

The Thoughts of Ki Hadjar Dewantara and Their Implications for School Management in the Industrial Era 4.0

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The purpose of this study is to examine the political thoughts of Ki Hadjar Dewantara regarding education and its implications for school management in the industrial era 4.0. Based on the object of study, this research is qualitative, interpretive literature. The approaches used involve (1) historical facts used to trace the thoughts of Ki Hadjar Dewantara in the historical environment and their various influences and (2) hermeneutics used to interpret symbols and search for their meanings. The results showed that an indigenous education model is needed to deal with a colonial education system. An egalitarian and participatory system is required, through leadership techniques and among systems with a community model. It also needs a national style and school financing according to the concept of paguron. For principals, this involves trusting subordinates, encouraging staff to come forward, appreciation for teachers who have shown good teaching performance. In addition, teachers must try to improve competence.

Keywords: *education politics, Ki Hadjar Dewantara, school management, industry 4.0*

I. INTRODUCTION

School management in the industrial era 4.0 is prone to crisis in several ways. They involve financial transparency, open communication about school finance, full details of all school revenues and expenses, the responsibilities of administrators of school funds, each stakeholder being considered as a school owner and their ability to run a school. All of these require reform. Unfortunately, reforms are always sought, but reforms usually fail (Evers, 2008). The history of school reform shows that from time to time it is carried out. However, reforms were carried out again after the results. School management reform, requires personality motivation, learning and ability (Piiro, 2011). School management is needed at a local level as part of a strategy for the future (Fidler, 2002). The term industry 4.0 appeared at the 2011 Hannover Fair in Germany. The future of school management must be reformed as it is facing various crises (Radziwill, 2018).

Education has a role in forming a society that has knowledge in the field of technology, skills in running communication and information media, and develops innovative ideas (Mulyasana, 2019). The industrial era 4.0 requires the presence of the state in the politics of education, which regulates the education system so that it runs well in society. Meanwhile, the community (through private schools) contributes to it. School management is currently not enough to face the industrial era 4.0, so education management that is inspired by the thoughts of Ki Hadjar Dewantara needs to be explored. School management in Indonesia has remained relatively unchanged since the beginning of independence (a colonial legacy). Various school management reforms, such as curriculum management reforms, have been carried out repeatedly. However, the quality of education remained relatively low. Its presence can be felt by members of the community, such as Ki Hadjar Dewantara, for example. Through the thoughts of Ki Hadjar Dewantara, education politics can be explored along with its implications for school management in the industrial era 4.0.

Raden Mas Soewardi Soeryaningrat, a Pakualaman aristocrat in Yogyakarta (the centre of Javanese power,) changed his name to Ki Hadjar Dewantara at the age of 39. The choice of leaving his title at that time was also made by a number of nobles due to relationships among them. They form associations and hold routine gatherings every Tuesday Kliwon night. Ki Hadjar Dewantara is part of the lineage of Sunan Kalijaga (Soeratman, 1984). Ki Hadjar Dewantara's education in the family environment and boarding school in Prambanan has led and directed to his appreciation of cultural and religious values in accordance with the environment. Education from families who are channeled through traditional education and manners, arts and religious education also carved the soul of his personality. Ki Hadjar Dewantaras political desire to get out of the palace would later lead to his political thinking about education.

The desire of Ki Hadjar Dewantara, and some of the nobles who opted out of the palace, was to develop social situations. Of course, the role of colonialism was there. That choice was a firm political stance. Politics involves who gets what as well as when and how they get it (Lasswell, 1958). Ki Hadjar Dewantara's political attitude was developed by many he came into contact with in education through Taman Siswa. This is often called the politics of education. In the time of colonialism, the politics of education were directed to liberating the archipelago. As a result, the politics of education involved education that fought the invaders (Slamet, 2014). Taman Siswa is a

form of education from colonial times that fought against invaders. It is the only one in the world that is recognised by UNESCO. McDermott states that the politics of education takes place in schools, namely in the form of direct inspections of schools by locally elected school boards/committees (McDermott, 2011).

