



## ***Pesantren* as the Three Centers of Education Perspective of Ki Hadjar Dewantara**

**Taufikin**

*State Islamic Institute of Kudus, Indonesia*

*e-mail: [taufikin@iainkudus.ac.id](mailto:taufikin@iainkudus.ac.id)*

### **Abstract**

The pros and cons of the full-day school system in Indonesia have occurred for a long time. However, the pesantren (boarding school), which uses more than a full day school system, is in fact more and more attractive to parents because it can educate their children more thoroughly. It turns out that the Ki Hadjar Dewantara (KHD) education concept also states that the boarding school system is the best for national education. With content analysis, KHD's documents are analyzed in this literature study, especially regarding the concept of education in the boarding school system. KHD tries to protect the nation's assets, namely children, through preserving their own cultural traditions and teaching values that are in accordance with the life of the nation and state through the three centers or three education centers, namely family, school, and community. To realize the success of the three centers of education in one place, KHD gave the idea that the boarding school system is the most ideal to be implemented for the character, intellectual and social manners.

**Keywords:** community, family, pesantren, school, three centers of education

### **A. Introduction**

The study of pesantren is very relevant to the Indonesian context as pesantren is part of the Islamic education subculture and ideal for the Indonesian Education model (Bashori, 2017; Hadiyyin, 2003; Hasan, 2015). Pesantren always exists together with the development of life in Indonesia. It is because pesantren carries out the process of transformation, modernization, innovation, management, and curriculum design from time to time by

adjusting human civilization, especially in Indonesia (Asifudin, 2016; Hasan, 2015; Ilyasin, 2020; Purnamasari, 2016; Saifuddin, 2015; Zamroji, 2017).

The challenges of the existence of pesantren in Indonesia, especially in the millennial era, still exist, given that Salafi pesantren still exists, the learning process is still traditional, the management is *kyai*-centered, and less concerned with the development of the times. This can be seen from the dress code, difficult adaptation to the modern world, the layout of the pondok is still less organized, and the lack of skills of alumni in following modern development (Yahya, 2015). However, pesantren that has transformed by integrating various disciplines to make a pesantren which is modern, comprehensive, doing the integration of science, has made its existence increasingly sought after by parents for education for their children (Tolib, 2015).

Further, is the *pesantren* system in Indonesia only suitable for Islamic education? This question can be answered by reviewing the thoughts of the Father of National Education, Ki Hadjar Dewantara (KHD). That the most ideal national education is with the boarding school system (K. H. Dewantara, 1977). This means that education, both Islamic and not, is by implementing the system of *pondok pesantren*/boarding school. Thus, the implementation of education can be done optimally, the relationship of educators with learners is closer, and the application of life patterns becomes easier because it happens in one environment. Interaction and application of *Tripusat Pendidikan* in the boarding school system will facilitate in educating morals/character of children, which is the main goal of the educational process.

Why is a full-day school in question? In fact, *pesantren* education system, when viewed from the quality and quantity of time and learning materials it is, of course, more than the concept of full-day school education. The concept of full-day school initiated by education minister Muhadjir Effendy in 2017 had reaped the pros and cons. At the time, the idea was not yet a rule. It was still a discourse that invited responses from different communities. With a variety of points of view, the parties are responding. Debates take place on numerous occasions. The reviews of the idea of Full Day School became a very interesting theme and have been able to mobilize public reason. On the one hand, Muhadjir Effendy's idea was extraordinary. At least it could stimulate sharper and wiser reasoning in observing each serving of ideas. On the other hand, the idea of Muhadjir Effendy creates a very clichéd chaos. There was a group interest spewed out alongside the movement of the idea of Full Day School; the manager of *madrasah diniyah* institutions is worried that the discourse that is currently the official government regulation will hinder the journey of *madrasah diniyah*.

The dilemma over the idea of Full Day School has arisen in the country. This fact can be seen from the many rejection responses to the idea of Full Day School. Both responses in the form of oral, written, and organizational communication because the idea of Full Day School was seen as an idea that would hit a long-organized educational climate. After all, educational institutions under one government roof will have structural emotional ties. Although it will feel hard to accept, but in the end, the movement of educational activities in an institution will be disrupted despite the level of disruption is very diverse. The idea of Full Day School by the Minister of Education is not something to worry about since the world

of boarding schools, long before the idea of Full Day School existed already carried out the practice of Full Day School. Even the results of Rahem and Sahari's research explain that the implementation of Full Day School in religious institutions in East Java is held within a very cultural limit, not to get caught up in informal and non-formal words. In fact, the actualization of Full Day School among pesantren exceeds the Full Day School indicator initiated by the minister of education because in the *pesantren* learning activities run 24/7. Wake up, study, and go to bed again there are continuing study activities (Rahem, 2017; Sahari, 2017).

There have been many studies of KHD's educational thoughts, one of which is Dyah Kumalasari (2010), who explained that KHD had concretely established Taman Siswa as a new hope for education in Indonesia, which was able to survive since the Dutch colonial era, Japan and the era of independence until the present. This is possible probably because the principles of education promoted by KHD have humanist-religious nuances (Kumalasari, 2010). Muhammad Nur Wangid added that the humanist side of KHD was seen in the application of the *among* (tutor) system as a characteristic of the educational model. Still, according to him, the education initiated by KHD is also more comprehensive, and can be implemented all the time (Wangid, 2009). To make it easier to achieve the educational goals, KHD proposed an educational trip-center idea, namely the creation of harmonization between the family environment, educational institutions, and the community (Kurniawan, 2015; Marisyah et al., 2019; Sukarman, 2017). Some of these studies show the relevance of this research study, especially in the trip center presentation of education. However, there has not been a specific study regarding the education trip center which is implemented in one environment, namely Islamic boarding schools. This is the different strength of this study from previous studies, and it hopefully can complement the existing educational studies on KHD's thoughts.

