



THE INFLUENCE OF KI HAJAR DEWANTARA'S EDUCATIONAL LEADERSHIP IN CIVIC EDUCATION LEARNING

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ABSTRACT

This research, based on a survey by researchers, found that the Citizenship Education learning process has not achieved maximum results according to the expected goal, namely becoming a human being with noble character and noble character in accordance with the Pancasila ideology. Of course, there are many aspects that influence it, including internal and external students, personal educators, families and the community environment. Ki Hajar Dewantara is an educational hero who should be used as a role model for Indonesian educators. So this makes researchers want to analyze how Ki Hajar Dewantara's educational leadership through the Fatwa Ngandel Kandel Kendel Bandel which he put forward was for the legacy of Indonesian education. This research was conducted using a qualitative approach and analytical descriptive methods. So researchers themselves must analyze in depth the Educational Fatwa of Ki Hajar Dewantara Ngandel Kandel Kendel Bandel from a number of existing documents or literature, interviews with experts and triangulated data in detail, to see and ensure the relevance and new innovations for citizenship education. in terms of planning, implementation and evaluation of learning.

Keywords: *Ki Hajar Dewantara, Civic Education, Educational Leadership, Reinforcement of Learning, Development*

1. INTRODUCTION

As is known by the Indonesian people, the National Figure of Indonesian Education, Ki Hajar Dewantara, is a true warrior who pioneered the education of the Indonesian nation. Ki Hajar Dewantara's full name is Raden Mas Suwardi Suryaningrat, born in Yogyakarta on May 2 1889. Which was later commemorated as national education day for the Indonesian people as a national celebration. Apart from being involved in the field of education, he sparked ideas in the fields of politics and education (Rahardjo, 2020, hlm. 9). This idea paved the way for Indonesian education. Even though Indonesia has become independent, education will always be the main foundation in advancing and prospering the Indonesian nation. With good education, people will taste the sweet fruit of education. Good education starts from the family, because parents are a reflection for their children. So being a parent is not an easy thing (Wiryopranoto, Herlina, Marihandono, Tangkilisan, 2017, hal. 14). It takes a process to teach and educate children until the end of their lives. Because children will always imitate the behavior of their parents, therefore both parents need to be good figures for their children. According to Ki Hajar Dewantara's view, the boys and girls we educate in the future as the successors of the Indonesian nation, they all have their own nature of life, thus the role of the family is the main thing in supporting and guiding good education for their children (Dewantara, 2013). As is the case, the aim of Citizenship Education is so that Indonesian citizens can become good and intelligent citizens and understand their rights and obligations.

Based on the mandate in the 1945 Constitution, the second and fourth paragraphs state the ideals and hopes of the Indonesian people regarding independence. Then article 31 paragraph 1 states that every Indonesian citizen has the right to receive instruction. On the basis of the regulations of Law No. 20 of 2003 concerning the basis, functions and objectives of the national education system, the principles of implementing education, the rights and obligations of citizens, parents, society and government, students, pathways, levels and types of education, language of instruction, and compulsory education.

Thus, the influence of education is very important for people's lives. National education must be balanced with the nation's daily life. According to (Ki Hajar Dewantara, 2013) National Teaching must begin within the



nation's children so that they can survive and have a sense of love for their country and not be separated from their nation in order to prevent opposition from occurring in the life of their own nation. National education is the right and obligation of the government in Indonesia to provide for the needs of the Indonesian people, one of which is Citizenship Education. For example, the Indonesian nation is a nation that is known to be friendly and polite in its behavior or has good manners, ethics and morals. So, with education, the Indonesian people can preserve positive habits which are the characteristics or differences between the Indonesian nation and other nations. With a sense of politeness embedded in the Indonesian people, it will become a safety fence for the welfare of the Indonesian people. Therefore, good manners must be taught, taught from childhood to adulthood until they become parents.

It is not surprising that according to Ki Hajar Dewantara, Indonesian education should provide a full feeling of values and morals. People must be able to stand firm in their right to govern themselves, including the importance of education. In today's life, our nation has mixed with the cultures of other nations, the flow of globalization is a trigger for behavior and we are powerless to stop it (Macaryus, 2010, hal. 10). However, we must also have the courage to admit that cultural acculturation can have a good impact on Indonesian citizens. For example, in this modern era which has entered the digital era with the development of innovation in the fields of telecommunications and information which has an impact on socio-cultural changes in Indonesian society. People who usually often interact with their neighbors because they have been affected by the impact of modernization have seen a change in direct interaction which has shifted to social media found on smartphones. And this is an example of cultural acculturation. The negative impact is that the younger generation continues to follow foreign cultural styles such as Korean, Japanese or Western habits and people who increasingly have individualistic attitudes.

