about cultural contact, it also leads to the possibility of having two ambiguous effects: the positive effects that enrich the culture and the negative one that may make a culture even poorer. Different ideas or cultural values can either enrich each other or

against each other. To get the positive effects and to minimize the negative effects of cultural contacts, every culture needs to have and strengthen their understanding of their local and particular values as one of the main social and cultural capitals. By doing so, each culture will have the ability to develop an equal dialectical power as they meet other system of culture. They will not merely follow or duplicate other cultural values as mentioned by Ki Hadjar Dewantara (2013:189) as copy the patterns (*ngeblat pola or copieeren*) but rather *urun udhu* (having the same cultural capital to work together with others).

In fact it becomes a problem in Indonesian context. Empirical facts in our society show that whenever it meets a foreign culture particularly Western culture, it loses its dialectic power that it suffers from the negative effects of the cultural contact and even worse 'the other culture' appears more dominant in the society. The reflection of this Western cultural dominance is reflected for instance in terms of educational system in Indonesia that tend to be based on Western-centric values rather than Indonesian-centric.

The condition of Indonesia educational system that tends to be under the hegemony of Western-centric, can be easily identified in the society. One of the important symptoms of the Western hegemony in Indonesia educational system is the influence of western paradigm that tends to be positivistic. This paradigm has almost becomes absolute in our educational system. It relies on the empirical and objective doctrines (Buckley, 1992:10), and its work is based on the verification model and generalization (James Dodd, 2006:98).

The result of the objective principle of positivistic paradigm has made the history of western sciences merely believes one proposition that science needs to be free from values (Willy Ostreng, 2010:156). Their epistemological assumption says that a particular science is valid if it can be measured, observable, and verified. Sciences that remain having non-epistemological assumptions, namely, those related to moral, religious, cultural, social, humanity assessment, etc are considered not objective. It is through this point of view that finally Indonesian educational system has kept the students away from what Karlina Supelli (2013) called as their abstract, imaginative and creative powers. The worst thing is at the end education has no power to internalize sympathy and sensibility towards the real humans' problems. In this sense, education has failed to do its main job: to humanize people.

Western positivistic hegemony as mentioned is noticeable by the almost blind affirmation of Western universality principles and values implying the idea that this nation has nothing. Regarding this Koentjaraningrat (1997:135) argues that the rationality and science system in Indonesia should not be the same with Western countries. Modern sciences developed in Western countries only believe on empirical truth and tend to put material values over other values that destruct the hierarchy of the truth values. This strong tendency has made educational system in Indonesia has for a long time ignore the existing values and norms of morality. In other words, it has turned to be a kind of educational system that consciously ignores the humanistic values.

3.3. Concentricity, Taking Care of "Authenticity" of Identity Senses

This concept of concentricity needs to be defined as the significance of maintaining the strong existence of "authenticity" of self cultural internal values in any efforts not to mention in educational domain by developing the cultural systems and values as it experiences various cultural contacts with other foreign cultures.

This idea is not intended to put local and internal cultural discourse in isolation and in fact it is not possible to do that but rather to declare that any cultural contact with other cultures should not destruct or even omit the self local cultural identity. The significance of

having the local identity is similar to having the strong basis (*sangkan-paran*) of valuable cultural awareness.

The significance of having strong locality domain in global communication is very strategic in the sense that it can be the capital, separating wall, and at the same time become the main passport in constructing our cultural identity. It is by using this main passport of culture that people will know us and it is through this culture, we introduce ourselves to "the other" culture. Cultural capital is the main capital in having relation and interaction with the other culture outside ourselves, called "the others". The others' understanding and appreciation towards our cultural values are the main 'passport' of declaring that our culture is legal and equal to theirs. The locality values also take important roles in preventing us from various unavoidable values that may enter during the process of interaction with other cultures.

In relation to that, Ki Hadjar Dewantara (2013) has proposed an idea of national educational system, as the following.

Pendidikan nasional ialah pendidikan yang berdasarkan garis-garis hidup bangsanya (cultureel-nationaal) dan ditujukan untuk keperluan peri kehidupan, yang dapat mengangkat derajat negeri dan rakyatnya, sehingga bersamaan kedudukan dan pantas bekerjasama dengan lain-lain bangsa untuk kemuliaan segenap manusia di seluruh dunia.