How was actually the implementation of KHD's *Tri Pusat Pendidikan* (Three Centers of Education) in *pesantren* (Islamic boarding school) environment? Answering this research question, the discussion starts with the idea of the establishment of the Taman Siswa dormitory, in which there was a study room for the *cantrik* and *pamong* along with other equipment in one location. Together all the inhabitants create an orderly atmosphere of peace. Thus, KHD's thoughts on the pesantren system for national education in Indonesia will be presented to answer the pros and cons of the concept of full day school. So that the education community in Indonesia can better understand comprehensively the idea of KHD, that *pondok pesantren* is part of the most ideal national education culture (Waharjani, 2017). This is evidenced that the quantity from year to year the number of *pondok pesantren* is increasing, until now it is recorded 28194 spread throughout Indonesia (<https://ditpdpontren.kemenag.go.id>).

## **B. Literature Review**

The public school system keeps children away from their families and communities, so the pondok pesantren system is most appropriate as an environment for the application of *tripusat* or three centered system to educate ethics and intellectuals more easily and can be carried together (K. H. Dewantara, 1977). *Pondok pesantren* as an educational institution

that has long existed in Indonesia and the fact of contribution to the Indonesian nation can no longer be measured for aspects of life since the era of the kingdom until now. Even at the time of independence, Islamic boarding schools showed its great role as educational institution capable of presenting new alternatives from the modern learning system (Junaidi, 2017).

Imam Zarkasyi defines pesantren as an Islamic educational institution with a dormitory system, where kyai as the central figure, the mosque as the center of activities that animate him, and the teaching of Islam under the leadership of kyai followed by santri as his regular activities (Muhakamurrohman, 2014). This is reinforced by Law No. 18 of 2019 that Pondok Pesantren, Dayah, Surau, Meunasah, or other mentions hereinafter called Pesantren is a community-based institution and founded by individuals, foundations, Organizations of Islamic Society, and/or communities that harbor faith and piety to Allah Swt., sowing noble morals and holding firmly the teachings of Islam rahmatan lil'alamin reflected in the humble attitude, tolerant, balanced, moderate, and noble values of other Indonesians through education, da'wah of Islam, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia (Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 Tentang Pesantren, 2019).

Pondok Pesantren (Islamic Boarding) as an educational institution is a system that has several sub-systems, each sub-system has several sub-systems, and so on, each sub-system with another sub-system affects each other and is inseparable. Sub-system of pesantren education system, first, actors: Kyai, ustadz, santri and administrators. Second, hardware facilities: Mosques, houses of kyai, houses and dormitories of ustadz, santri's dormitories, school buildings or madrasahs, land for agriculture, and others. And third, software tools: Objectives, curriculum, books, assessments, library disciplines, lighting centers, skills, community development centers, and others (Junaidi, 2017; Shiddiq, 2015).

Pondok Pesantren as the oldest institution, and typical of Indonesia, has always preserved educational values based on traditional teaching. The preservation of traditional systems and methodologies is what makes such pesantren is referred to as traditional pesantren. The preservation of these values can be easily traced in the daily lives of students who live in simplicity, learn without expecting profit, and are full of responsibility, and bound by a high sense of solidarity (Geertz, 1981). The pattern of life is an expression of personality as a result of traditional pesantren, which is also the early foundation of santri to get along with the community later. Kyai in this kind of typology is a central figure whose daily attitude affects a lot of santri personality. Therefore, many people assume that education in traditional boarding schools seems to know no holidays, learning and science practices apply day and night throughout the year. If you look at the facts in Indonesia, pondok pesantren has been transformed into a formal, informal, and non-formal educational institution in one environment (Shofiyah dkk., 2019). This is possible because it has been regulated in PP number 55 year 2007 article 14, which states that pesantren can organize one or various units of educational programs on formal, non-formal, and in-formal lines.

In its development, pesantren grows entrenched in Indonesia with its various innovations and transformations. This is evidenced by the emergence of three types of pesantren, namely salaf or traditional, *khalaf*, and comprehensive.

1. Traditional Pesantren (*Salafiyah*)

Traditional pesantren (*salafiyah*) is a pesantren that still maintains its original form by simply teaching a book written by scholars in the 15th century AD using Arabic. The teaching pattern uses the "halaqah" system, meaning that the discussion to understand the contents of the book is not to question the possibility of the wrong taught by the book, but to understand what the meaning of the book teaches. Santri is sure that kyai will not teach the wrong things, and they are sure that the contents of the book studied are correct (Mastuhu, 1994).

The curriculum hangs entirely to the kyai while. There are two types of *santri*: the *santri* is settling in the dormitory (*santrimukim*) and the *santri* who do not settle in the dormitory (*santrikalong*). Whereas the madrasah system is applied only to facilitate the highlight *sorogan* system worn on the old form of study boards to identify general teaching (Dhofier, 1994). Besides using the *sorogan* system, *pesantren* usually also uses the *bandongan* system (Bakhtiar, 1990). Examples of salaf pesantren include Pesantren Lirboyo and Pesantren Ploso in Kediri, Pesantren Tremas in Pacitan, Pesantren Maslahul Huda in Pati, Pesantren An-Nur in Sewon Bantul, Pesantren Mukhtajul Mukhtaj in central Mojo Wonosobo (Dhofier, 1994).