With good National Education, you can raise the status of the country and its people without separating religion, character, customs, arts, ethnicity, nation, religion, race and culture as the ancestral heritage of the archipelago. In this way, we should have the courage to face the challenges and threats that will occur in the future, including the new domination of the mixing of nations caused by globalization and modernization. So, to create a good future generation for the nation, that is by mastering oneself in education and character. If humans already have noble character, then their intelligent thinking will definitely adhere to good principles. Will not be deterred or easily swayed by circumstances or momentary pleasures. Education should be able to deliver people to have principles of life, stand up straight. As is meant by Ki Hajar Dewantara's fatwa Ngandel, Kandel, Kendel, Bandel. Because if a person is upright, he will undoubtedly be able to guide himself from activities that are not beneficial to his life. Education will lead someone to become brave and authoritative. Because an educated person is a person who is able to uphold honesty and justice consistently and well in facing all life's obstacles.

Ki Hajar Dewantara's fatwa, apart from being advice and teaching, is also a motivation for the Indonesian people to achieve success. The word stubborn often has a negative connotation, such as a nickname given to children who are disobedient and often violate rules and norms. However, the word Bandel has a positive meaning, namely someone who is stubborn has strong and solid principles in his life. The learning process does not only explore facts or concepts but also involves students' emotions or feelings. According to Muhammad Assori (2009, hlm. 6) In fact, in the field the learning process is not only based on the learning implementation plan but also involves experiences beyond full awareness consisting of five senses including: the senses of sight, hearing, smell, taste or taste and touch. In this way, the learning process will run interactively, effectively and participatively.

Considering the many cases of educational problems in Indonesia, globalization and modernization should not undermine the identity and moral reality of Indonesian children. The Indonesian nation is a nation known for its good morals. It is good to prioritize morality not only in school but also in implementing it in the daily lives of students.

Because the development of student morality is dynamic, Citizenship Education Learning should be the spearhead in developing student morality, this is the case with Ki Hajar Dewantara's fatwa "Ngandel, Kandel, Kendel, Bandel" researchers want to analyze this fatwa if it is realized whether it can answer education issues in Indonesia through contributions from the Citizenship Education subject. The researcher also wants to introduce Ki Hajar Dewantara's fatwa which is not yet known to the general public, and how it relates to the study of Citizenship Education which is expected to provide efforts in overcoming educational problems in Indonesia.



2. METHODS

Based on the aspects of the problem discussed, this research uses a qualitative approach with analytical descriptive methods. According to Arikunto (2019, hlm. 136) Research methods are the main method used by researchers to achieve goals and determine answers to the problems posed. According to Sugiyono (2018, p. 213) qualitative research methods are research methods based on the philosophy of postpositivism (phenomenology to be precise), which are used to research scientific conditions where the researcher himself is the instrument, qualitative data collection and analysis techniques place more emphasis on meaning. Qualitative research methodology aims to analyze and describe phenomena or research objects through social activities, attitudes and perceptions of people individually or in groups. Meanwhile, according to Nazir (2014, p. 26) states that the scientific research method can be said to be a pursuit of truth that is governed by logical considerations.

So it can be concluded that a research method is a systematic method or procedure carried out to obtain the truth, circumstances of, a reason for, consequences or phenomena that are regulated by logical considerations supported by sufficient data as concrete evidence that can be seen, observed and even experienced by everyone (objective; not a personal assumption). Because this research applies a non-interactive qualitative approach, namely the researcher is involved with the research subject continuously by using an analysis of Ki Hajar Dewantara Ngandel Kandel Kendel Bandel's educational fatwa through document analysis. In this research, information will be collected related to the works of Ki Hadjar Dewantara or the works of other people regarding the father of education. Therefore, the research method used in this research is library research.

Library research is a series of activities related to methods of collecting library data, reading and taking notes and processing research materials. The collected notes are selected and marked and then designated as research data. Next, the collected data is processed by separating and merging based on similarities and differences in the characteristics of the collected data, then analyzed and interpreted. The analysis technique used is content analysis. After analysis and interpretation, researchers held discussions with experts.