The political thinking of Ki Hajar Dewantara regarding education covers some fundamental points. The main thoughts are about the right to self-determination, the independence of students, education that enlightens the community, education that must cover a wide area, the struggle for independence, self-defence systems, children's education and school institutions being adapted to the specific demands of each period through the mechanisms of the noble assembly and branch assemblies. The implications of Ki Hadjar Dewantara's thoughts on political education are manifested in school management, especially in Taman Siswa. Various studies show the link between educational politics and various components. These include the idea that political thought influences educational practices (Wiratma, 2010), state intervention in education, significant educational influences on democracy (Apergis, 2018) and political changes brought about by substantial changes in the field of education (Mullahi & Dhimitri, 2015). Different versions of school autonomy, according to their ideological thinking, result in a reconfiguration of the school governance model with every change in government (Dobbins & Christ, 2017). Effective education reform still receives support from the strong role of organised civil society (Schneider, Estarellas, & Bruns, 2019).

The position of Minister of Teaching, Education and Culture in the First Cabinet of the Republic of Indonesia was entrusted to Ki Hadjar Dewantara (August 19 - November 15, 1945). Ki Hadjar Dewantara's conception of education was motivated by a very strong, dynamic and prospective national spirit and rooted in its own culture. It is the right conception for the Indonesian people. It is what later made Ki Hadjar Dewantara the Pioneer of National Education. The day of his birth on May 2 was set by the Government as National Education Day. '*Tutwuri Handayani*' was made a motto by the Ministry of Education and Culture of the Republic of Indonesia. The purpose of this study is to examine the political thoughts of Ki Hadjar Dewantara regarding education and its implications for school management in the industrial era 4.0. Previous studies have not had the same focus as this study, especially in terms of the political aspects of education.

II. METHOD

This study uses a qualitative approach, which aims to find and understand central phenomena and types of literature (Gall, M. D., Gall, S. P. and Borg, 2003). Qualitative research builds descriptions and themes from data (Twycross, 2004). Researchers carried out activities by collecting data, reading various literature sources and qualitatively analysing using the technique of purposively selecting text samples (Zhang, Y. and Wildemuth, 2009). The approaches used are: (1) philosophical, used to understand and interpret research objects from a philosophical point of view; (2) historical and factual, used to trace the common thread of the object of study (in the historical environment and its various effects); and (3) hermeneutics, used to interpret symbols and search for meanings (Milles, M. B. and Huberman, 1992). This means summarising the contents of short text sections (each unit of meaning) in several words, line by line (Hancock B., Windridge K., 2007).

The research data came from literature related to the object of study, in the form of books and journals. The primary sources in this study are the book Menuju Merdeka (2009) and Ki Hajar Dewantara Thought and Struggle (2017), which contain the writings of Ki Hadjar Dewantara. The data collection method used is technique of collecting and analysing various documents, namely content analysis (Hancock B., Windridge K., 2007). This is carried out with bibliographic annotation techniques (Galvan, 2016) (Monggan-Rallis, 2012) and review literature (Evans, D., 2000).

III. RESULTS

The political thoughts of Ki Hadjar Dewantara about education and Taman Siswa were based on various elements that complemented the social and political conditions of the early independence period. Ki Hadjar Dewantara believed that injustice due to discriminatory colonial government policies was the cause of the powerlessness of the people in demanding their rights in their own country. Taman Siswa was founded on the idea that there must be a National University that educates cadres in the struggle to oppose the invaders.

Ki Hadjar Dewantara realised that the struggle for national independence must be based on the spirit of independence and national spirit of the nation. Hence, it is necessary to instil an independent soul starting from childhood. His ideals '*memayu hayuning sariro, memayu hayuning nation*' and '*memayu hayuning bawono*' mean making themselves, the nation and the world happy. It is not enough just to just achieve these ideas through political movements. They must be achieved with public education and improve the soul and mentality of the nation. An indigenous education model is needed to deal with the colonial education system. It must then to be moved simultaneously to achieve national independence. In the political field, Ki Hadjar Dewantara developed a vision of popular nationalism through the Nationaal Indische Partij (NIP). He was a brave journalist and politician. As a journalist, Ki Hadjar Dewantara made optimal use of the press media as a means to struggle to form public opinion in order to oppose the Dutch Colonial Government.

The implication for management seems to be that Ki Hadjar Dewantara offers an alternative egalitarian and participatory system through leadership techniques and among systems with a Pawiyatan model. This is evident in a boarding house with a national style called Taman Siswa College. School funding using the concept of Paguron is cheap compared to schools established by the government. At the student park, school fees, food and lodging fees for students are daily living expenses of teachers. Because a teacher's house is used as a place of study, automatically, all teaching activities become the main activities.

