



Ki Hadjar Dewantara's Thoughts on Character and Education

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Abstract: *The purpose of this study is to analyze how Ki Hadjar Dewantara's thoughts on character and education, especially those related to Islamic Education. The method used is a historical approach, with content analysis, and descriptive and comparative techniques. The data are analyzed to conclude existing phenomena. The results of the research, Ki Hadjar's thoughts about the character were not found to be a foundation that was closely related to faith, but based on the universal personality of the nation, it can be found that Ki Hadjar wanted the Indonesian nation to have a good attitude and personality and remain grounded in the personality of the Indonesian nation which has a distinctive culture and personality. While character in Islam cannot be separated from tawhid and faith. So, so important is character, so Ki Hadjar makes this the soul of his educational concept. Even the government admits, almost all concepts of national education refer to his thoughts.*

Keywords: *thought, Ki Hadjar Dewantara, character, education, ethics.*

INTRODUCTION

Admittedly or not the character of the younger generation has recently experienced a lot of devastating decline. Today's young generation, both in villages and cities, spend a lot of time just playing Playstation, gadgets, online games, and the like, they are void of local cultural values and foreign terms such as ethics, manners, mutual assistance, and other noble values that exist in this archipelago. Various life activities and games seem to keep him busy and he no longer recognizes the importance of social interaction and cooperation, coupled with the recent school conditions that take up a lot of time, thus further limiting children to learn various local wisdom [1], [2].

Of course, this is a failure of education in responding to changing times that are not in favour of character-building based on religion and morality. Indeed, children are an important period for the growth and cultivation of the nation's moral values, because that period is a golden period to portray the values of wise character in the minds of their heartstrings. Children who are

equipped with good morals and life experience will grow up to be virtuous, valuable, creative, and independent [3], [4].

Conversely, if the child is always treated to unclear business, neglectful games, and various unqualified spectacles, then it is certain that he will tend to behave inappropriately by the character of the nation. This will certainly be detrimental to himself and the surrounding environment. So a solution is needed to make this young generation become a generation with strong character, superiority, faith, and civility. Azyumardi Azra stated that the re-emergence of the idea of ethics education must be recognized as closely related to the growing view in the wider community, that national education at various levels, especially the middle and higher levels, "has failed" in forming students who have good morals, morals, and ethics. Furthermore, many students are often judged not only to lack civility, both at school, home, and in the community, but also often seen in acts of mass violence such as brawls [5].

The simplistic view considers that the deterioration of morals, morals, and ethics of students is caused by the failure of religious education in schools. Admittedly, to a certain extent, religious education has certain weaknesses, ranging from a minimal number of hours, and too much theoretical religious education material, to religious education approaches that tend to rely on aspects of cognition rather than affection and psychomotor students. Faced with various obstacles, constraints, and problems like this, religious education is not or is less functional in shaping the morals, morals, and even personalities of students [6]–[9].

The problems mentioned above are almost certainly just the tip of the iceberg of the crisis facing national education in general. The crisis faced seems to concern not only the performance of schools or the world of education in general in terms of the academic quality of its graduates but also in terms of mentality, morals, and character. So there is no doubt, that success in educating and shaping the morals, morals, and ethics or character of students at the primary and secondary levels is the most fundamental step in shaping the character of the nation later.

As far as the mental and moral crisis of students is concerned, several main problems contribute to the root of the mental and moral crisis in the national education environment:

- 1) The direction of education has lost its objectivity. Schools and their environments are no longer places where students train themselves to do things based on moral and moral values.
- 2) The process of self-maturation does not take place well in the school environment.
- 3) The educational process in schools is very shackled to students and even teachers.
- 4) Such a heavy curriculum load, even worse, is almost entirely oriented towards the development of the cognitive realm.
- 5) Even if there is material that can foster a sense of affection -such as religious subjects- for example, it is generally delivered in the form of verbalism.
- 6) At the same time, learners are confronted with a contradictory set of values. On the one hand, they are taught by their religious education teachers to behave well such as: honest, thrifty, diligent, disciplined, and so on, but at the same time, many people in the school environment act contrary to such things.
- 7) In addition, students also have difficulty finding role models to be used as role models (uswah hasanah) in the school environment and the community [10], [11].