2. Modern Pesantren (*Khalafiyah*)

Modern Pesantren (*Khalafiyah*) is a boarding school that seeks to fully integrate classical systems and schools into boarding schools. The study of classical books no longer stands out; some are merely complementary, but transformed into subjects or fields of study. This development is very interesting to observe because it will affect the whole system of *pesantren* tradition, both the community system, religion, and the view of life. Cultural and religious homogeneity will decrease with the diversity and complexity of the development of modern Indonesian society. However, what is even more interesting is that it seems that the kyai are ready to face the development of the era (Dhofier, 1994). Although the curriculum of Modern Pesantren (*Khalafiyah*) incorporates general knowledge in boarding schools, it is still associated with religious teachings. As an example of social and political science, this lesson has always been associated with religious teachings.

3. Comprehensive Pesantren

Comprehensive pesantren is a boarding school that combines education and teaching systems between traditional and modern. This means that education and teaching of *kitab kuning* are applied by *sorogan*, *bandongan* and *wetonan* methods, along with the development of the school system on a regular basis.

Furthermore, the education of the community becomes directed, the greatness of pesantren will be realized along with the increasing capacity of pesantren managers and the reach of its programs in the community. This character of pesantren can be

used to understand the character of pesantren as a community empowerment institution (Nafi', 2007).

### **C. Research Methodology**

This study is classified as library research, because researchers analyze directly to the text or manuscript (Zed, 2008). Researchers examine people's thinking with interpretive approaches (Hamzah, 2019). The research literature is used as the main material to explore data related to the thought of the figure, namely Ki Hadjar Dewantara (KHD), then carried out interpretations based on the researcher's background, personal experience, culture, and historical (Hadi, 1983). The aim is to present the results of the interpretation of the message in the text presented by KHD then seek the depth of the presentation of information, photographe it again thoroughly (Hamzah, 2019). The process of research stages of this literature begins with the activities of selecting topics, exploring information, presenting and assessing the process (Kuhlthau, 2002).

Documentation techniques are used to obtain documents in the form of writings, pictures as well as someone monumental (Sugiyono, 2005). This research takes primary source documents from KHD's work part I on education and secondary sources, relevant research, and books related to research.

Content analysis is used to process the texts contained in The Work of Part I of Education by KHD especially on aspects of his thinking about the boarding school system, and how the application of the three centers of the education system in it. Then it is processed systematically by analyzing the editors used by KHD, looking for similarities and differences with other scientists in the field of education, as well as sharpening and systemizing the thoughts of KHD.

Muhadjir quotes Holsti (1969), explaining that content analysis is done by a process, first, designing text with rules and procedures. Second, systemizing texts and dividing them into categories. Third, focusing on contributing theories. Fourth, based on the description manifested. Fifth, drawing conclusions (Muhadjir, 2002). This is to bring back the boarding/boarding system and the application of the three centers of education in it.

### **D. Finding**

#### **1. Biography of Ki Hadjar Dewantara**

The national education figure named Jemblung Joyo Trunogati, or better known Raden Mas (RM) Soewardi Soeryaningrat, was the son of Paku Alam III, born on May 2, 1889 (B. Dewantara, 1989). When the age of 40 he was renamed to Ki Hadjar Dewantara, the goal was to be free to live in colonial times. KHD was a journalist and he often wrote with a communicative language flow, patriotism, voicing to others for anti-colonialism, his struggle and devotion only for the sake of the nation (*Ensiklopedi Nasional Indonesia*, 1989). Although he had been exiled to the Netherlands, he remained active in the Indische Partij (founded 25 December 1912), the first nationalism-filled Party in Indonesia aimed at gaining independence (Nata, 2005). He did this with sincerity, sacrifice, always be creative, bold, dynamic, honest, consistent, consequence, and moderate throughout his life

(Hariyadi, 1989). His struggle got the Honoris Causa title from UGM in 1956 (Muslim, 2010) and was awarded the title "National Hero" (November 28, 1959). Even considering the decision of the President of the Republic of Indonesia, No. 316 of 1959 (December 16, 1959), May 2 as his birth was designated as "National Education Day", a few months after his death on April 26, 1959 (*Ensiklopedi Nasional Indonesia*, 1989).

The history of formal education of KHD began with ELS (*Europeesche Legere School*), which was an elementary school founded by the Dutch, continued to the teacher school (*Kweek School*) still in Yogyakarta, then medical school in Jakarta named School Tot Opvoeding Van Indische Arsten (STOVIA) (not finished because he was sick) and finally studied in *Europeesche Akte*, Netherlands 1914 (Gunawan, 1992).

KHD was a journalist in several media such as in media 1) Poesara, 2) Sedyotomo, 3) Midden Java, 4) De Express, 5) Kaoem Moeda, 6) Tjahaja Timoer, and 7) Oetoesan Hindia. He was recorded for establishing the National College of Taman Siswa (*Onderwijs Instituut Taman Siswa*) on July 3, 1922. As the first person to become Minister of Education, Teaching and Culture, he joined Budi Oetomo, joined the Bandung Islamic Society in 1912, and as the founder of *Indische Partij*.

Ki Hajar Dewantara's work significantly contributes to education in Indonesia, *firstly*, on National Education, children, arts, family, Life Sciences, Manners, and Language. *Secondly*, about culture (part two) explaining the cultural and artistic aspects consisting of five chapters, namely explaining culture, women, culture, and society, *thirdly* write about politics and society. And *fourthly*, about the journey/history of KHD and his struggles (K. H. Dewantara, 1977).