(National Education is a kind of education based on the nation cultural values/ *cultureel-nationaal* and is intended to improve the quality of lives of the nation and its citizens and put the nation on the equal position with other nations and make it deserve to make cooperation with other nations for the sake of all humans' goodness in all over the world.

The understanding of the importance of concentricity has been becoming the main concern of many people far before the Indonesian country was born. Kartini, for example, through one of her letters to Rosa Abendanon June 10, 1902 as mentioned in a book entitled *Surat-surat Kartini. Renungan tentang dan untuk Bangsanya* (1979) that has been translated by Sulastin Sutrisno wrote the following.

Kami sekali-kali tidak hendak menjadikan murid-murid kami sebagai orang-orang setengah Eropa atau orang-orang Jawa Kebarat-baratan. Dengan pendidikan bebas kami bertujuan terutama sekali akan menjadikan orang Jawa sebagai orang Jawa sejati, orang Jawa yang dijiwai dengan cinta dan semangat untuk tanah air dan bangsanya.

(We would never make our students become half European or Javanese people having the Western attitudes. It is through free education, we intend to make Javanese people real Javanese, Javanese people who has love and strong spirit towards their own land and country).

Similar to those of continuity and convergence, the practice of educational systems in Indonesia remains having a crucial burden in terms of concentricity domain. It can be seen from the current condition of authenticity of Indonesian values that get significantly weaker and become inferior compared to other cultural values, particularly Western cultural values.

The Western hegemony in our education domain, is not only happening in the contemporary period but it has been for quite a long time becoming the deep concern of many Indonesian people not to mention Ki Hadjar Dewantara. He expressed his deep concern by making a proposition stated in *Konggres Kebudayaan* (1972:52) in Solo as follows.

Hidup kita adalah kutipan dari hidup orang Barat; suara kita adalah kumandang Eropa; kita ini yang seharusnya seorang intelek tidak boleh lebih daripada sebuah tas penuh keterangan-keterangan; dalam jiwa kita ada kekosongan, hingga kita tidak sanggup untuk meresapkan apa-apa yang indah dan bernilai.

(Our life is a good copy of western people life; our voice is European voice; we are supposed to be intellectuals who cannot be simply a bag full of notes; there is an empty space in our soul that we cannot feel the beautiful and valuable things.)

Similar to Ki Hadjar Dewantara, through his high tone Rendra in his *Seonggok Jagung di Kamar* written in 1975, proposed questions:

Apakah gunanya pendidikan

*Bila hanya akan membuat seseorang asing Di
tengah kenyataan persoalannya? Apakah gunanya
pendidikan*

*Bila hanya mendorong seseorang Menjadi
layang-layang di ibu kota Kikuk pulang ke
daerahnya? Apakah gunanya seseorang*

*Belajar filsafat, sastra, teknologi, ilmu kedokteran, atau tau apa saja
Bila pada akhirnya, ketika ia pulang ke daerahnya, Lalu
berkata: di sini aku merasa asing dan sepi.*

(What education is for?

If it only makes him/her becomes a stranger

Of his own problems

What education is for?

If it only encourages him/her Becoming a
kite in the capital city Feel ashamed to go
home

What it is for? A person who

learns philosophy, literature, technology, health sciences, or any others

If finally he goes to his/her hometown

Then, he/she says: I feel strange and lonely here).

Based on the discussion related to the current and actual condition of the practices of education system in Indonesia, it can be said that this country has suffered from problems related to dis-continuity, dis-convergence, and dis- concentric. Therefore, it is necessary to conduct a cultural restoration. The word 'restoration' means "returning or turning back to the previous condition" (*Kamus Bahasa Indonesia Online*). Therefore, in this context of educational system in Indonesia, it can be defined as the importance of returning the spirit of national educational system on the basis of our own cultural identity values. This restoration in terms of educational system in this country will be valuable if it puts its main interest in the perspectives of values and principles of "Trikon" proposed by Ki Hadjar

Dewantara as mentioned in the previous discussion covering continuity, convergence and concentric.

4 CONCLUSION

The discussion has provided a brief description of various problems in our education system in particular and also in our cultural contexts that need to be considered. The complexity of the problems is closely related to Ki Hadjar Dewantara's perspective known as "Trikon" that stands for continuity, convergence and concentricity. It is necessary to find the solution to those problems and it seems that conducting cultural restoration will provide solutions to those problems. The restoration needs to be conducted on the basis of our own cultural authentic values.

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