Early consideration, it is necessary to carry out a total reform of the role of education in shaping the character of the nation. Likewise, there is a need for khittah or a return to the starting line about the core of the purpose of education itself, as once initiated by the Father of National Education Ki Hadjar Dewantara. Why refer to Ki Hadjar, according to Abuddin Nata, that the problem of education in general and Islamic education in particular in Indonesia, may not be left talking to a figure named Ki Hadjar Dewantara, an expert who is involved and concentrates his expertise in the field of education. This is because various strategic concepts about education in Indonesia almost all aspects always refer to his thoughts [12], [13].

Tauchid, a student park activist also concluded that the concept of the Tricenter of Education, the Among System, Tut Wuri Handayani, Pancadharma, and others as well as textbooks of educational science, has aligned Ki Hadjar with world education figures, such as Froebel,

Montessori, Peztaozzi, John Dewey, Rabindranath Tagore, and others. This is because, Ki Hadjar has bequeathed various services and educational spirit that are not partial to certain groups, tribes, and groups, but are nationalistic, universal, and multicultural [14], [15].

Tsuchiya concluded that various aspects related to education such as vision, mission, goals, curriculum, methods, and other stages of education must be formulated based on the will of the Indonesian people who come from various tribes, ethnicities, and diverse cultures. So the agasan and thoughts of Ki Hadjar are then a reference for the implementation of national education until now. Moreover, Ki Hadjar's educational ideas and thoughts, which have been written in various essays, received a warm welcome from the first President of the Republic of Indonesia, Ir. Soekarno. The idea of the principle of education that reads Ing ngarso sung tulodo, Ing madya mangun karso, Tut wuri handayani is derived from the fruit of his thoughts [16], [17].

The style of education initiated is a basis for education in the form of nationalistic and universal, as stated by Bambang Sukowati, that the philosophical foundation is nationalistic and universalistic. Nationalistic means national culture, a nation that is independent and independent both politically, economically, and spiritually. Universal means that based on natural law, everything is a manifestation of God's will. While Muthoifin argued that seeing the figure of Ki Hadjar, whose date of birth is May 2 is always used as National Education Day in Indonesia and some of his concepts and thoughts are widely used as a reference source for national education in Indonesia, then, this study will examine Ki Hadjar's character education in an Islamic perspective [18], [19].

Early research found several indications that:

- 1) The thought of Ki Hadjar Dewantara is used as the basis of national education,
- 2) There is a difference between the concept of Ki Hadjar ethics and morals in Islam,
- 3) There is controversy over the figure of thought of Ki Hadjar,
- 4) There are indications that the concept of Ki Hadjar ethics is beginning to be abandoned and marginalized,
- 5) There are indications that the concept of Islamic education that prioritizes morals and civility in education continues to develop and be in demand.

For this reason, this research was conducted to answer, what the character of Ki Hadjar Dewantara thinks so far? and what if this version of Ki Hadjar's character is viewed from an Islamic point of view.

LITERATURE REVIEW

Berikut kajian Pustaka tentang tema penelitian ini, Adapun datanya sebagaimana dalam table di bawah ini:

Table 1. Literature Review of Ki Hadjar Dewantara's Thoughts on Education and Character

No.	Article Title	Writer	Journal/Conference	Main Theme
1	"Character Education According to Ki Hadjar Dewantara"	Ani Setiawati	Journal of Education	Philosophy and Principles of Ki Hadjar Dewantara in Character Building
2	"Moral Leadership in Education: The Perspective of Ki Hadjar Dewantara"	Bambang Susanto	National Conference on Education	The Concept of Leadership and Ethics in the Thought of Ki Hadjar Dewantara

3	"Implementation of Character Values in the Thought-Based Curriculum of Ki Hadjar Dewantara"	Lutfi Indriani	Scientific Journal of Education	Teaching and Learning Strategies to Instill Character in Ki Hadjar Dewantara Thought
4	"The Relevance of Character Education to the Teachings of Ki Hadjar Dewantara in the Formation of the Nation's Personality"	Ahmad Rizal	Proceedings of the National Seminar on Education	The Role of Character Education in Building a Character Personality Following the Ideology of Ki Hadjar Dewantara
5	"Educational Ethics According to the Thought of Ki Hadjar Dewantara"	Siti Nurjanah	Journal of Moral Education	Ethics and Morality in the Concept of Education According to Ki Hadjar Dewantara

