

**PANCADARMA TAMAN SISWA:
A Philosophical Reflection of Ki Hajar Dewantara's Thought
on The Perspective of Religious-Humanist Education**

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ABSTRACT

This study aims to examine the concept of *Pancadarma Taman Siswa* as the philosophical thought of Ki Hajar Dewantara. The main question provoked in this study is about to what extent the concept of *Pancadarma Taman Siswa* can be categorized and developed as the basis of religious-humanist education. This analysis becomes important because the construction of contemporary education seems to be obsolete, thus, it should be reconstructed by considering the innovation on the practice of education based on the solid philosophical foundation. The idea of this research is to revive an educational concept that able put symmetrically the intellectual, emotional, and spiritual intelligence with the core of the 2013 Curriculum, which intent to organize education in an equal manner between cognitive, affective, and psychomotor. In the author's perspective, this concept can be called as religious-humanist education. The research method was library research based on descriptive analysis and philosophical approaches. The data were collected by the study of documentation. The data were then analyzed by the technique of content analysis. The conclusions of this study are as follows. (1) *Pancadarma* is the distinctive characteristic of *Taman Siswa* that consist the principle of independence (paying attention to the potential and interest of individual), the principle of God's will (paying attention to *Sunatullah*), cultural principle (the fruit of humanity based on "Trikon"), the principle of nationality (prioritizing unity in diversity), the principle of humanity (acknowledging human dignity), can be categorized a humanist education. (2) The religious aspect of Ki Hajar Dewantara's thought is represented on the purposes of *Taman Siswa* to build children as a human who belief and be cautious in god, independent, noble in mind, intelligent and skilled, and physically and spiritually healthy to become members of the community who are independent and responsible for the welfare of the nation, homeland, and humans in general. (3) Ki Hajar Dewantara's educational thought was very concerned about humanist and religious education. Based on the findings of the research, it can be concluded that the educational objective of Ki Hajar Dewantara, which is also institutionalized on *Taman Siswa*, is to generate an ideal people for the nation who physically and mentally healthy and also have intellectual, emotional, and spiritual intelligence.

Keywords: *Pancadarma, Taman Siswa, Religious-humanist education*

INTRODUCTION

The practice of contemporary education emphasizes the cognitive aspect rather than affective or psychomotor. The education also prioritizes the result of learning and only gives a little attention to the process of learning. Consequently, fraudulence occurs in the evaluation of educational outcomes. On the other side, the appearances of moral decadency and violations in the society could be sensed as evidence that the practice of education in Indonesia is far away from the cultural values, humanism, and religiosity. This situation shows the fragility of the educational philosophy of this nation that tends to prioritize the result of the learning process based on behaviorism. The fragility of a philosophical foundation can result in the progress of the young generation of Indonesia.

The concept and construct of education should be reformed to overcome the educational problems by paying attention to innovations based on a solid philosophical foundation. In this context, the 2013 Curriculum should be seen as the crystallization of an idea to rebuild the educational concept that puts intellectual, emotional, and spiritual intelligence in a symmetrical position. The concept is known as religious humanist education.

The religious humanist education is the philosophical foundation of education developed by the father of Indonesian education, Ki Hajar Dewantara. Ki Hajar Dewantara developed education conception namely "Pancadarma Taman Siswa" which consists of five principles: the principle of independence, the principle of God's will, culture, nationality, and humanity. The author believes that this is a noble conception of Indonesian education as well as the essence of Indonesian character education.

METHOD

This research used library research by using the documentary method to collect the data. The data were collected from books, manuscripts, or magazines from relevant resources. The research subject was the thought of Ki Hajar Dewantara about *Pancadarma Taman Siswa*. The research object was the thought of Ki Hajar Dewantara about the concept of *Pancadarma Taman Siswa* philosophically could be categorized and developed from the perspective of Religious-humanist education. The research procedure was to generate descriptive data in the form of written sources after a concrete analysis of a text is carried out.

The research approach was descriptive analysis and philosophical approach. The descriptive analysis approach was used because it relates to the focus of research that emphasizes the points of thought and how that thought been socialized. Therefore, the type of data that was collected was the literature data that relevant and representative with the object of research. The descriptive analysis also can be defined as searching for facts, ideas, and thoughts through analysis, interpretation, and generalization of the findings of the research. The author also used a philosophical approach. According to Karl Jasper, who was cited by Sudarto in his book, *The Methodology of Philosophical Research*, it can be said that philosophy is the science that investigates and determines the deepest meaning of human reality. The philosophical science questions the investigated substance or object and puts that object to be understood entirely.