The character, attitudes, behaviour and ideals of a teacher's life are the foundation in building a real educational atmosphere. This is because in *paguron* or college, learning to study knowledge is problem number two. Community facilities are also provided. Thus, *paguron* becomes a meeting point for community members on various occasions. Education in Taman Siswa does not work if the educators are not available. Therefore, educators are prepared to be able to provide the rights of students, allow students to grow based on their respective natures and carry out teaching and

learning activities in an orderly and peaceful manner without causing harm to children. Ki Hadjar Dewantara also applied teaching patterns with *Kinder Spellen* (children's games) at the preschool level. Every tutor, as a leader in the education process, is required to behave according to the following: *ing ngarsa sung tuladha, ing madya mangu karsa, tutwuri handayani*.

IV. DISCUSSION

The educational and political philosophy of Ki Hadjar Dewantara

Ki Hajar Dewantara's educational thoughts were developed over years and shaped the modern world. They were in reaction to the idealism of the developing ideas of Fichte, Schelling and Hegel. At that time, the thoughts of science were confronted. Three reactions coloured the confrontation of idealism (Hardiman, 2015). The first reaction, which was still on the path of idealism, tended to return to Kant's philosophy of '*das Ding an sich*'. It then approached idealism from a different angle, which came from Schopenhauer. The second reaction was the attempt to transform idealism into materialism. This came from the left-wing Hegelians, namely Feuerbach and Mark. The final reaction was a brave attempt to subvert the Hegelian abstract system. This reaction came from a Danish philosopher called Kierkegaard.

The study of education at that time involved the blossoming of the view of progressivism towards pragmatism. It believed that the long-term goal of education was to preserve and improve existing social order by teaching students how to deal with problems in their own lives effectively. Views of progressivism and pragmatism are often identified as teachings of educational liberalism. Educational liberalism varies in terms of its intensity, from the relatively mild intensity of methodical liberalism (proposed by theorists such as Maria Montessori), to directive liberalism. The latter is perhaps most loaded with the ideas of John Dewey's philosophy regarding non-directive liberalism or *faire liberalism* (liberalism without direction). This is seen in the US perspective of Neill or Carl Rogers (O'neil, 2002).

The development of thinking at that time did not uproot its cultural roots. Ki Hadjar Dewantara used native Indonesian culture while Western values were adopted selectively in an adaptive manner in accordance with *trikon* theory (continuity, convergence and concentric nature) (Suparlan, 2016). This means it continued the past, was convergent (meeting openly with the development of nature and times) concentric in being united with human values in the world. The three contributions of Ki Hadjar Dewantara's educational philosophy to Indonesian education are the application of the leadership trilogy in education, the tri education centre and the *paguron* system.

Ki Hadjar Dewantara's educational philosophy is called the philosophy of education. It involves a convergence of the philosophy of progressivism with the natural ability of students to overcome problems by giving them freedom to think as widely as possible. Mentions regarding meaning include *momong*, *among* and *ngemong* (Soeratman, 1979). Progressivism did not approve of an authoritarian style of education, both in the past or at the present time (Barnadib, 1982). Culture that had been tested by time was used, according to essentialism, as a basis for children's education to achieve its goals. Essentialism believes that education is the transmission of moral values that shape the fabric of art.

Through the process of education, an immature individual learns to adjust to the conditions of the community where they live. The basic framework of work through format instruction lies in a constant state that is universal. Curriculum must reflect the physical, biological and sociological realms of the world as well as moral and aesthetic values. Human nature has the same basis throughout the world. However, its variety may be the accumulation of cultures from different races and people.

The independent, un-authoritarian system of Ki Hadjar Dewantara is in line with the view of constructivism (Gordon & English, 2016). Its spirit is very close to the thoughts of Muhammad Syafei and Dewey. His study was placed in the context of democracy through internalising its values in education and carried out scientifically (David, Kartowagiran, & Harjo, 2016).

Free human thinking is the ability to critically and objectively follow the basic form of the scientific process while still keeping the rationality of the heart as a counterpoint. The rationale for constructivism is that knowledge is a result of human constructions. People learn not only to imitate or reflect what is taught but create their own understanding (Suparno, 1997). Constructivism theory believes that knowledge has properties. It is non-objective, temporary and always changing. Learning is the meaning of knowledge. The meaning of knowledge is perceived individually by each person. Therefore, students can have a different understanding of knowledge learned.