Researchers carried out data collection techniques using documentation methods (Sugiyono, 2015, p. 82). Regarding the data collection techniques used, the instrument of this research is the researcher himself (Sugiyono, 2015, p. 61) who collected as much data as possible from primary data sources, namely the book created by Ki Hajar Dewantara himself entitled "The Work of Ki Hajar Dewantara part I Education" and secondary data sources in the form of national journals that discuss Ki education theory. Beat Dewantara. Apart from that, researchers must also look for other sources related to the theory of Citizenship Education so that they can be used as comparisons to Ki Hajar Dewantara's theory, so that it will be easier to find whether there is a relevant relationship between the two concepts. After the data is found, because this research uses a qualitative approach, the next step is a data analysis activity with stages of carrying out data analysis before entering the field, and while in the field (Sugiyono, 2015, p. 90). The analysis carried out before coming to the field was carried out on the results of the preliminary study which was then used as the focus of the research. Furthermore, analysis while in the field was carried out in three stages, namely, (1) Data reduction; (2) Presentation of data, and: (3) Drawing conclusions.

Because this research is a character study, sufficient descriptive and analytical skills are required. This was done to answer a series of research problems that had been previously formulated. According to Arikunto (2019, p. 136) research methods are the main method used by researchers to achieve goals and determine answers to the problems posed. Meanwhile, according to Sugiyono (2018, p. 213) qualitative research methods are research methods based on the philosophy of postpositivism (phenomenology to be precise), which are used to research scientific conditions where the researcher himself is the instrument, qualitative data collection and analysis techniques are more pressing. on meaning.



3. RESULTS & DISCUSSION

Based on document analysis activities on research sources, namely the fatwa of Ki Hadjar Dewantara Ngandel Kandel Kendel Bandel in Citizenship Education Learning, various findings were obtained after going through a data reduction process and adjusted to research needs:

1. Ki Hajar Dewantara's Personality Image

Ki Hajar Dewantara appeared as a rebel figure for the Dutch colonialists. And that's true, he was a brave figure who questioned the colonialist government's policies, analyzed them sharply to find errors or truths, and even opposed them openly by writing correct and clever writings, speaking loudly and showing the authority of true leadership. As a result of this action, he often had dealings with the colonialists. His safety is also threatened. Despite this, his fighting spirit never faded. The flow of thoughts and ideas regarding how to shape human intelligence in Indonesia and awareness of their human rights has never faded. He is not too worried about the risks that could befall his safety. Apart from undergoing internment in the Netherlands, he even sharpened the focus of his struggle in and through the field of education. (Samho, 2013, p. 25)

Ki Hajar Dewantara demonstrated true leadership in fighting for Indonesian humanity in his daily life. In his life among his family, he was very close to all his family members, full of fatherhood, patient, caring, firm and authoritative. Friends and all members of his family praise him as a figurative head of the family who has different feelings, is responsible and merciful to everyone, and his wisdom in leading his family is recognized by many parties and shines through in his exemplary leadership in political organizations, especially at Taman Siswa College. (Samho, 2013, p. 26)

During the struggle to pioneer Indonesian independence and defend Indonesian humanity which was oppressed by the arbitrariness of the Colonial Government, Ki Hadjar Dewantara has demonstrated his quality, totality and integrity as a true Indonesian man. His influence in shaping the mentality and personality of the younger generation in Indonesia during the struggle and at the beginning of the independence period was recognized and praised by all figures in Indonesia. In his family, he is a father full of love and warmth. Meanwhile for his nation, he was a true leader, politician and educator who devoted himself totally. He is one of the true leaders and educators that the history of the Indonesian nation has. (Samho, 2013, p. 26)

2. Review of Ki Hajar Dewantara's Education Fatwa

To build a strong future for the nation, of course the important thing that must be done is to provide quality education for the nation's children. Without differentiating between lower and upper levels of society. Everyone has the right to education. Ki Hajar Dewantara (in Macaryus, 2009, p. 29), through good education, the Indonesian generation will be able to support themselves and their families, which will ultimately create strength for each individual and also the strength of the nation. Education must be pursued up to the level of higher education because the higher a person's education, the greater the influence on the life he will live throughout his life.

However, we know that the situation and conditions of education in Indonesia in the current era still prioritize intellectualism and lack of highlighting the perspective of improving personal character. Tarpin (in Samho, 2013, p. 13). The evidence encountered by the Indonesian people today is characterized by rampant violence, vertical and horizontal conflict, unable to control emotions, fanaticism, corruption, an attitude of not caring about each other, an attitude of injustice, an attitude that justifies any means, a pragmatic attitude, oppression of the weak by the weak. the strong one. As a result, a number of graduates have mere academic excellence, but are poor in character, blind in conscience, and have no sense of concern for what is happening in the local area so they are easily provoked, narrow-minded, and view other humans as enemies and rivals who must be destroyed. According to Tarpin in (Samho, 2013, p. 13). As is the case with our current Minister of Education, Mr. Nadiem Anwar Makarim, reviving the concept of education from the thoughts of Ki Hajar Dewantara, namely the independent learning policy program. The substance of freedom of thought must be initiated by teachers before they explain it to students. It is hoped that the Independent Learning Program policy will have a positive impact on aspects of life. Starting from physical, mental, bodily and spiritual in the world of education. In accordance with Permendikbud No. 1 of 2022 concerning the independent learning policy in