While in exile, KHD realized that it was increasingly important to go from politics to education. According to him, freedom from the invaders for the nation and state could make the people safe and prosperous. He argued that education was capable of making that happen, in addition to political factors. Concretely he established a school known as *Taman Siswa* by implementing a system which integrated the spirit of *among*, *momong*, and *ngemong* (Java) meaning that education should be based on the practice of applying compassion and foster care (Hariyadi, 1989).

KHD in catching up on his thoughts was in accordance with the Islamic education he had been understanding since his childhood. He was taught about Islamic education and the traditional Javanese arts by his parents. Raden Paku Alam III as a devoted and tough father carried out faithfully the *syariat* of Islam. Islamic religion was very important for KHD, to get close to Allah the Almighty, so that he would get guidance and truth (Musyafa, 2017).

KHD was a descendant of nobles as well as descendant of scholars. He lived in a socio-cultural environment and a high religious nuance. From the early childhood, KHD tended to get an education about noble cultural values. In his family KHD got religious education, art, customs, manners that later became his characters.

KHD studied the holy Quran and deepened his religion well since becoming a *santri* at the Pesantren of Kalasan which was founded by Kiai Soleman Abdurrahman who was a friend of KHD's father. KHD's young name *Jemblung Joyo Trunogati* was a combination of his Father's idea and Kiai Soleman Abdurrahman's. Kiai Soleman has seen some special in

KHD since in the mother' womb (Rahardjo, 2014). KHD was sent by his parents to study Islam by being a santri in Kalasan pesantren before KHD entered the world of politics and education (Wuryadi, komunikasi pribadi, Nopember 2020).

## 2. The Nature of Education according to Ki Hadjar Dewantara

Education, according to KHD is a guide to the growth process, guiding all the strengths of nature (basic) that learners have, as individual human beings and members in society (social) can achieve the highest level of safety and happiness (K. H. Dewantara, 1977). The guidance that KHD refers to is how the learners grow according to his/her own skills and will according to his own power of nature. Educators simply guide the growth and life of the strengths that learners have, so as to improve the process of life journey and its growth (K. H. Dewantara, 1977).

KHD completed the definition of education in terminology as an effort to promote the establishment of ethics (character, inner strength), the mind (intellectual), and physical of children in unity to capture the perfection of life and in harmony with their world (K. H. Dewantara, 1977).

The collaboration of the definition of education according to KHD can be explained as guidance in growth, guiding all the strengths of nature (basic) that exist in learners to advance the establishment of ethics (character, inner strength), mind (intellectual), and physical body as a whole, both as individual and members of society (social) so as to achieve life perfection, harmony with the world, safety and happiness as high as possible.

## 3. Education in Pondok/Boarding as *Three Center Of Education*

To facilitate the achievement of humanist educational objectives, noble ethics or morals and based on the civilization of the nation itself, which are humanist (K. H. Dewantara, 1977), then the *Tripusat Pendidikan* (Three Center of Education) system must be implemented. The three centers would be easily implemented with the education model of the boarding school system or dormitory by leaving the old system, namely the school system. So that the dormitory system referred to by KHD focuses on how to create *Tripusat Pendidikan* system in it. This means that it does not fully adopt the entire culture of pesantren education that requires the existence of *kyai*, *santri*, mosques, and other facilities in general (Waharjani, 2017).

Why did KHD consider the boarding school system as an ideal system as the national education system? It was because the boarding school system could apply the *Tripusat Pendidikan* at once, including family education, *balai-wiyata* education (school), and children's environment (social). He explained the reasons as follows:

- a. Pondok pesantren system presents a pattern of relationship between teachers and their families to live with the students. All students must be in the pesantren. This is allowed with the note that if the parents can guarantee continuity and do not jeopardize the ethics education of their children, then the learner can be seated (educated) in their respective homes.
- b. In dormitory, all costs can be easily borne together.



- c. Education in dormitories can further animate the educational process (K. H. Dewantara, 1977).

To start the dormitory system with *Tripusat Pendidikan*, KHD established Taman Siswa (July 3, 1922), as a pioneer of national educational institutions (K. H. Dewantara, 1977). Even Prof. Bunche from Howard University in Washington, during a visit to Yogyakarta in May 1938, was impressed by the strong familial relationship between the students and their teachers (K. H. Dewantara, 1977).

Furthermore, KHD explained that the ease and perfection of education were not enough to rely only on the attitudes and strengths of educators, but it had to create an atmosphere that was in accordance with educational objectives, and should include three environments (*Tripusat Pendidikan*). Education is beginning with the planting of basic values of ethics or morality of each individual of learners educated in order to have a social attitude, based on the culture of the nation. This is done by tying the relationship of the three environments three center of education so that the influence of education is greater (K. H. Dewantara, 1977).

The *Tripusat Pendidikan* (family, school, social community) in the dormitory system must act as:

- a. Family Environment

As the first and most important center of education, it always affects the growth of ethics/morals of every human being. Innate instincts always arise from parents to educate their children both in their physical and spiritual, although in a very simple way. Love, strong and pure affection, and the unity of the soul of parents and children are very beneficial for the educational process, especially ethics. Thus, the family education center cannot be incomparable. In the family, social attitudes such as help, take care of sick relatives, together with keeping health, order, peace, cleanliness, problem-solving, and others.