METHODOLOGY

The type of research used in this writing is library research. This study is also categorized as qualitative research. It is said to be qualitative because this study emphasizes more on describing the educational thought of Ki Hadjar Dewantara, especially his educational thinking when viewed from the perspective of Islamic education. Because the focus is descriptive, this research is also natural and inductive. As revealed by Bogdan and Biklen, qualitative research has five specific characteristics, namely:

- Naturalistic,
- Descriptive,
- Attention to process,
- Inductive,
- Attention to meaning [\[20\]](#), [\[21\]](#).

The approach used in this study is the historical approach (Historical approach). Nata stated that history or history is a science in which various events are discussed by taking into account elements of place, time, objects, background, and actors of these events. Another approach in this research is the biographical approach, Komaruddin reasoned because it explained the thoughts or views of figures, religionists, politicians, or historians. In addition, the author also uses a normative approach, namely to formulate conclusions about the conditions and rules that apply to the object of research [\[22\]](#)–[\[25\]](#).

Primary data sources are obtained directly from research subjects by wearing measuring devices or data collection devices directly on subjects as sources of information sought. While the location of the study is data from Ki Hadjar's thoughts stored in the Tamansiswa Museum Yogyakarta, such as the book Karya Ki Hadjar Dewantara: The First Part of Education, Yogyakarta: Printing Majlis Luhur Taman Siswa, 1962., Karya Ki Hadjar Dewantara: The Second Part of Culture, Yogyakarta: Printing Majlis Luhur Taman Siswa, 1967, Principles and Basics of Tamansiswa, Yogyakarta: Majlis Luhur Taman Siswa, 1961., The Influence of Family on Morals, Jakarta: Endang, 1951., Taman Indrya (Kindergarten), Yogyakarta: Majlis Luhur Taman Siswa, 1959., Democracy and Leadership, Yogyakarta: Majlis Luhur Taman Siswa,

1959 and to support these primary sources, researchers conducted direct interviews with figures and experts at Perguruan Taman Siswa Yogyakarta, regarding Ki Hadjar's thoughts on Education [26].

The data analysis technique uses content analysis, as Suryabrata said content analysis is analyzing data according to its content. With this, the data that the author collects is descriptive, and textual data is phenomenal, so in managing these data, the author uses this analysis. With this analysis, the author will conduct a scientific and thorough data analysis of the conception of Ki Hadjar education, namely by: comparative, descriptive, and inductive [27], [28].

To research the thoughts of the character of Ki Hadjar Dewantara, it is necessary to conduct a review of studies that have been done before, this is intended to see the relevance and sources that will be used as references in this research and at the same time as an effort to avoid duplication of existing research. Some literature is more dominant in placing Ki Hadjar as the father of national education, and a figure of education in Indonesia.

Furthermore, because this research is a study of figures and history, the steps used include:

- a) Topic selection,
- b) Source collection,
- c) Verification (historical criticism, validity of sources),
- d) Interpretation (analysis and synthesis),
- e) Historiography or writing,
- f) Conclusion.

RESULTS AND DISCUSSION

Character

In some books written by Ki Hadjar, there is no term character if the character in question is moral in Islam, but explicitly the term appears in various books written by him with the term ethics. Nata mentions that in Ki Hadjar's view, ethics is the soul of teaching. Ethics is not a theoretical concept as understood by society in general, nor is it the teaching of ethics in the sense of teaching theories about good and bad, right and wrong, and so on. However, the teaching of ethics means giving lectures or lectures about human psychological life or civilization. In other words, the necessity to give extensive and in-depth explanations and explanations of ethics [29], [30].

Ki Hadjar states that some might think that a teacher must be knowledgeable and experienced, at least one who is pure in life outwardly and mentally because they reason that the teacher should be "admired" and "imitated". All these conjectures according to Ki Hadjar are incorrect, or only conjectures that exceed the limits of possibility and desire [31], [32].

