

# Children's Character Education in Axiological Perspective: Tri Center Education Ki Hajar Dewantara

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## Abstract

Education is the path to change. The changes in question are not only changes in knowledge, but also changes in various things such as behavior, attitudes, and thinking patterns. Character education is one of the things that is currently very emphasized due to the declining morale of the prospective successors of this nation. Ki Hadjar Dewantara as one of the educational figures who has a lot of thoughts also has his own views related to children's character education. This study aims to analyze how the relevance of ki Hajar Dewantara thought with the current conditions. The results of this study is the role of the environment is very influential in the development of children's character, where the environment can form the character of children such as leadership, mutual help, and have responsibility.

**Keywords:** Education, Character Education, Ki Hajar Dewantara

## 1. Introduction

The development of increasingly complex times is accompanied by social dynamics that so quickly require individuals to have a strong character. Social phenomena such as increasing cases of violence, bullying, and other antisocial behaviors are a reflection of the character crisis that is currently engulfing (Putra Aryana, 2021). Therefore, a child must get an education that can later build a good character with the learning process. (Simbolon & Firmanto, 2021).

Character education as a systematic effort to instill noble values and positive behavior is one of the goals of National Education. Education not only expands the intelligence of knowledge, but also develops emotional intelligence and social intelligence (Ependi, 2013:130). The expected goal in Law No. 20 of 2003 on the national education system is to develop the po-tension of students, in order to become people who believe and fear God Almighty, Noble, healthy, knowledgeable, capable, creative, independent. (Ependi, 2023: 1). Therefore, we can know that the purpose of education is the formation of the character of learners.

Lack of character education from an early age can certainly hinder a child's moral development and make it difficult to be guided. This can contribute to complex social problems in Indonesia so that it can make it difficult for parents to give advice (Simbolon & Firmanto, 2021). Learners are expected later not only to be a person who has intellectual intelligence, but also emotional and spiritual intelligence in order to be useful for themselves and others.

In the community environment, education is also often said to be an agent of social change (Asa, 2019a). Education is not merely the transfer of knowledge, but has the power to shape individual values, attitudes, and behaviors. When these individuals then interact in society, social change ensues.

Character education is one of the important aspects in the formation of a child's personality. Good character not only plays a role in the personal life of individuals, but also in the life of society, nation, and state. Character education aims to form a generation that has high morals, ethics, and Social Responsibility, and is able to behave and act in accordance with the expected values. One of the important approaches in character education is the axiological perspective, which is a branch of philosophy that discusses values, especially related to good and bad, right and wrong, and moral values in education.

In the context of education in Indonesia, the concept of character education is much influenced by the idea of Ki Hajar Dewantara, a National Education figure known as the concept of "Tri Pusat Pendidikan". According to Ki Hajar Dewantara, education does not only occur in schools, but also in the family and community. The concept of Tri Education Center is a cornerstone in the formation of children's character, where education must be done synergistically between family, school, and community.

In Indonesia, Ki Hajar Dewantara's thoughts on character education are also still considered relevant and an important reference. Although it has long been said, the philosophy of education that centers on the development of the whole human being, both intellectually and morally, remains relevant to be applied in the current education system. This study aims to analyze more deeply the concept of ka-rakter education according to Ki Hajar Dewantara and its relevance in the context of 21st Century Education.

Ki Hajar Dewantara's thought needs to be re-examined its relevance to current conditions due to the current reality of many people who have not fully implemented what character education is.

## **2. Research Methods**

The writing of this article uses the method of Library Research. Literature study is a method by collecting data using materials such as books, articles, journals, both the latest and old as well as the results of previous research to be used as a source or reference. Literature study aims to analyze and interpret concepts, theories, and ideas from sources related to children's character education in an axiological perspective, especially within the framework of the Tri Pusat Pendidikan Ki Hajar Dewantara. Activities to find and collect sources carried out systematically through the steps of data collection, data analysis, and interpretation of library data previously collected by the author.