However, negative influences remain, and it jeopardizes the educational process. Then it needs to be included as a record and become an effort in order to prevent the negative impact. It is a social obligation for every educator to establish a close relationship with the parents of learners, directly and through materials/reading materials to add knowledge for them. The family as the main education center is marked by the best opportunity to instil personality and social attitudes, also because parents can establish the mentality in accordance with their children, which is a function of parents who cannot be replaced.

If the system in the family environment can be presented in learning, then the educator will act as a teacher (*laku-adab leader*), as a teacher (intellectual intelligence giver), and as an example of social attitudes and behaviours caused by the unity of the three centers of education (family environment, school and social community) (K. H. Dewantara, 1977).

- b. School Environment (*balai-wiyata*)

School becomes the center of education to educate the mind (intellectual) and teach science (*balai-wiyata*). If the school system is still focused on the purpose of teaching

science and intellectual intelligence, then it will have little influence on the child for his/her ethics/morality and social attitudes. In other terms, it is said to be unable to animate the educational process. The effect will have an impact on selfishness (selfishness only), materialism (selfishness of the world), and can be an anti-social school. If the school environment (*balai-wiyata*) parted with the family environment, then the efforts of ethics education and social behaviour will be useless, considering the process of intellectualism education lasts a very long time, namely 1 to 8 hours. A pure school system will only make teachers as teachers, not educators, and be enthusiastic as "labourers". This is because there is no unity of soul (inner) and school environment (*balai wiyata*). For Indonesia, the public school system keeps learners away from their family and social environment, but there are certain things that need to be adopted if they are in accordance with the interests of the Indonesian nation (K. H. Dewantara, 1977).

c. Social Environment (Teenagers)

The social environment of young people becomes irreplaceable supporters in their educational process, especially the age of 14 to 20 years. In youth associations, older people should be able to be advisors, give them sufficient freedom while observing them to be themselves, and take action if they do harm to their educational process. This is because young people are slightly influenced by foreign cultures, such as Europe, which is intangible and uncertain.

The current school system (at that time) was still at odds with the world of young people, and ethics/morals were not finished and less successful. This was because education was contrary to the personality traits of children, or their nature. In fact, the social protection of young people was a big supporter in education to achieve ethical intelligence (morality) and social attitudes. Therefore, it was clear that the social environment of young people becomes a plan as an integral part of the *Tripusat Pendidikan*.

Methods/ways of education that can be done must be able to animate, add, happy attitude of living together (social) towards the achievement of ethical intelligence/morality, based on the national cultural culture itself, and the creation of a close relationship (system) between the family environment, schools and the environment of young children (social society) as a *Tripusat Pendidikan* (K. H. Dewantara, 1977).

Therefore, each education center must know its own obligations and recognize the rights of other centers. *First*, the family environment to educate ethics and social behaviour. *Second*, the school (*balai wiyata*), which is to provide science and intellectual intelligence, and *third*, the youth environment, as an area of youth independence, or a kingdom of youth to train the formation of dispositions. Efforts based on *Tripusat Pendidikan* have existed before, but have not used good organizational management and systems.

The education system will be perfect and can be achieved if the people who play a role, namely parents, teachers and children unite in an outline of *Tripusat Pendidikan*. with details that:

- a. The school becomes the focal point of the unity of *Tripusat Pendidikan*, being the intermediary of the family and children with the community;
- b. Teachers become advisors to the family by providing knowledge directly or through reading materials (books, magazines, newspapers and others);
- c. Teachers inside and outside the school have always been the leaders/examples of children, namely as behavioural guidance, advisors and supervisors;
- d. The school must always be willing to be a meeting hall for parents such as lectures, library parks, art learning places and others, including all children's activities.
- e. In the association of teachers there must be teachers who become leaders, namely mature personalities, worthy of being good examples in the field of *tirakat*, religion, sports arts and so on. Including the leader of the women's teacher.
- f. Teachers must understand not to base school organizations on western democracies, but to rely on leadership (Indonesian culture).
- g. Parents should establish a council that oversees the educational process, and everything related to it.
- h. Parents should be able to hold fundraisers, such as social funds for sick children, helping underprivileged children, tourism funds, big day commemoration funds and others that are useful for their children's education, so as not to burden the school/college budget.
- i. Learners must comply with school/school rules, as they are guests.
- j. The activities of young people should be advisory, concerned with social attitudes and behaviours according to their age development (K. H. Dewantara, 1977).

The concept described by KHD will be able to be carried out properly if these three centers of education are applied with professional management and a solid relationship among the three centers because it can further animate the educational process and ease the burden on each other. Furthermore, KHD explained that only with this dormitory system, family education could be implemented, school education (*balai wiyata*) and activities of young people/social (the unification of ethics education, intellectual and social behaviour) together in one unity.

## **E. Discussion**

### **1. The Nature Of Education Of Ki Hadjar Dewantara Perspective Of Islamic Education**

Education has the meaning of "deeds" (things, ways and so on), so that education is defined as how to educate (Poerwadarminta, 1976). In Greek, education is *paedagogos*; *paedos* means (child) and *agoge* means I lead, guide. *Peadagog* means educator, Educator Expert, who does guidance to children. Whereas paedagoogy means guiding work. English refers to education as education, which means guidance or development (Purwanto, 1998). While in Latin is called *educere* which means to insert something (science) to a person (Langgulung, 1998).