It should be understood that the teaching of ethics means nothing but to support the life development of children born mentally from their natural nature towards civilization in a general nature, such as encouraging or commanding children to sit well, do not shout so as not to disturb others, clean their bodies and clothes, respect for mothers, fathers and other parents, help friends who need help, and so on, that's what ethical teaching is all about. Ki Hadjar also stated that for young children, it is enough for us to accustom them to behave well, while for children who can already think, they should be given the necessary information, so that they can understand and realize about good and bad in general. Of course, it is also necessary for our adult children to give recommendations to do various good practices deliberately. Thus, the requirements for ethical education which were once commonly called methods of realizing, realizing, and doing can be fulfilled [33], [34].

According to Ki Hadjar the purpose and purpose of providing ethical teaching can also be related to the level of mental development that exists in children's lives, from childhood to adulthood, as well as being given comparative knowledge to understand the traditions of religious education that have existed in ancient times, such as the science of shari'ah, nature,

tarikat, and makrifat. This is the great concern of Ki Hadjar about the importance of ethics education which emphasizes character building. This character is behaviour and personality to habituate to perform commendable deeds carried out from childhood to adulthood [35].

Ki Hadjar also concluded that what is meant by ethics education is not to teach theories about good and bad with its complicated propositions, what he wants with ethics education is the habit of doing good to children in everyday life, until it is ingrained, and even if there is an explanation and explanation, but this is done only as reinforcement, tools and not goals. In addition, ethics education must be integrated with teaching in each field of study. In other words, Ki Hadjar wants that in every teaching any field of study must integrate with ethical education, and not stop at teaching the subject. As mentioned by Abuddin Nata, Ki Hadjar stated that teaching is a tool and not an end. Mathematics teaching, for example, is a tool to produce children who have skills in understanding and practising calculation formulations precisely and accurately. But at the same time, the teaching of mathematics must be directed at producing people who can be thorough, careful, working, orderly, and honest [36].

Ki Hadjar also hoped that ethical education should use conditions that are in harmony with the national spirit towards purity, order, and inner peace. Seeing this, it is clear that ethics education is directed at the formation of national character by the nation's religious and cultural values. He wants the Indonesian nation to have a forward attitude and outlook on the one hand, but on the other hand, he still stands on personality as the Indonesian nation that has a distinctive culture and personality, does not imitate or westernize, and so on. Furthermore, according to Ki Hadjar adab or nobleness of the human mind shows the inner nature of man, while decency or subtlety shows the nature of human outer life that is all smooth and beautiful, or often used ethical and aesthetic words, which are two noble and beautiful human natures. Ki Hadjar also said that one's ethics can manifest one's inner nature with certainty and permanence. Also the expression "no two people's ethics are alike" means that although two romances of a person's face are the same, they are not the same two meanings [37].

Regarding ethics and the resulting hereditary effect, Ki Hadjar also revealed that the matter of human character or ethics should not be forgotten, that each human being is influenced by the lower; so it is the same with the hereditary physical qualities of each person (the roman nature of his face, his hair, the colour of his skin, his height, etc.). Nor should it be forgotten, that as explained earlier, education and all these experiences and circumstances all have a major influence on the growth of ethics [38].

Basic Ethics and Character

The foundation is the foundation or footing of a building, if the foundation is strong then a building is strong. The same is the case with the concept of character or ethics. Ki Hadjar in laying down the concept of ethics uses a foundation or policy called Pancadarma, which is a policy based on five principles. This pancadarma contains five very fundamental principles, which are the basis that must be implemented in the educational process. The five principles consist of:

- 1) The principle of independence,
- 2) The principle of nationality,
- 3) The principle of humanity,
- 4) The principle of culture,
- 5) The principle of natural nature.

While other basics are used in the continuity of education at Tamansiswa College, Ki Hadjar added seven basics, the seven foundations are in the form of a series of educational ideals containing seven articles, of which five the seven articles are a reflection or essence of the principles of Tamansiswa education (Pancadarma) [39], [40].

Pancadarma is assembled by Ki Hadjar in a sentence that reads: "Give (Freedom) and freedom to our children; not freedom that is free, but which is limited by demands (Nature of nature) that are right or real and lead to (Culture), namely the nobility and subtlety of human

life, so that the culture can save and make happy the life and livelihood of self and society, it is necessary to use the policy (Nationality), but never this policy violates or contradicts the broader basis, that is, the basis (of Humanity) [\[41\]](#), [\[42\]](#).