The research analysis was carried out by the content analysis technique. Content analysis refers to a scientific analysis of a message inside of a communication. In this research, the analysis was focused on the meaning of

Ki Hajar Dewantara's thought that later developed to the concept of religious-humanist education.

FINDINGS AND DISCUSSION

Pancadarma Taman Siswa

According to Ki Hajar Dewantara, education could be defined as the effort to the development of manner (spirituality), mind (intellectual), and physical of the students along with their nature and society. Three components should be promoted through education namely character (affective), mind (cognitive), and physical (psychomotor). Those components should be equally developed. The synergy of those components is aligned with the nature of society where the students live.

The above concept was formulated by Ki Hajar Dewantara in the form of a concept namely *Pancadarma Perguruan Taman Siswa* which compiled in 1947. This concept is also known as "The Principles of 1922". Based on this concept, Ki Hajar Dewantara seemed to express that the efforts to educate the life of the nation must have a strong foundation. The principles of *Pancadarma* are the essence of character education in Indonesia (Creative Team LKM UNJ, 2011: 78-79). The principles have functioned as follow:

a. **The principle of independence.** In the eyes of Ki Hajar Dewantara, the essence of independence is not merely individual freedom from rules and other powers but an ability to be independent and not depend on the help of others.

b. **The principle of a natural trait.** According to Ki Hajar Dewantara, a noble education and teaching located in human nature. To understand the natural trait, the human should have *wijsheid* or the cleanliness of mind that lies on the purpose of thinking, the subtle of sense, the power of willingness, and the perfection of creativity, feeling and intention. The purpose of education is the perfection of life so the human can fulfill their physical and spiritual needs obtained from nature.

c. **The Principle of Culture.** Ki Jahar Dewantara argued that culture is the result of human's nobility in their struggle against nature and times. Hence, the role of education is to giving inner influences to cultured society to maintain, promote, and develop the culture towards universal cultural values.

Furthermore, Ki Hajar Dewantara explained that cultural progress could not be separated from "trikon" principles namely: continuity, convergence, and concentricity. The culture should be developed based on the local culture, not the culture of other nations. The direction of the development is directed towards the convergence of the world. In its development, culture continues to hold character (concentricity) in the global world.

d. **The principle of nationality.** The function of the principle of nationality is to unite cultural diversity to become the "Tunggal Ika" nation. The nationality becomes an adhesive factor in plural society to unite so that primordial problems must be ruled out.

Education instills nationalism to children to love the nation, feeling in the same boat, and strengthen national solidarity and integrity. Thus, the children would not have a mind of invaders or colonizers. Ki Hajar Dewantara said that the principles of nationalism should be supported by the unity of language and the abolition of the colonial education system.

e. **The principle of humanity.** The principle of humanity provides a clear measurement that the basis of nationality is the universal values of humanity. In the life of the nation, people should convey messages of peace, love, cooperation, and principles of justice. Violence cannot be justified for any

reason. Religion takes a role as a foundation for education to incorporate human values to students, so that children can solve problems and conflicts wisely (Ki Hajar Dewantara, 1952: 34-50).

Religious-humanist education

In the paper entitled *Sketsa Pendidikan Humanis Religious* or *The Sketch of Religious-humanist Education* written by Sodik A. Kuntoro (2008: 5), it can be said that the term religious-humanist education consists two concepts of education that want to be integrated, namely humanist education and religious education. The integration of those concepts is intended to generate an educational system that can integrate both of them and reduce their weaknesses. Humanist education, which emphasizes the aspect of individual independence, is integrated with religious education to build the social life of individuals who independent but by not leaving (secular) the religious values followed by society or rejecting values to the Godhead (atheism).

Humanist education

The concept of humanist educational thinking has been developed by adopting the philosophy of the theory of progressivism and existentialism that places students as subjects of education. Progressivism contains a basic concept that humans have reasonable abilities and can overcome problems that are suppressing or threatening the existence of humans. For that reason, progressivism does not approve the authoritarian-style education, both arising in ancient times and now between "modern education" and "traditional education" (Teguh Wangsa Gandhi, 2011: 156-158)

Furthermore, the concept of humanist education, which adopts the philosophy of existentialism education theory, more emphasizes the uniqueness of students as an individual. Every student is believed to be an individual who has a uniqueness. Educators or teachers must respect individual uniqueness. Existentialism also emphasizes independence or individual freedom to choose what is considered right or good (Teguh Wangsa Gandhi, 2011: 188-189).