Referring to the thoughts of KHD that education focused on efforts in the form of guidance on the growth process of learners, guiding all the strengths of nature (basic) that exist in him to advance ethics (character, inner strength), mind (intellectual) and physical

body as a whole, both human individually and members of society (social) so as to achieve perfection of life, harmony with his world, safety and happiness as high as possible. The thought of KHD if analyzed further, then the guidance or guidance described by KHD is in line with the meaning of education etymologically (language) and terminology with Islamic education figures.

Islamic education itself in language there are three words that complement each other, namely ta'lim which is more inclined to teaching, ta'dib more to give manner or form adab (Ridha, tt.). tarbiyah word from rabbayarubbu which has the meaning of guiding, improving, leading, mastering, and maintaining (Al-Isfahany, tt.).

The meaning of KHD's education is in line with Al-Abrasyi's opinion that defines education (tarbiyah) as an effort to prepare a perfect human being, reason, ethics (morals), mind, physical, delicate feelings, love his homeland, good speaking for perfection and happiness of life (Al-Abrasyi, tt.).

Equality is also by the definition of Al-Syaibany, the al-Syaibany definition, so that it is not only achievable to individuals but also social (Al-Syaibany, 1979). In line with the definition of education initiated at the second world Islamic education conference, that education aims to achieve the growth of a balanced human personality, both mind and soul, as well as the feelings and bodies of learners (Second World Conference on Muslim Education, 1980).

In the practice of education, KHD gave an example that the need for maintenance in crop growth, if good corn seeds fall in fertile soil, enough sunlight and water, then the maintenance of farmers will increase the good of the crop. Conversely, if the soil is barren, lack of water and sunlight, although the seeds are good, it is certainly difficult to grow properly because of the environment / circumstances. If a grain of corn is not of quality, but is planted and cared for by farmers, it will grow to the maximum compared to other seeds without getting treatment (K. H. Dewantara, 1977).

To achieve the nature of education, KHD required the application of the main article in carrying out education, namely: first, adjusting the tools, ways and efforts with the nature of the circumstances (natuurlijkheid, reliteit). Second, the nature of the situation is stored in different customs according to the nature of each life, it is necessary to make efforts to achieve an orderly life of peace. Third, customs are influenced by time and place. Fourth, knowing a consistent lifeline, by looking at past and present developments to plan for the future, and fifth, modernization has made it easier to mix world influences, so it is necessary to be vigilant to choose which ones glorify and which are detrimental, and always remember that the advancement of science and human life is due to God's power (K. H. Dewantara, 1977).

The five chapters in KHD's thoughts in the paragraph above are in line with the actualization of Islamic education today (Ramayulis, 2019, hlm. 488–494), first, "adjusting tools, ways and businesses to the nature of the situation" has demanded the effective and professional management of Islamic education by providing representative facilities, teachers, education personnel, library officers and so on who are equipped to conform to government policies and the development of science and technology. Second, "different

customs" are also a concern in Islamic education that applies a more democratic education, learning that centers on the differences and uniqueness of learners in accordance with their respective natures and customs as an inevitability in learning. Third, "look to the past to plan for the future" as part of an evaluation that is always carried out by Islamic education. This is done continuously so that quality assurance can be accounted for. Evaluation is carried out on personnel performance, learning process, output quality and outcomes. Therefore, with this evaluation Islamic educational institutions can review progress, find new methods for improvement and development. Fourth, the religious value of KHD's thought that "the progress of human life due to the intervention of God" is in line with the main element in Islamic Education, that everything that happens in the world is at the will of Allah SWT (Q.S. Al Baqarah 117).

## **2. Pondok Pesantren As the Three Centers of Education In Islamic Education Perspective**

As a religious nationalist figure, KHD in the concept of his thinking always think nuanced religion, pro national, maintaining the culture and noble values of the Indonesian nation if formulated into three important factors in the concept of education of his pesantren namely to maintain local assets, traditions, values and local beliefs (Francois, 2015). From the local side of the assets, that the nation's sons and daughters are the future successors who must be educated in such a way to facilitate the journey to an independent child. In the traditional aspect, that KHD experience in being a santri, has opened KHD thought that the pondok is an environment that is able to maintain the tradition of Islamic culture that has a local insight typical of Indonesia. As for values and beliefs, KHD wanted to preserve the original cultural values of Indonesia that he packed in languages advice, such as *ing ngarsa sung tuladha, ing madya mangun karsa* and *tut wuri handayani*. These three aspects are to be formulated in the concept of education.

KHD as a national education figure and also a Sufi (Wahyudi, 2015), then the pondok pesantren system is the best option and leaves the school system (Western). Indeed, not all terms in the pesantren system is in Islamic language, because KHD does not wish to have the concept of his education only accepted by Muslims, but can be applied nationally, then it is identified as a nationalist figure of religious (Sumanto, komunikasi pribadi, Nopember 2020; Wuryadi, komunikasi pribadi, Nopember 2020).

The fact of pesantren in the view of KHD is the implementation of Tripusat Pendidikan system within the pesantren, the family, the school range and the community. Like pesantren in Islam, even the Pondok Pesantren, is a whirlwind board of family communities that instills intimacy and piety to Allah Swt. sow noble morals and hold the teachings of Islam rahmatan lil'alamin which is reflected from the attitude of humble, tolerance, balance, moderate, and the value of the other Indonesian races through education, Islamic preaching, welfare, and empowerment of society in the framework of the Republic of Indonesia (Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 Tentang Pesantren, 2019).