Akhlak and Moral

Moral education is the soul of Islamic education, and Islam has concluded that ethical and moral education is the soul of Islamic education. This according to Abrasyi, is in line with the apostolic mission of the Prophet Muhammad, which is to perfect noble morals. As the Prophet said: Verily I am sent to perfect noble morals" (H.R. Baihaqi). Meanwhile, Nahlawi, stated that the journey of the Prophet Muhammad SAW was full of noble morals which when applied in life would give happiness to individuals and society. As affirmed by Aisha r.a. That his morals are the Qur'an. Also, the word of Allah in Sura al-Qalam verse 4 confirms this: Verily you are truly of great ethics" [\[43\]](#), [\[44\]](#).

Abrasyi emphasized that the main purpose of education is to form high morals and noble morals. Because Muslim scholars and scholars with all their heart and care, try to instil noble morals, absorb fadhilah into the souls of knowledge claimants, accustom them to adhering to high morals and avoid reprehensible things, thinking bathiniyah and ihsaniyyah (clear humanity), and using time to study worldly sciences and religious sciences at once regardless of material benefits. As for Husaini character education (morals) is not a process of memorizing exam question material, and answering techniques. Character education requires habituation [\[45\]](#).

Habituation to do good; habituation to be honest, and chivalrous; shame to cheat; shame to be lazy; shame to let the environment get dirty. Character is not formed instantly but must be trained seriously and proportionally to achieve ideal shape and strength. This was also conveyed by Fadhil al-Jamali that moral education in Islam which is concluded in the Qur'an and the hadith of the Prophet expressed many morals that were called to be practiced, including amr ma'ruf and nahi munkar. Morals or character, in this case, Husaini emphasized that the Indonesian government has launched the need for character-based education. Since then, various programs on character education have been launched [\[46\]](#).

The premise is that the purpose of Education according to the National Education Law, is to form students who are intelligent, creative, have faith, have piety, and so on. Education is not just to produce intelligent humans, but people with character. Instead, it is a character that is seen as more important in human life. Character education is not a process of memorizing exam question material, and answering techniques. Character education requires habituation. Habituation to do good; habituation to be honest, and chivalrous; shame to cheat; ashamed of being lazy; Shame to let the environment get dirty. Characters do not form instantly but must be trained seriously and proportionately to achieve ideal form and strength [\[47\]](#)–[\[50\]](#).

Basic Morals in Islam

According to Ahmadi, what is meant by the basis of education is a view of life that underlies all educational activities. Because the basis of education involves ideal and fundamental issues, a solid and comprehensive foundation of life is needed, and is not easily changed because it is believed to have truths that have been tested by history. If values as a view of life on which education is based are relative and temporal, then education will be easily swayed by momentary interests and demands that are technical and pragmatic [\[51\]](#).

Islam as a view of life based on Divine values, both contained in the Qur'an and the Sunnah of the Messenger is believed to contain absolute truth that is transcendental, universal, and eternal, so that creeds are believed by its adherents will always be by human nature, meaning to meet human needs anytime and anywhere (likulli zamanin wa makanin). Because Islamic education is a normative effort that serves to maintain and develop human nature, it must be based on the values mentioned above in compiling educational theory and practice. Based on

such values, the concept of Islamic education can be distinguished from other non-Islamic educational concepts [52], [53].

Budiman revealed that in the Qur'an humans will find a basic framework that can be used as a basic guideline for the implementation of education, and will become the basic guideline of education itself. By the guidance of the Quran the core of education is tawhid or faith which must be established with the main elements that cannot be changed. Tawhid is the essence and core of Islamic teachings and is the basic value of reality and truth that is universal to all places and times of the history of human destiny [54], [55].

Compared to other values in Islam, tawhid is an intrinsic value, a basic value, and will not turn into an instrumental value because it is the highest position. All other values in the context of monotheism become instrumental values. For example, happiness, well-being, and progress at one time are intrinsic values, while wealth, knowledge work ethic, obedience to mandala worship (prayer and fasting), patience, gratitude, and other good values are instrumental values for tawhid. In short, all values other than Tawhid although they appear in the reality of life as an intrinsic value change their position to instrumental because tawhid is the foundation of the entire building of Islamic teachings [56], [57].