determining the graduation of students and the implementation of accepting new students, also No. 56 of 2022 concerning Guidelines for Implementing Curriculum in the Context of Learning Recovery (Kruikulum Merdeka), then which has already been preceded by universities with the stipulation Minister of Education and Culture Regulation Number 3 of 2020 concerning the Independent Campus Learning Policy regarding National Higher Education Standards. So, the policy regarding Freedom of Learning was planned and decided long ago in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024. However, the task of educators is to be a facilitator and motivator for students without changing or violating the nature of students so that they can improve their behavior. This means that children's lives and development are beyond the capabilities of educators. So, according to him, children are human beings who live and grow based on their own nature. Ki Hajar Dewantara (in Joesoef, 2009, p. 3) He also stated in the Inauguration of Dr HC UGM 1956 (in Tan-Sri Zulfikar, 2015, p. 68) that national education is the location where the embryo of culture grows and resides in society nationality and culture are preserved so that elements of customs

Likewise with education, although it can only guide students, its benefits for students are enormous. According to Ki Hajar Dewantara, it is possible that a child who was initially good, due to the influence of bad conditions and situations, may become a bad person. For example, if a child lives in a situation where there is a lack of attention, poverty, and does not receive religious and moral teachings in the family, the child may be exposed to negative impacts.

In connection with the above, Ki Hajar Dewantara has 11 pieces of advice that must always be put into practice, reflected on and embodied in life, namely the Fatwa on the Joint of Independent Living because all knowledge, messages and ideals in life require understanding, awareness and steadfast implementation. Everyone must understand what they mean and where they want to go in life. He must understand what he means and where he wants to go in life.

The following are the highlights of the fatwa for living freely, namely:

1. Opposite Literature Ngesti Mulya, which means Through Knowledge We Approach Glory. This is what Ki Hajar Dewantara hopes for, namely the glory of the homeland, nation and people of Indonesia. Because knowledge is the path to the highest degree.

2. Herdjendrajuningrat Pangruwating Dyu Literature, which means Sublime Knowledge will Sustain the World and Destroy Savagery. This fatwa means that knowledge is a provision for oneself to survive in this world and in the afterlife. With knowledge we can avoid bad or evil actions.

3. Holy Tata Ngesti Tunggal, which means inner purity, inner peace, approaching perfection. This fatwa orders humans to always improve their inner purity and orderly outer life in order to live a perfect life.

4. Self's right to demand greetings and happiness.

Every human being has the same rights and obligations in obtaining happiness, physical and spiritual well-being as well as adhering to the religion he believes in, but in pursuing the external world he must be in harmony with seeking and cultivating inner happiness.

5. Greeting yourself for happiness must not violate the peace of society

What this means is advice for the Indonesian people, who include various ethnic groups, to always maintain tolerance in all matters. Individuals should not become apathetic or selfish without thinking about the rights of other people in need, we as an Indonesian nation should always uphold collective interests above personal and group interests.

6. Natural Nature is the Guide to a Perfect Life



This fatwa makes us aware that we as humans need guidance in life, without denying that we as humans are weak without God's strength, so we as humans must live according to nature which has become God's rule and power. Whether living as an individual, a nation or even a member of the realm of humanity.

7. The natural world of human life is a rounded nature

In this fatwa, it is explained that we as humans live side by side with various special natural environments, namely the self, national and human nature, which then mutually influence each other, including in our innermost sense of self, sense of nation and sense of humanity.

8. Free from all ties and pure heart dedicated to the child

This fatwa provides a warning and encouragement for educators to always be sincere and sincere in serving the nation and state, especially in educating students.

9. Stay Steady Antep

In this Fatwa, Tetep means heart and unshakable principles, antep means weight, quality and steady means sticking to one's choice. This is advice that must be followed in our lives so that we are always serious in choosing whatever we choose in life, such as work or making decisions, so that we are not easily hampered, held back or resisted by other people.

10. Ngandel Kandel Kendel Bandel

In this fatwa, Ngandel means trust, confidence in God and one's own strength, Kandel means thick trust or thick faith, Kendel means brave because it is right, not afraid, anxious or prejudiced, Bandel means enduring physical and mental tests, not easily giving up or giving up hope. trust. To fight for the ideals and goals of life as a human being. Because these four characteristics are interrelated with each other, whoever can believe in his own abilities and then believe in God will be brave in following and defending the truth, then will put his trust in or endure all the tests that befall him in life without giving up on God's grace.