The steps in this study include collecting literature from valid sources, then analyzing the main contents and concepts. This analysis will identify how Axiology, as a branch of philosophy that focuses on values, relates to the education of children's character in the Tri center of Education. This study is expected to provide a deep understanding of the synergy between families, schools, and communities in the formation of children's character and provide a theoretical foundation for the development of character education in Indonesia. In order to answer the problems encountered in the process of writing this article.

## **3. Results and Discussion**

### **3.1 Biography of Ki Hajar Dewantara**

Ki Hajar Dewantara has a small name, Raden Mas Suwardi Suryaningrat. He was born on May 2, 1889. Ki Hajar Dewantara came from the royal family, the grandson of Sri Paku Alam III, Yogyakarta. His father's name was K.P.H. Suryaningrat and her mother raden Ayu Sandiyah are the great-grandchildren of Nyai Ageng Serang, who is a descendant of Sunan Kalijaga (Yanuarti, 2018). At the age of 39, he changed his name to Ki Hajar Dewantara.

### **3.2 Character Education According to Ki Hajar Dewantara**

Character according to the Indonesian dictionary has the meaning of psychiatric traits, morals or character that distinguishes a person from others; character; character (KBBI). So, character can simply be defined as the totality of traits, attitudes and behaviors that distinguish a person from others.

Character is a reflection of the values that we believe and practice in our daily lives (Safitri, 2015). We can know that character is the result of what we know and then practiced or it can be said that character is the result of imitating what has been seen, heard, and then practiced.

Conceptually, the term "character" can be understood in two forms of understanding. First, it is deterministic. That is, character is understood as a condition that has existed in the past (given) or a condition that we take for granted and cannot be changed. The nature of a person will be permanent and it becomes a differentiator between humans. Second, it is non-deterministic or Dynamic. That is, character as a conscious effort of a person to overcome life's challenges and achieve maximum potential as a human being (Thwaites, 2018).

Thomas Lickona in (Hidayat, 2021: 4) explains that character education is education that serves to shape a person's personality through ethics.

Character formation is influenced by many factors, both internal and external factors. These two factors are so influential that a person will have a certain character (Ependi, 2013:14). According to Dyan Pratiwi, factors from within include the level of intellectual intelligence, emotional, and physical condition. A person who has a good intellectual intelligence will be easier to accept and process the knowledge gained and then infused so that it can take the values that exist in the environment. The values that are already in can then enter into the niche of feelings related to the emotional and psychological of a person. Physical condition also affects the formation of a person's character. People who have a weak physique tend to make someone

complain so that it can affect a person's psychological and emotional. External factors that can affect the formation of a person's character include the family environment, the educational environment, and the environment of friendship and the community environment. (Epend:2023: 15)

Ki Hajar Dewantara, who is an educational figure in Indonesia, said that character or character is the roundness of Man, which is then called "character" as a soul that is based on mysticism (Asa, 2019). Character or character is fixed and definite for humans, so it can be a differentiator between one person and another.

Character education is very important so that the future successors of the Indonesian nation have a strong character or character and are able to hold noble principles.

Ki Hajar Dewantara as one of the educational figures who have a lot of thoughts also have their own views on character education. One of them is the concept of education that has educational goals and ideals which are often referred to as educational Tripusat or educational trilogy (Zulfiati, 2018).

### **3.3 Family Education**

Family nature is the first and most important center of education, because all original things come from the family environment that affects the growth of one's character (Asa, 2019). Instilling good values can be easily applied in the family environment when someone is interacting with family members at home.(Thwaites, 2018).

Ki Hajar Dewantara views the family as the earliest and most important center of Education. In the family, the child learns not only about knowledge, but also about social and moral values (Apriliyanti et al., 2021).

If earlier the family held a dominant role in shaping the character of the child, then during adolescence, this role increasingly extends to schools and government.(Simbolon & Firmanto, 2021).

The family is not the only point in the formation of a child's character. There needs to be cooperation between families and others so that later they can be aligned in the formation of the character they want to form. There needs to be communication between parents and the school regarding the form of assistance carried out by parents and children at home so that later the school can be in harmony with what parents expect.