It has been mentioned at the beginning that in some books written by Ki Hadjar there is no term character if the character in question is moral in Islam, but explicitly according to the author's analysis, that term appears in various books written by him with the term ethics. Ethics in Ki Hadjar's view is the soul or spirit of his teaching, because teaching and ethics are like two sides of a coin that cannot be separated, according to him because teaching or education means guiding the growth of ethics in the lives of students so that they will become civilized and moral human beings.

Ethics according to Ki Hadjar is not just a theoretical concept as understood by society in general, nor is it ethical teaching in the sense of teaching theories about good and bad, right and wrong, and so on, even presumably the teaching of ethics contains the meaning of giving lectures or lectures about psychological life or human civilization and/or the necessity of giving information about ethics broadly and deeply. True ethics should be realized that the teaching of ethics is nothing but to support the development of the life of children born and inner from their natural nature towards civilization in its general nature, such as commanding children to sit well, do not shout so as not to disturb others, clean body and clothing, respect for parents and others, help and so on.

Ki Hadjar, who is very conceptual with the world of education, expects that students should be given recommendations to do various good practices deliberately. That way, the requirements for ethical education that were once commonly called the method of realizing, realizing, and doing, or understanding, feeling, and acting (tri-nga) can be fulfilled.

The picture above clearly shows Ki Hadjar's attention to the importance of ethical education which emphasizes the formation of character, behaviour, and personality through habituation efforts to do commendable deeds carried out from childhood to adulthood. The ethical education he intended was not to teach theories about good and bad with his complicated propositions. What he wants with ethics education is the habit of doing good to children in everyday life, until it is ingrained, even if there is an explanation and information that this is done only as reinforcement and tools, not goals.

Ki Hadjar wants ethics that are integrated with teaching in every field of study. In other words, Ki Hadjar wants that in every teaching any field of study should integrate with ethical education, and not stop at teaching that subject alone. For him, teaching is a tool, not an end. Mathematics teaching, for example, is a tool to produce children who have skills in understanding and practising calculation formulations precisely and accurately. But at the same time, the teaching of mathematics must be directed at producing humans who can be thorough, careful, and work regularly and honestly.

Ki Hadjar also argued that ethical education should use conditions that are in harmony with the national spirit towards purity, order, and inner peace. Thus, his ideas and thoughts about ethics education above, it is directed at the formation of national character by the universal cultural values of the nation.

While Islam puts good qualities such as honesty, courtesy, and tolerance all within the framework and basis of faith, it is not just a mere "sense of humanity" that is separated from Islamic values. A Muslim is taught to be honest, not because of the usefulness of honesty alone, but because honesty is a command of Allah Almighty. As Husaini expressed all humanitarian activities, whether in the form of sholeh charity, morals, or other virtues such as honesty, cleanliness, and hard work, must be based on and within the framework of faith if the charity or human nature is not based on faith then the act will be dangerous and even violate boundaries the provisions of Allah Almighty". The relationship between faith and ethics is a relationship that cannot be let go because faith is the source of noble morals, morals in turn lead people to discover the truth and essence of something, while science will lead people to become civilized people. This is in line with the apostolic mission of the Prophet Muhammad (peace be upon him), which is to perfect noble morals.

In the Islamic view, it turns out that Ki Hadjar's thoughts about ethics are not by Islamic teachings, because in Islam it is stated that all life activities must be based on tawhid or faith because faith is the main teacher in Islam. All activities that are based on the foundation of faith will bring more quality results both outwardly and mentally because faith is a relationship between the servant and the Khaliq. Muhaimin also stated that faith is a spiritual potential that must be actualized in the form of charity sholeh, to produce spiritual achievements called piety. Thus, it is clear that Ki Hadjar's idea of ethics is not found to be a foundation that is closely related to tawhid but is based on the universal personality of the nation, it can be found that Ki Hadjar wants the Indonesian nation to have a forward attitude and outlook and remain grounded in the personality of the Indonesian nation which has a distinctive culture and personality.