Pondok Pesantren in Islam describes *Tripusat Pendidikan* filled with a very close sub-system and as a whole as a real practice of *Tripusat Pendidikan*. Namely the existence of *kyai*, *ustadz*, *santri*, administrators, facilities such as mosques, houses *kyai*, dormitory of *ustadz*, *santri* rooms, madrasah buildings, land for agriculture and others. And software tools: Objectives, curriculum, books, assessment, library discipline, lighting center, skills, community development center (Junaidi, 2017; Shiddiq, 2015).

*Tripusat Pendidikan* in pesantren in KHD's view in line with aspects of Islamic Education management (Ramayulis, 2019), formal, non-formal and informal educational institutions as a whole. First, formal Educational Institutions must have multi-program and multi strata that have a prescriptive and descriptive purpose; each program must be principled on the guidance of the cognitive, affective and psychomotor based on the morality of good manners; diversification of programs tailored to real needs in a society oriented towards the appearance and behaviour of students who have a strong sense of responsibility to Allah SWT, himself, his family, the nation and the environment; have a vocational education or specialization degree; and synergy between institutions so that there is high solidarity between Islamic Educational Institutions.

Second, the family as the determinant of the growth and development of children's education, then parents must be responsible for self-development to always learn to be a parent who can become an educator. Learn well through training, teaching, *ta'lim* assembly, books, internet and so on. Third, the community environment, which is filled by community or religious leaders must pay attention to the development of children's education, then the education structure must be flexible, not easily changed because of the negative influence of the outside environment, dynamic, there are responsibilities, and cooperation between existing sub systems.

Furthermore, the correlation of Islamic boarding system according to KHD and Islamic Education, can also be seen in the aspects of Teachers, learners and parents as the main actors in the *Tripusat Pendidikan*.

a. Teacher

KHD explained that "teachers become advisors to the family; leaders/ examples, guide, advisors and supervisors of children's behaviour." KHD's statements is similar to the concept of Islamic education that a teacher has competence not only as a teacher, but also as an educator and as a leader. So that the teacher can be an example for himself, students and the community, especially parents. In this case it is how teachers are able to direct, supervise, organize and control and participate in established educational programs (Ramayulis, 2019).

KHD as a religious nationalist figure, wanted that the concept of education can be enjoyed by all levels of society in Indonesia that are multi-religious, so he does not mention "Kyai" as the leader of teachers. KHD was more democratic with language in pesantren there should be "the teacher leader who has matured in his personality, worthy of being a good role model in the field of *tirakat*, religion, and so on." If we look at the teacher leader (*ustadz*) in Islamic education, these characteristics are owned by a "Kyai", while in other

religions of course different names, such as Monk, Pastor and others. Kyai as a mature, exemplary role model and unlikely to teach anything wrong (Mastuhu, 1994).

However, there was something interesting in the KHD's concept that "teachers should not be oriented towards western democracies; instead, it should rely on leadership (Indonesian culture)". This thought is not only in line with the concept of Islam love the country and provide state knowledge, but also in accordance with the nation's own culture, so that the traditions and heritage of the Indonesian nation's ancestors continue to live continuously through the educational process.

b. Learners

How can a child's life as an individual and social being be optimally formed? Keep in mind that KHD in the concept of education focus on efforts in the form of guidance or guidance on the growth process of learners, guiding all the strengths of nature (basic) that exist in him to advance ethics (character, inner strength), mind (intellectual) and physical body as a whole, both individually and members of society (social) so as to achieve perfection of life, harmony with his world, safety and happiness as high as possible. So KHD provides the answer to the *pondok pesantren* system as the main choice because it is able to animate, increase, happy attitudes of co-living (social) learners towards the achievement of ethical intelligence/morality, based on the national culture itself, and the creation of a close relationship (system) between the family environment, schools and the environment of young children (social society).

Although KHD did not mention *santri* according to the term referring to Islamic Education in pesantren, but the position of the child as the subject of education, relevant to the purpose of Islamic education that learners must have intellectual intelligence, but must have emotional intelligence, spiritual and *qalbiyah* intelligence (Ramayulis, 2019), so as to be able to re-circulate themselves in personal life, the family and people of the nation and state. Because in *pondok*, children are easier to animate the educational process, more closely social relations santri and ustadz kyai and religious values taught very thickly. These values are easily tracked in the daily lives of students who live in simplicity, learn without them and are full of responsibility, and bound by a high sense of solidarity (Geertz, 1981).