Religious education

Religious education or spiritual education becomes important for the agenda of education in Indonesia. Besides as the unspoken discourse for academicians or the education expert, the agenda of the spiritualization of education or religious education also become an alternative paradigm towards the symptoms of secularization as well as the dichotomy of the education system in Indonesia.

Firstly, the secularization of education. We already sense that the education system in Indonesia headed towards the secularization of education. This can be proved, for instance from the system and orientation of students in the school that is directed entirely to pursue success physically or materially, such as carrier, political or economic positions, power, and money. State of mind the younger generation is set up on this framework, thus the learning output is too materialistic, consumerist, and even hedonistic. Epistemologically, those problems derived from our philosophical education that focuses more on the philosophy of anthropocentrism rather than theocentric. The difference in the basic philosophy is very influential in the learning process and output achieved through the educational process (John S. Brubacher, 1978: 188-190).

Secondly, the dichotomy of education. The secularization in education leads to educational dichotomy. The educational dichotomy represents the division of science in Indonesia between general science and religious science or modern education and traditional education. There are differences in the learning material as well as the curriculum. Religious education only teaches

quite about general science and technology, on the other hand, the general education is undergone without religious stance (Sukidi in H.A.R. Tilaar, 2002: 446-The dichotomy could be observed from two departments of education in Indonesia: “general education” under the Ministry of Education and Culture and “religious education” under the Ministry of Religion.

Based on the above explanation, it can be marked that religious education is urgently needed for education to create the younger generation who have a good moral and noble character. In postmodern life, humans realize the importance of spiritual and transcendental values. At the level of curriculum material, a strict dichotomy occurs. On the one hand, the path of religious education is a bit of science and technology (science and technology), and on the other hand, the path of general education runs without a path of spiritual-religious value (Sukidi in H.A.R. Tilaar, 2002: 446-447).

Based on the argumentative explanation above, religious education becomes something very urgent to create a generation of moral or noble character. In post-modern life, the spiritual life of transcendental spiritual values becomes the basis for the actualization of themselves and their daily lives, so that a productive life implies goodness (ikhsan) for other fellow human beings.

Philosophical Reflections on Ki Hajar Dewantara *Religious Humanist Education*

1. Humanist Education

The concept of humanist education thinking transfers students as subjects of education based on human knowledge and beliefs that can overcome and overcome problems that save or support humans themselves. For this reason, humanist education does not require authoritarian education, both arising in the past and present (Baharuddin and Moh.Makin, 2007: 15-16).

Based on this concept, the thought of Ki Hajar Dewantara who plays a role in Pancadarma which is a characteristic of Taman Siswa education consisting of the principle of independence (paying attention to the potential and interests of each individual), the principle of natural nature (paying attention to the sunatullah), the principle of Guna Trikon), the principle of nationality (prioritizing unity indifference), and the principle of tolerance (upholding human dignity and dignity), can be categorized as a humanist education.

In the first principle, namely the principle of independence, Ki Hajar stated that freedom is not only for others, but also represents the ability to be independent, not dependent on others. This is interpreted that education must position students as educational subjects who have the freedom or freedom to develop according to their potential, interests, talents, nature, and abilities. Children's self-development can only be realized if education cannot be done authoritatively. Because authoritarian education issues an approval or fetters the authority of students to create, issue ideas, direct, thoughts, and opinions. In this case, the teacher must position himself as a motivator, facilitator, motivator, for students to develop all their potential, talents, interests, natures, and abilities.

Related to the above, in the learning process, a teacher must use a humanist learning approach, which views students as subjects who are free to determine the direction of life. Humans (students) take full responsibility for their own lives and the lives of others. The more appropriate approach used in humanist learning is a two-way approach, namely reflective and expressive. Education acts as a facilitator and dialogue partner. The reflective approach invites students to dialogue with themselves. The expressive approach invites

students to show their potential. Educators do not take over responsibility but help and assist students in the process of self-development, determination of attitude, and selection of values to be fought for.

Furthermore, it also needs to be understood that each student is seen as an individual who has different uniqueness from other students. Differences in the uniqueness of individual students in educational and learning activities must be appreciated by educators or teachers. The teacher or educator must emphasize the independence or freedom of the individual to choose what is considered right/good for him to be able to build himself to be what he wants.