Table 2. The Core Teachings of Ki Hadjar Character and Islam

No	Core Doctrine	Prespective Ki Hadjar Dewantara	Islamic perspective
1	Budi pekerti/ Akhlak	Commendable behaviour towards Pancadarma-based humanitarian manners	Forming noble morals as the implementation of one's faith based on <i>divine revelation</i>
2	Humanity	The glory of inner birth with purity of heart towards humanity	The noblest being and as a caliph to prosper the earth as a means of worship to Allah
3	Freedom	Physical, mental, and spiritual freedom with orderly peace of society	Freedom of doing with Islamic rule and to be held accountable in the hereafter.
4	National	A sense of being one with the same nation, one in the joys and sorrows towards the happiness of the whole nation's life	People are nations to know each other and Islamic society is realized based on bonds of faith and monotheism

5	Alam Hills	Man cannot escape the will of nature which contains progress	Human nature or nature that can change for the better based on the will of Allah SWT
6	Culture	Preserving the national culture toward world progress	The real embodiment of man's thoughts and actions as servants of God based on established sources

So what about the basic education of Ki Hadjar? As mentioned earlier, Ki Hadjar also has its basis in the implementation of education, which is a basis based on five principles better known as (Pancadharma). This pancadharma contains five very fundamental principles, which are the basis that must be implemented in the educational process. The five principles consist of:

- 1) The basis of independence,
- 2) National base,
- 3) Humanitarian foundation,
- 4) Cultural foundations,
- 5) The basis of the code rate of nature.

While other basics were used in the continuity of education in his college, Ki Hadjar added seven basics. The seven principles are in the form of a series of educational ideals containing seven articles, of which five of the seven articles are a reflection or essence of the Tamansiswa (Pancadharma) educational principles.

Looking at the description above, it will be clear the picture between the basis of Ki Hadjar education and the basis of Islamic education when viewed in a table.

Table 3. The Rationale of Ki Hadjar and the Basis of Islam

No	Ki Hadjar Thought Policy		Islamic Thought Policy	
1	Essentially	Consists of five foundations of humanity,	Essentially	The Core Teachings of Faith
	Pancadharma	Independence. National, Culture, Nature Code	The Qur'an and Al-Hadits	Scientific Practice of Social Morals

Table 4. Basic Thought Details of Ki Hadjar's Islamic Perspective

No	Basic Education	Education of Ki Hadjar Dewantara	Islamic Education
1	Humanity/Humanism	The glory of inner birth with purity of heart towards humanity	The noblest being, the khalifatullah who is entrusted to prosper the earth to be held accountable

2	Independent /Freedom	Physical, mental, and spiritual freedom with orderly peace of society	Freedom to do with the Islamic rule and to be held accountable in the hereafter
3	National	A sense of one with one's nation, one in joys and sorrows towards the happiness of life of the whole nation	People are nations to know each other and Islamic society is realized based on bonds of faith and monotheism
4	Alam Hills	Man cannot escape the will of nature which contains progress	Human nature or nature that can change for the better based on the will of Allah SWT
5	Culture	Preserving the national culture toward world progress	The real embodiment of man's thoughts and actions as servants of God based on established sources

For this reason, to carry out the thinking and character education of Ki Hadjar Dewantara effectively, the author suggests that Ki Hadjar's concepts of universal ethics incorporate elements of monotheism and develop the concept based on faith and piety (imtak) so that it runs by the National Education System Law No. 20 Article 3 of 2003.

CONCLUSION

The conclusions of this study are: 1) the concept of character or ethics according to Ki Hadjar Dewantara aims to educate children to become good, praiseworthy, civilized children, and achieve happiness that is as high as the nation's noble culture. 2) If viewed from an Islamic perspective, it turns out that there are discrepancies. This can be seen in the concept of Ki Hadjar's character which does not emphasize the aspects of *ubudiyah* and *tawhid*. While morals in the Islamic concept are good and praiseworthy deeds that cannot be separated from the values of worship and faith in Allah SWT to achieve the highest happiness in the world and the hereafter. The basic character used by Ki Hadjar is *Pancadarma* or five principles which include the principle of independence, the principle of nationality, the principle of humanity, the principle of culture, and the principle of natural nature. The principle of Islamic character is the *Qur'an* and *al-Hadith* which always prioritize aspects of worship and faith. Realizing the urgency of character and morals, the researcher gave advice to the Indonesian government, especially those dealing with education issues and national character, the management of *Majlis Luhur Tamansiswa* College, and other parties related to this theme, to develop the concept of Ki Hadjar Dewantara education based on faith and piety by the National Education System Law.s

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Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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