11. Neng Ning Nung Nang

In this Fatwa, Neng means "Meneng: that is inner peace, Ning from the word "Wening" which means clear, clear mind, Nung from the word "Hanung" which means strong, peaceful, having will, Nang from the word "win" or authority" which means authority and power. regarding our business. These four characteristics are related to each other. Anyone who has a calm mind, is calm, is quiet, is not emotional, and has a strong will will win. With the fatwa delivered by Ki Hadjar Dewantara, it is clear that we as the nation's next generation should consistently remember and emulate this fatwa in our daily lives. So that we can optimize the perfection of life, namely a life in balance with nature and society. That's why we have to fight new influences that have an adverse impact on our survival. We must always be alert in determining what positive things add to the goodness of life and what hinders us by always reflecting that all developments in science and technology are God's gift to humans in the world, even though the destiny of each human being has been determined based on God's decree. However, the task of humans is not to give up on their grace because humans have been given reason and conscience for their survival in the world. Because we need to understand properly and correctly, people generally think that education is about the demands of human life and has nothing to do with inner happiness, whereas although everyone needs to fight for the safety of external life, the first thing is the happiness of human inner life.

3. Ki Hajar Dewantara's Learning Method

Self-control is a method for realizing humanistic education. When students are skilled at controlling themselves, people can consistently be firm in determining their attitudes and actions. In this way, an independent and mature attitude is ingrained. Ki Hadjar shows that the aim of realizing education is to support students to become independent human beings.

Education is a process that does not merely transfer knowledge, but also transfers values. "Education also aims to increase human potential and creativity so that they can survive in the future." (Noviani, Rajab and Hashifah, 2017, p. 160). Looking at the development of the nation's children, who are increasingly becoming the



concern of others because they have lost their original personality. As a result, there are many internal and external influences that make the nation's children not love their nation's culture.

Even though efforts to deal with current educational problems are not easy, it is the concepts, fatwas and methods of education and teaching that should not be ignored as a reference for our next generation. There are many suggestions, solutions and examples in dealing with educational problems, such as past educational ideas which are still relevant to serve as guidelines for Indonesian education today. If we compare ancient times and today, we will get the main differences.

The existence of new influences can originate from the association of one nation with another, which is basically the current social interaction that is very easy to be carried away by modernization. Thus, we should be wary of always sorting and choosing whatever things are good for gaining glory in life, and also whatever things will discredit us. Ki Hajar Dewantara (in Joesoef, 2009, p. 2010)

In this way, a teacher does not set a method of coercion, but instead provides support so that children can understand and understand what is important for themselves, their environment and society and provides role models so that students become individuals who can take responsibility for their duties inside and outside the classroom. Then educators can immediately jump in if the child's life is seen as being on the wrong or bad path. However, in principle it is not forced. The contribution of educators to children's lives is of course in the realm of coaching and based on the belief that children are individuals whose rights must be respected. So it can grow based on its nature.

In Ki Hajar Dewantara's view, education is an effort to mature humans using the among (megging) method without forgetting the three educational fatwas above. The process of maturing students physically and mentally is the origin or basis for them to prepare to live in society with a full sense of responsibility.

4. Citizenship Education Learning

Learning is an explanation of how information is obtained, processed in students' minds, which is expected to increase students' understanding as a result of learning. (Fajar, 2009, p. 9). According to Gagne (1985) for learning to occur requires internal and external conditions. So that learning outcomes are formed which consist of intellectual abilities, cognitive strategies, verbal communication, motor skills and good attitudes or behavior. With this, citizenship education learning in the classroom should be able to form morals or manners that are in accordance with the principles of citizenship which will be implemented in their lives in society (Sapriya, 2011). Therefore, citizens have a responsibility and are obliged to behave according to the applicable rules.

From this explanation, as we know, wherever we live and are in a place, we cannot be separated from the rules that have been set. Then as citizens we also have authority. Authority is power combined with the right to be able to use power" (Sapriya, 2011). For example, authority that can be felt in everyday life is in the roles of parents, teachers, police and government officials. For example, a teacher has the authority to lead the class and maintain order in the class.