Therefore, if this can be realized in the world of education, it will give birth to high quality and good education. For this reason, it is necessary to have a curriculum that humanizes human beings that will implement education a special color for a better future for education. The curriculum appreciates the different needs and interests of students so that they too must get different services from one another. To that end, the context of teaching in the classroom opens a space that emphasizes the implementation of education that is interesting and not boring. Education acts as a medium to educate the nation and train humanism.

The second principle, the principle of natural nature, is also very compatible with the concept of humanist education. According to Ki Hajar Dewantara, the highest education and teaching are those that have natural nature in them. To know the nature of nature, people need to have a *wijsheid* or cleansing of the mind, which must be found in the purpose of thinking, the smooth taste, and the will power or perfection of creativity, taste, intention, the purpose of education is the perfection of human life so that it can fulfill all physical and spiritual needs we get from the nature of nature.

Such thinking can be interpreted that environmental differences make human nature diverse, some are bad and some are good. Thus, it is with the character that one's bad qualities are eliminated or neutralized. Awareness of the nature of nature will only grow if the cleanliness of character or mind, taste, and will become a reference for life. And this awareness will provide *rahayu* (happiness) for what is obtained from nature.

For this reason, educational efforts are adjusted to the level of child development according to their natural nature. Education is not only a hoarding of knowledge which further aggravates the minds of students so that they do not become human in nature. Thus, education is the provision of help so that children can help themselves to be happy in their natural nature.

The third is the principle of culture. Ki Hajar argues that culture is the result of human reason for the struggle against nature and time. Therefore, the role of education is to give inner influence to the cultural community to maintain, promote, and develop the culture to universal cultural values

Furthermore, Ki Hajar explained that the progress of culture cannot be separated from the principle of "*trikon*", namely continuity, convergence, concentricity. The culture that is developed is a continuation (continuity) of the culture itself not the culture of other nations. The direction of this development is towards world unity (convergence), however, culture continues to hold character (concentricity) in the international sphere.

This concept is interpreted that every human being must be cultured in the sense that humans as social and biological creatures will not be separated by various desires, needs that they want to satisfy. A desire that certainly will face challenges and obstacles that must be fought for to be overcome to achieve them. For this reason, in achieving these needs and desires, humans will be virtuous, empowered efforts in the form of creativity, taste, and work in

satisfying those needs. For this reason, education must provide the space, time, motivation, and freedom of children to do something good in the form of creativity, taste, and work according to their talents, interests, potential, and abilities so that it will satisfy the students. Whatever the results of the child's culture must be valued by educators, and then need to be directed, guided without any pressure there, so that children will be motivated to maintain, maintain, and improve the cultural results so that they are more meaningful and beneficial to themselves and others.

The fourth principle is the principle of nationality. The function of this principle is to unite multiculturalism into a "single" culture. Nationality becomes the glue for plural society to become a unity so that in the interest of primordial problems must be set aside.

This concept can be interpreted that human happiness can be achieved if humans recognize and realize that difference is faith or reality that cannot be avoided in life in this world. Differences if not managed wisely and wisely can lead to conflicts, conflicts, violence that impact lives far from humanism, including peace and comfort (happiness) as desired by humans. And vice versa, differences that are managed well will make a separate dynamic in the wealth of differences that bring a sense of humanism, and happiness in humans.

In the world of education, students must be made aware of the fact that in their environment both in the community where they live and in their schools there are differences that are the nature of God. Differences should not be a problem but must be managed as a solution to overcome the differences themselves. To realize this, it is necessary to have dialogue and tolerance between all components of the school both teachers, students, principals, and administrative staff. In other words, schools must implement multicultural education. The dialogue will be more effective in understanding differences so there will be no misinterpretation/perception or misunderstanding, wrong prejudice that can lead to conflict, conflict in the social interaction of students. In dialogue, tolerance is needed. Tolerance is the attitude of accepting that other people are different from us. Dialogue and tolerance are an inseparable unit. If dialogue takes shape, tolerance is the content (Choirul Mahfud, 2006: xiii-xiv).

The fifth is the principle of humanity. This principle provides a clear measure that the basis of nationality is as long as it does not violate universal humanitarian principles. In national life, it is fitting to convey messages of peace, love, cooperation, implementing the principles of justice. Violent attitudes cannot be justified for any reason. The role of religion becomes an important foundation for education to include human values in students so that children can solve problems and conflicts wisely.