Formally, education undertaken by Ki Hadjar is Western education. The basic understanding of education is derived from theories developed by Western thinkers including the Greek philosophers Socrates and Plato, educational figures Friederich Fröbel, Maria Montessori, Rudolf Steiner, Karl Groos and psychologist Herber Spencer. Quotations its text come from Meno, written by Plato (427-347 BC), as well as Ki Hadjar Dewantara's belief that knowledge of truth naturally exists in a person before they are able to learn through experience and observation (Beoang, 1997). The main idea is that the human soul already exists and blends in with forms before they are united with the body. Humans then recall what their souls knew at the beginning of their existence.

The praxis of Ki Hadjar Dewantara's politics and education

An important and lasting manifestation is the basis of Ki Hadjar Dewantara's political thought and the guiding principles of the Taman Siswa movement. The basis includes the freedom of each person to regulate themselves and the cultural basis to ensure harmony and provide satisfaction. Teaching must be expanded and not only involve a small group of people, and there should be independence, sincerity and a spiritual birth when teachers approach students.

Schools (especially their teachers) play a very large role in shaping the character of students. The role of a teacher is not just as an academic educator but also an educator of character, morals and culture for their students. A teacher must be an example, a model as well as a mentor. This is so children/students learn characterised behaviour that includes thoughts and feelings. Planting and developing character education in schools is a shared responsibility. Character education can be integrated in learning in each subject. Every subject related to norms or values needs to be developed, made explicit and relate to the context of daily life. Ki Hadjar Dewantara believed

character values did not stop at the cognitive level. He believed they touched on a level of internalisation and real practice in the daily lives of students in communities (Wiryopranoto, S., Herlina, N., Marihandono. D. and Tangkilisan, 2017). This is in accordance with the life teachings of Ki Hadjar Dewantara (*tringa*) which include *ngerti*, *ngrasa* and *nglakoni*.

The Principle of Taman Siswa (*beginselverklaring*) is a reaction to an education system that imposes a foreign culture as its foundation. Hence, the process and results are not in accordance with the nature of Indonesian children. However, it is what we use as an educational tool. It involves maintenance that pays much attention (*toewijdende zorg*) to the growth and development of children physically and mentally, according to their own nature. If a foreign culture is forced, then the values it develops must also deviate from the cultural values of a nation. This does not make it possible to form the character and personality of a nation. These children are alienated from the lives of their people and are insensitive to the aspirations and sufferings of their people. Thus, basic nature is used in an educational sense in relation to the teaching-learning process (Soeratman, 1984). As a school based on local Javanese culture, Taman Siswa was able to survive in three eras, namely the Dutch colonial era, colonial Japan and the period of independence until now (Kumalasari, 2015).

The implication of school management in the industrial era 4.0

Ki Hadjar Dewantara, the father of Indonesian education, taught various things in the field of education. His concept of national education is very down to earth and rooted in the culture of the archipelago, including *tutwuri handayani*, '*tripusat pendidikan*' (Dewantara, 2019) and *tringo* (*ngerti*, *ngrasa* and *nglakoni*) (Wardani, 2010). Striving for the concept of education requires adequate educational management capabilities in a conducive national political system (Williams, 2017). In Taman Siswa, this development was carried out with the *Trikon* concept. It was continuous, convergent and concentric (Rahardjo, 2010).

In the time Taman Siswa was established, submission to colonialism did not differ much from the present (the 4th industrial era). At present, school management is subject to development. It is even being placed solely as an agent of political power, mobilised to be used as a political vehicle. At that time, the situation took place during the bloom of an industrial revolution, similar to this time. The development of management theory occurs very rapidly. Historically, these developments can be described as taking place during the industrial revolution that occurred from 1755 to the 1860s. This period of the industrial revolution was marked by the presence of strength in the industrial field, especially in the fields of transportation, communication and incarnation of political ideology (Apple, 2016). There is a significant relationship between education and political ideology (Meyer, 2017). Education emerges as an almost indisputable development strategy to overcome forms of social, political, economic and geographical inequality in low and middle income countries (Datzberger, 2018). Education is the main driver of employment and women's empowerment throughout the world (Bussemakers, van Oosterhout, Kraaykamp, & Spierings, 2017) (Luo & Chen, 2018).