5. Citizenship Education Learning Methods

In the learning method, Ki Hadjar Dewantara emphasized that the goal of education is self-control, because this is where education starts to humanize or humanize humans. Self-control is a method for realizing humanistic education. When students are skilled at controlling themselves, people can consistently be firm in determining their attitudes and actions. In this way, an independent and mature attitude is ingrained. Ki Hadjar shows that the aim of realizing education is to support students to become independent human beings. Therefore, a free human being means that he does not live under orders, stands tall with his own steadfastness, and is good at managing his life in an orderly manner. "In other words, education results in a person being obedient to the rules, but cannot be ordered as he pleases, but rather towards maturity in thinking in behavior and action, up to adhering to the values of justice, equality and the value of cultural, sensible and beneficial ties of brotherhood. good for himself, as well as others." (Tan-Sri Zulfikar, 2015, p. 174). Education is a process that does not merely transfer knowledge, but also transfers values. "Education also aims to increase human potential and creativity so that they can survive in the future." (Noviani, Rajab and Hashifah, 2017, p. 160). Looking at the development of the nation's children, who are increasingly becoming the concern of others because they have lost their original



personality. As a result, there are many internal and external influences that make the nation's children not love their nation's culture.

So Ki Hajar Dewantara's learning method (in Rahardjo, 2020, p. 82) even though it looks classic, is still very adequate today in accordance with the mandate and principles of Pancasila and also the 1945 Constitution. Ki Hajar rejects teaching and education styles that are not based on the basics of life. Indonesian nation. According to him, education and teaching must form the nation's next generation who are proud of their own culture, so that a sense of love for their identity as a unique, autonomous and one nation will grow.

This understanding shows that Ki Hajar Dewantara thinks and is determined and has the power to predict the future, futuristically. It is also clearly stated that education and teaching in Indonesia should always strive for improvement. Meanwhile, in his instructions as Minister of Education, Teaching and Culture addressed to school principals in Java, September 29 1945 in Jakarta (Macaryus, 2010, p. 28) he stated "Base all educational and teaching efforts on the basis of Indonesian nationality in the sense of which is broad, high and deep, and is only limited by the terms of Human Adab as intended by all religious teachings." This means that Ki Hajar Dewantara's thoughts have become a figure and image in the history of Indonesian education. Even though efforts to deal with current educational problems are not easy, it is the concepts, fatwas and methods of education and teaching that should not be ignored as a reference for our next generation. There are many suggestions, solutions and examples in dealing with educational problems, such as past educational ideas which are still relevant to serve as guidelines for Indonesian education today. If we compare ancient times and today, we will get the main differences. In the past, people prioritized knowledge, whereas now people are starting to prioritize children's needs. Apart from that, in ancient times, wisdom was the ultimate goal, whereas now it is only a tool to perfect life. Good education and teaching must have a natural nature, in order to know that natural nature, every human being must cultivate wisdom or cleanliness of mind, which must be applied to achieve the goal of thinking, refinement of feelings, and determination of the will, or in other words, perfection of creativity-feeling. intention.

Then, the aim of education is to ensure the integrity of human life so that it can cover all the physical and spiritual needs that are obtained from nature. All provisions, efforts and methods of education must be balanced with the nature of the situation. The nature of the situation is contained through the customs of each region with its diverse ethnic groups so that it becomes an Indonesian nation. With the different characteristics between one custom and another, this creates a mix of all forms of efforts to live in an orderly, peaceful manner. Customs are the nature of efforts to live in an orderly and peaceful manner, although they are not free from the influence of "time" and "nature". To interpret the permanent lifeline of a nation, we need to understand the past era, study it to identify that era, to predict it in the current era, in order to conclude the current era, and then be able to make us aware of the future era. The existence of new influences can originate from the association of one nation with another, which is basically the current social interaction that is very easy to be carried away by modernization. Thus, we should be wary of always sorting and choosing whatever things are good for gaining glory in life, and also whatever things will discredit us. Ki Hajar Dewantara (in Joesoef, 2009, p. 2010)

For this reason, Ki Hajar Dewantara's opinion is that the educational method that suits the personality and culture of Indonesian people is that there is no element of coercion. Because the Indonesian people are classified as an eastern nation, a nation that always lives by values consisting of refined tastes, a life full of compassion, loving peace, close brotherhood, orderliness, honesty and politeness in speaking and acting, and also respecting human equality. between each other. These values are fostered from early childhood education. This means that students are given a platform to explore their own potential and express themselves creatively, independently and responsibly. Meanwhile, educators or tutors are people who guide the procedures and realization of exploring students' self-potential so that it sticks and is not destructive for himself and each other.