This concept can be interpreted that Ki Hajar is very concerned about the existence of humanization/humanity. Humanization is defined as humanizing humans. In the practice of education in Indonesia, efforts should be made so that the humanity of students can take place. Likewise, efforts to free students from ignorance and other helplessness can be realized, including freeing students from authoritarian, hegemonic, and dominative educational practices. If educators are too authoritarian, hegemonic, and dominative, then what happens is not the development and acculturation of students, but rather the dehumanization of students.

Humanizing students must also be implemented through learning activities that must focus on problem-solving, not just teaching subjects. Problem-solving is part of life activities so education must build student progress to solve problems. Educational activities are not as providing

information or data from teachers to students who are limited as activities to collect and recall static knowledge.

The school climate must be democratic and cooperative. It is revealed that humans are social creatures whose lives are highly dependent on the existence of others. So that there needs to be an attitude of cooperation, cooperation, mutual empathy, a sense of love, all of which will provide a sense of peace and will create a sense of togetherness and justice in schools and communities around students.

Besides, the human aspect must also see students as active individuals (educational subjects). Students have the motivation to learn and will try to do learning activities if they are not bound or restricted by their educators or principals through rules that are not or less humane. Therefore, the goals and process of education must come from students, so the curriculum and educational goals must adjust to the needs, interests, and initiatives of children. Teachers or educators play the role of friends or study partners of students, facilitators and motivators, who help students to have independence in learning; work/study together in seeking and finding knowledge or something meaningful, giving students space and opportunities to develop their potential, interests, talents, and abilities towards being positive and beneficial to their environment both schools and communities around students.

2. Religious Education

Ki Hajar's thoughts related to religious education can be seen from the concept of his educational goals which are reflected in the educational objectives of Taman Siswa namely building students into human beings who have faith and are devoted to God Almighty, independent of inner and outer, noble in mind, intelligent and skilled, as well as physically and mentally healthy to become independent members of society and responsible for the welfare of the nation, the motherland, and humans in general.

The purpose of education above can be interpreted that Ki Hajar Dewantara wants education to produce people who are not only intellectually intelligent but also emotionally and spiritually intelligent. Besides, it also means that education must also create healthy Indonesian people physically / physically and spiritually.

Besides, what shows the aspect of religious education from Ki Hajar's thoughts can be seen from his statement in a speech awarding the title of Doctor of Honoris Causa by Gajah Mada University. In his speech, Ki Hajar said that education cannot be separated without the cultural assistance contained in the Godhead. Education is taught without an understanding of the Almighty God, human intellect will rise but passion will also arise. So that life seems advanced but further from human values. This happens if humans forget God.

This thinking can be interpreted by looking at the current condition of our education. Reality shows that religious education is so little from the content of science and technology (science and technology), and on the other hand, the path of general education runs without the control of spiritual-religious values. And this will be very dangerous if there is no transformation of education in this country. We have been reminded of the classic adage that science runs without religion going blind, while religion goes without knowledge will be paralyzed.

3. Religious Humanist Education

From the explanation above, it can be concluded that the thought of Ki Hajar Dewantara's education is very concerned about education that is humanist and religious. Easily and at the same time as evidence of the truth of the conclusion, we can see from the educational objectives of Taman Siswa which are the ideas and ideals of Ki Hajar Dewantara. That goal, we interpret

as an ideal human being who wants this nation to be a healthy person physically and spiritually; intellectually, emotionally, and spiritually smart.

CONCLUSION

1. Ki Hajar Dewantara's thinking reflected in Pancadarma which is a characteristic of Taman Siswa education consisting of the principle of independence (paying attention to the potential and interests of each individual), the principle of natural nature (paying attention to the sunatullah), the principle of culture (the fruit of humanity based on the Trikon), the principle of nationality (prioritizing unity indifference), and the principle of humanity (upholding human dignity and dignity), can be categorized as a humanist education.
2. Ki Hajar's thoughts related to religious education can be seen from the concept of his educational goals which are reflected in the educational objectives of Taman Siswa namely building students into human beings who have faith and are devoted to God Almighty, independent physically and mentally, noble in mind, intelligent and skilled, and physically and mentally healthy to become independent members of society and responsible for the welfare of the nation, the motherland, and humans in general.
3. Thought education Ki Hajar Dewantara is very concerned about education that is humanist and religious. The purpose of the Taman Siswa education program, we interpret as the ideal human being desired by this nation, that is, humans who are physically and mentally healthy; intellectually, emotionally, and spiritually smart.

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