Education as a process of civilising the nature of each individual with innate abilities to be able to sustain life. These aim to create physical and spiritual independence. As a result, individuals obtain physical safety and inner safety (resulting in inner happiness). Happiness in inner life is less of a conviction for education practitioners in Indonesia. In Indonesia, the ferocious political and bureaucratic elite have used the school system for decades to gather resources, distribute support, mobilise political support and exercise political control. This has been done instead of promoting better learning outcomes (Rosser & Fahmi, 2018). The behaviour of the political elite has a profound influence on the character of the nation's next generation. Education is what actually provides the greatest contribution to bad student character (Budiningsih, 2015). Almost every citizen throughout the world believes in democracy (Dalton, 1997). However, to become a democratic society, it is necessary for a population to create awareness about democracy and its benefits. The best way to educate people about democracy is to combine education and democratic administration in schools. Meanwhile, Ki Hadjar Dewantara believes in democratic values that emphasise a populist nature.

Ki Hadjar Dewantara's political thinking has implications for school management. The inhibiting factors of management in schools are that the learning time is less than the maximum and a lack of student focus in learning (Indarti, 2019). Management's implications for school principals involve the dimensions of giving confidence to subordinates, encouraging staff to come forward, respecting teachers who have shown good teaching performance. In addition, teachers must try to improve personal, social, professional and pedagogical competencies (Wahyuni, 2014). According to Ki Hadjar Dewantara, education (in the management of learning), emphasises the development of creativity and pays attention to the development of taste and intention (Masrullah, 2015). The study results of Ki Hadjar Dewantara present education as a prerequisite for realising just and civilised social transformation (Musanna, Wibowo, & Hastutiningsih, 2017).

Regarding school management in Indonesia's school system, in general, school principals are occupy the highest positions in schools. Consequently, a principal holds leads everything related to school work both inside and outside the school (Purwanto, 2009). Therefore, even in the organisational structure of a school, the headmaster is usually always seated in the highest place. School organisations need to be good because the task of educators is not only teaching and educating but also responsivity running the whole schooling system. Thus, in order not to overlap in holding and carrying out their respective duties, good and organised school organisation is needed. Research found that good planning and principal leadership were significant and important in shaping school performance (Zapeda, S. J., Bengtson, E. and Parylo, 2012).

Because of the importance of these principals, a figure with adequate capacities and competencies is needed to manage schools and community relations. Consequently, support for ideas, learning resources and school funding will be obtained. In addition, principals' abilities are needed to manage change and develop schools into effective learning organisations. School principals should be able to function properly in their role in community relations, relationships between schools and the community. They can improve the quality of education, encourage open political communication, enhance the image of schools or districts, build support for change and manage

information. They can also support marketing programs, establish goodwill, establish a sense of ownership and provide evaluation data (Kowalski, 2004).

Ki Hadjar Dewantara's educational and political thinking and its implications for school management in the industrial era 4.0 are still relevant in practice. His political thoughts are as follows: (1) Indigenous education models are needed to deal with the colonial education system. (2) Egalitarian and participatory systems can be realised through leadership techniques and among systems with community models with a national style. (3) School funding should use the concept of *Paguron*; (4) Principals should give confidence to subordinates, encourage staff to come forward and appreciate teachers who have demonstrated good teaching performance. Teachers must try to improve their competence. (5) Education in learning management, according to Ki Hadjar Dewantara, should emphasise the development of creativity and pay attention to the development of taste and intention. (6) Education should be placed as a prerequisite for realising just and civilised social transformation.

V. CONCLUSION

Ki Hadjar Dewantara's educational and political thoughts and their implications for school management in the industrial era 4.0 are still relevant today. The implication for management seems to be that Ki Hadjar Dewantara offers an alternative egalitarian and participatory system through leadership techniques. It also does so among systems with a *Pawiyatan* model or boarding house with a national style, namely Taman Siswa College. School financing should use the concept of *Paguron*. Other implications for school principals regarding management include giving confidence to subordinates, encouraging staff to come forward and respecting teachers who have demonstrated good teaching performance. In addition, teachers must try to improve their competence. Education in learning management, according to Ki Hadjar Dewantara, should emphasise the development of creativity and pay attention to the development of taste and intention as well as positioning education as a prerequisite for realising just and civilised social transformation.

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