Ki Hajar Dewantara believes that Indonesian education should be uniquely guided by Indonesian cultural values, so he created three educational mottos that show the uniqueness of Indonesia, namely, first, *Ing Ngarsa Sang Tuladha*, meaning an educator is always at the front to set an example, namely a leader who provides an example in terms of words and actions so that they are worthy of being emulated by their students. Second, *Ing Madya Mangun Karsa*, means that an educator is always in the midst of students and continuously initiates or motivates students to work, builds intention, enthusiasm and fosters ideas so that students can be productive in



their work. Third, Tut Wuri Handayani, means that an educator always supports and sustains (encourages) his students to work in the direction that is good and right for society. Educators accompany their students from behind, giving them freedom of movement and influencing them with their abilities, if necessary with firmness if the freedom given to students is used to distort and endanger their lives. Ki Hajar Dewantara (in Tauhid, 1963, pp. 36-37).

In line with the three educational mottos, educational methods that are appropriate for building the character and identity of the next generation of the Indonesian nation are those that are in line with the meaning of "pedagogic", namely Momong, Among and Ngemong, which means that education is actually nurturing, educating children to become independent human beings at heart. , freedom of thought, freedom of energy. Meanwhile, Ngemong anak means giving the child freedom to move according to his wishes, but the tutor will act, if necessary, with firmness, if the child's wishes become potentially dangerous for his safety. Meanwhile, educational efforts using the among method include:

1. Setting an Example: Educators provide good and moral examples to their students.
2. Habituation: Each student trains themselves to carry out their obligations as a student; members of society in balance with the rules of social life
3. Teaching: Educators provide teachings to increase students' knowledge so that they become a generation that is smart, intelligent, correct and has good morals.
4. Orders and punishments: Given to students if deemed necessary if students abuse their freedom which results in endangering their lives.
5. Behavior (behavior): related to being humble, honest and obedient to rules expressed in words and actions
6. Physical and spiritual experiences: daily life experiences that are absorbed and reflected on so that they reach the level of "taste" and become wealth and sources
7. inspiration to organize a happy life for yourself and others.

The six educational efforts in the among methods and in the construction of the three educational mottos can be concluded firmly that education and teaching are efforts to liberate students and ensure that their lives are protected from threats that have the ability to rob them of their existence individually and socially. Educational praxis from a "nurturing" perspective is gradual over the age of students which is believed to influence their intellectual level. Childhood (up to 7 years), intellectual period (7 – 14 years) and social mass (14-21 years). Education for Kindergarten (TK) and the beginning of Kindergarten (SD) prioritizes the habituation of children through order and maintaining behavior and birth rules, which is called the wiraga (ragawi) method. Meanwhile, for high classes or junior high schools, it is called Adult Park, which instills a period of character formation and prioritizes order and inner steadfastness, namely perfecting wirama. The lessons given to children are divided into two levels, namely first, which provides knowledge or intelligence that has an impact on inner progress (maturing thoughts, feelings and will). Second, lessons that provide provisions for children for their future life in the world of public relations, namely subjects that cover the cultural and social fields.

The breakdown is based on phases where each demands the role of educator with different content and values. The method of Ngemong, Momong, Among and the mottos Ing ngarsa sung tuludha, Ing Madya mangun karsa, and Tut wuri handayani did not originate from a separate idea of Ki Hajar Dewantara. Education is not only a matter of how to develop a noble mind but also the character (power) of Indonesian children, so that they will be able to become leaders of a nation that is loved and has Indonesian uniqueness.

An educational effort according to Ki Hajar Dewantara's method above assigns teachers to be like mature caregivers in exploring and actualizing Indonesian sociocultural and religious values. Therefore, education is an effort to nurture children so that they grow and develop into adult humans who are intellectual, moral, social and spiritual. In this way, a teacher does not set a method of coercion, but instead provides support so that children can understand and understand what is important for themselves, their environment and society and provides role models so that students become individuals who can take responsibility for their duties inside and outside the classroom. Then educators can immediately jump in if the child's life is seen as being on the wrong or bad path. However, in principle it is not forced. The contribution of educators to children's lives is of course in the realm of



coaching and based on the belief that children are individuals whose rights must be respected. So it can grow based on its nature.

How to practice the among methods to strengthen the differences between his educational methods and Dutch education, Ki Hajar Dewantara stated the importance of the "trinity" of educational fatwas for living freely, namely first, permanent, antep and steady. Which means, education is a conscious and planned effort to establish the determination of the mind and mind of students. For this reason, it is very important for students to grow up and be in a truly stable (solid) position. Second, education aims to build a mental or personality character that is ngandel, kandel, kendel, stubborn in students. This means that education that prioritizes cultivating inner maturity fosters a sense of self-confidence (ngandel) and builds a firm stance (kandel) in students so that they become individuals who are brave (kendel) and trusting, never give up (recalcitrant). Third, education is carried out to foster the conditions of neng, ning, nung, and nang in students' personal consciousness. The meaning is that educational efforts are an effort to build clarity of mind and inner self in students (neng). When this competency covers educational activities, students will find peace of mind (ning), which then makes them good at controlling themselves or having "power over themselves" (nung). When students If you have received these three pieces of advice, then you have actually arrived at your "victory" (nang), namely victory over your ego which leads to arrogance and arrogance and greed.