From the point of view of Axiology, the family serves as the initial foundation in instilling moral and ethical values in the child. The values taught in the family become the main reference for children in behaving and behaving outside the home. Based on research, families that apply the values of compassion, discipline, and honesty are consistently able to form the character of a good and responsible child.

### **3.4 School Education**

School as a place to get an education becomes something crucial in the process of building one's character. In Perpres No. 87 of 2017 also explained about the strengthening of Character Education (PPK) whose implementation can be carried out using the method of habituation (habituation), and exemplary in everyday life both in the school environment and outside school. Aristotle also revealed that character is closely related to habits. (Ependi,2023: 2).

The school as a second home must have values or habits that learners can bring with them in everyday life. Parents leave their children in school, of course, have hopes that what is lacking in the process of educating at home can be in harmony with what parents expect.

The teacher as the second parent in the school must be able to lead the learners. The concept of leadership from Ki Hajar Dewantara is very famous which is also called the leadership trilogy. Among them are: *Ing Ngarso Sung Tuladha, Ing Madya Mangun Karsa, Dan Tut Wuri Handayani*. (Hendrawan, 2021:65)

*Ing Ngarso Sung Tuladha* it has the meaning that a leader or teacher becomes an example for his students (Hendrawan, 2021:65). When a teacher gives a good example, it is expected that students can follow the example of their teacher to do good things as well. It is feared that if a teacher actually gives a bad example, of course, it can inhibit the formation of the character of students who are being built at school.

*Ing Madya Mangun Karsa* that is, a leader or a teacher if in the midst of students is expected to be able to provide encouragement or motivation so that the expected goals can be achieved (Hendrawan, 2021:66). The application of this principle can be in the form of giving motivation when learning, supporting students to learn without coercion.

*Tut Wuri Handayani* having the meaning of from behind and handayani means being able to provide moral encouragement and encouragement. (Hendrawan, 2021: 65-66). Teachers as an incentive for students to move forward and move forward. A teacher certainly wants his students to be successful. Therefore, teachers function to encourage and encourage their students to move forward and develop.

### **3.5 Community Education**

Community education is an educational process that takes place outside the formal education system and aims to provide knowledge and skills that are relevant to the needs of the community. Its main focus is the development of individual and community capacities in solving social problems and improving the quality of life of society as a whole. This concept also emphasizes that education is a lifelong learning activity, which allows the participation of people of different ages and backgrounds in the decision-making process and solving problems faced by their community (Hilmi, 2022: 1).

Some of the main principles in community education include: problem solutions come from the community itself, democratic education, and the importance of community participation in the planning and implementation of educational programs. In addition, community education focuses on the utilization of local resources as well as collaboration between various institutions related to Community Services (Hilmi, 2022: 3).

The results showed that society becomes a place where children apply the values they learn from family and school. Interaction with the social environment provides opportunities for children to practice empathy, cooperation, and respect for social norms. The influence of the environment, peers, and social activities carried out by society make a significant contribution to the

development of the child's character. A conducive and supportive society will strengthen the formation of a child's character with noble character.

#### **4. Conclusion**

This study confirms that children's character education in axiological perspective is strongly influenced by the synergy between family, school, and society, in accordance with the concept of Tri Education Center proposed by Ki Hajar Dewantara. These three elements play an important role in shaping the moral and ethical values of children from an early age. The family provides the basis for moral values, the school reinforces the learning and application of these values, while the community provides space for children to apply what they have learned in their daily social life. This approach shows that holistic character education requires consistent involvement of all parties.

In the axiological perspective, character education not only teaches children about good and bad, but also helps them to apply moral values in real life. Tri educational centers provide a strong foundation for the formation of an integrative child character, where each educational center complements and reinforces the role of each other. The success of children's character education depends on the harmony and synergy between these three elements, which, if done well, will produce a generation that is not only academically intelligent, but also has strong moral integrity.

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