In Ki Hajar Dewantara's view, education is an effort to mature humans using the among (megging) method without forgetting the three educational fatwas above. The process of maturing students physically and mentally is the origin or basis for them to prepare to live in society with a full sense of responsibility.

4. CONCLUSION

Firstly, the Education Fatwa of Ki Hajar Dewantara Ngandel Kandel Kendel Bandel is very good if applied in the Planning, Implementation and Assessment of Citizenship Education Learning, especially the song of the Indonesian Minister of Education, Mr. Nadiem Anwar Makarim, who is realizing Ki Hajar Dewantara's educational concept, namely the Concept of Freedom of Learning. This synergizes in strengthening his teachings when applied in Civics learning because this fatwa has a good meaning to give enthusiasm, encouragement and strength to students in living a life full of challenges without fear, lack of confidence, uncertainty, despair. hopeless and easy to give up. The effort to implement Ki Hajar Dewantara's educational fatwa in civic education planning is to improve the Learning Implementation Plan (RPP) to be more focused on the needs and suitability of students in implementing learning. The RPP becomes a guide that can make it easier for teachers to actualize the learning process systematically. With RPP, a teacher is expected to be able to embody learning programmatically. The RPP must have quality loading capacity. Without mature planning, learning outcomes will be difficult to realize optimally.

Second, the results of Citizenship Education Learning not only prioritize the essence of intellectual learning but also all aspects of the attitude and behavior of each student's personality, so that the implementation of learning focuses on how students teach, not on what students learn. Because capabilities are not received by simply giving or transferring them to other people, but are "built and realized" by themselves, so that students are able to improve their integrity and personality to become much better. Therefore, teachers must always be role models for students, it all starts with the teacher, if an educator can be a role model or role model for his students, then the students will imitate and emulate the attitudes and behavior of their teachers, this is also in line with the Fatwa. Ki Hajar Dewantara Ngandel Kandel Kendel Bandel's education must start from a teacher to reflect his educational fatwa.

The three educational fatwas of Ki Hajar Dewantara Ngandel Kandel Kendel Bandel in the assessment of citizenship education, which focuses on assessing individual characteristics. Because assessing personality prioritizes the use of behavioral assessment techniques to review the development of affection in student behavior. This attitude assessment technique can be implemented through questionnaires, observation and self-



assessment. As a result, there is a change in the behavior of the students themselves from bad to better than before, although it does not just happen immediately but requires a continuous process that is instilled continuously. Because the assessment in the Civics field of study is a process to obtain information regarding student achievement or performance as an evaluation of the student's learning ability and the effectiveness of the Civics learning process.

Therefore, PKN teachers must be able to reflect their competence as closely as possible in order to create success for students in learning in class, deficiencies that are considered normal, actually become an improvement and enthusiasm to improve their pedagogical abilities. These weaknesses are identified for the Civics teacher to find solutions for.

With this, the researcher has the view that if you yourself apply high dedication in carrying out everything, you will definitely not be left behind by tests from Almighty God, then it is very closely related to the educational fatwa that the researcher is carrying out, namely Ngandel Kandel Kendel Bandel, namely that as a teacher you must have a high willingness to face changes in science and technology, without losing our nation's cultural identity. With that, we as prospective educators don't need to hesitate in overcoming it because every problem will definitely find a solution. This is very relevant in Ki Hajar Dewantara Ngandel Kandel Kendel Bandel's education fatwa. A Civics Teacher must always rely on or be more confident without doubting God Almighty in carrying out everything, including teaching and educating. Then Kandel is thick or strong in achieving and possessing and providing knowledge for preparation for life in this world and goodness in the afterlife. Then Kendel is brave and patriotic, as a Civics Teacher you must have that spirit within yourself because in accordance with the expectations or competency profile of a Civics teacher in learning, especially in terms of developing good students' personalities, they must always be role models in developing piety, good manners and discipline. , as well as student health. Next is Bandel, perhaps we know the word has a negative meaning, but Bandel here has a positive meaning, which means to withstand the trials and tribulations that are and will come your way without complaining or giving up in living your life. So today's Civics Teachers should be dedicated and have a broad perspective, namely those who have real intentions and want to serve the nation and state completely.

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