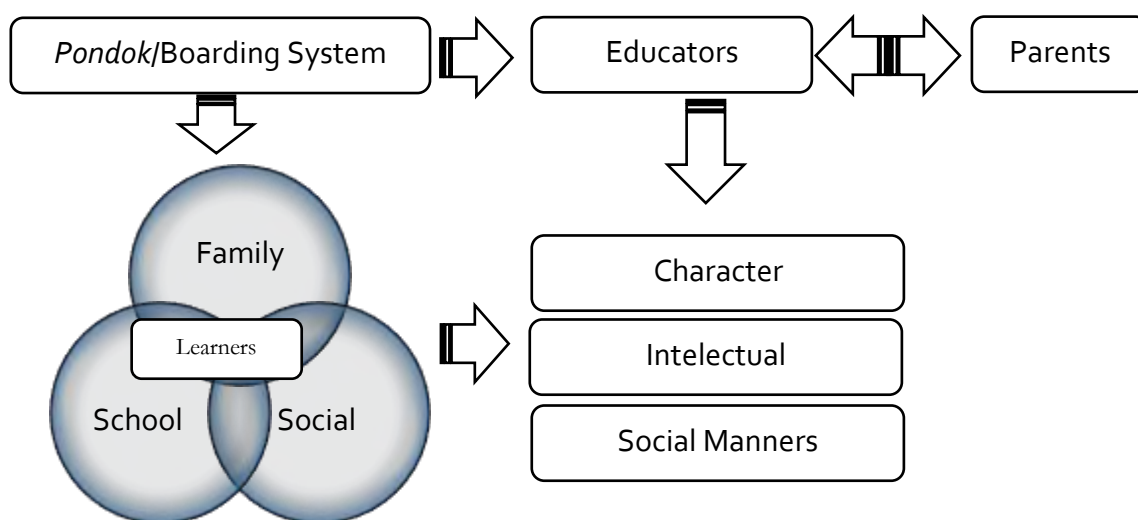
c. Parents

As part of the successful of KHD *Tripusat Pendidikan*, parents must form a council that supervises the education process for their children, as part of synergy with pesantren parties. In pesantren nowadays, the form of supervision is easier because there is a report book on physical growth and development of santri's intelligence. Therefore, parental supervision of their children is more effective. It is the responsibility of parents as primary educators to their children (Ramayulis, 2019).

In addition to supervising in the academic field, KHD also encourages parents to provide funds for their children's education in pesantren. In addition to education costs, also for social funds for sick children, helping underprivileged children, Study tour funds, large day commemoration funds and others that are useful for the education of their children, hence it will not burden boarding schools.

In line with pesantren education in Indonesia, financial support from parents are needed in the process of pesantren management. Since the beginning of Islamic boarding school was established until now, parents have been always trying to fund their children while studying in pesantren, to provide facilities needed in the pesantren both hardware and software facilities (Junaidi, 2017; Shiddiq, 2015).

The explanation above can be summarized in the picture as follows:



## F. Conclusion

KHD's religious background later in Kalasan boarding school influenced his mindset about the national education system. Therefore, the concept of education has many relationship and similarities with Islamic Education in Indonesia until now. KHD considered that the most appropriate education system was pesantren system because in it could be applied *Tripusat Pendidikan* as a whole. Teachers and teacher leaders (kyai) live in harmony with the learners so that they can be role models, leaders and supervisors of learners at all times. Learners (*santri*) can learn to achieve intelligence in cognitive, affective and psychomotor aspects, as well as have a shared attitude (social) towards the achievement of ethics/morals, based on the culture of the nation's culture, and the creation of a close relationship (system) between the family environment, school and the environment of young children (social society). Thus, the pros and cons can see more clearly that the system of KHD Education and Islamic Education clearly has parallels, so that it can be a reference in the concept of full day school especially in Indonesia.

## BIBLIOGRAPHY

- Al-Abrasyi, M. A. (tt.). *Al-Tarbiyah al-Islamiyah*. Dar al-Fikr al-Arabi.  
 Al-Isfahany, A.-R. (tt.). *Mu'jam al-Mufradat alfazh al-Qur'an*. Dar al-Fikr.  
 Al-Syaibany, O. M. A.-T. (1979). *Falsafah at-Tarbiyah al- Islamiyah* (terj. Hasan Langgulung. Falsafah Pendidikan Islam). Bulan Bintang.



- Asifudin, A. J. (2016). Manajemen Pendidikan untuk Pondok Pesantren. *MANAGERIA: Jurnal Manajemen Pendidikan Islam*, 1(2), 355–366. <https://doi.org/10.14421/manageria.2016.12-10>
- Bakhtiar, W. (1990). *Laporan Penelitian Perkembangan Pesantren di Jawa Barat*. Balai Penelitian IAIN Sunan Gunung Jati.
- Bashori, B. (2017). Modernisasi Lembaga Pendidikan Pesantren. *Jurnal Ilmu Sosial Mamangan*, 6(1), 47–60. <https://doi.org/10.22202/mamangan.1313>
- Dewantara, B. (1989). *Ki Hajar Dewantara Ayahku*. Pustaka Sinar Harapan.
- Dewantara, K. H. (1977). *Karya Ki Hadjar Dewantara Bagian I: Pendidikan* (Edisi II). Majelis Luhur PersatuanTaman Siswa.
- Dhofier, Z. (1994). *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. LP3ES. *Ensiklopedi Nasional Indonesia* (Jilid 4). (1989). Cipta Adi Pustaka.
- Francois, E. J. (2015). *Building Global Education With A Local Perspective: An Introduction To Glocal Higher Education*. Palgrave Macmillan,.
- Geertz, C. (1981). *Abangan, Santri, dan Priyayi dalam Masyarakat Jawa*. Pustaka.
- Gunawan. (1992). *Berjuang Tanpa Henti dan Tak Kenal Lelah dalam Buku Perjuangan 70 Tahun Taman Siswa*. MLPTS.
- Hadi, S. (1983). *Metodologi Research I*. UGM Press.
- Hadiyyin, I. (2003). Pesantren Sebagai Alternatif Pendidikan Nasional. *Al Qalam*, 20(98–99), 115–140. <https://doi.org/10.32678/alqalam.v20i98-99.638>
- Hamzah, A. (2019). *Metode Penelitian Kepustakaan (Library Research) Kajian Filosofis, Teoretis dan Aplikatif* (Cet 1). Literasi Nusantara.
- Hariyadi, K. (1989). *Ki Hadjar Dewantara sebagai Pendidik, Budayawan, Pemimpin Rakyat, dalam Buku Ki Hadjar Dewantara dalam Pandangan Para Cantrik dan Mentriknnya*. Majelis Luhur PersatuanTaman Siswa.
- Hasan, M. (2015). Inovasi Dan Modernisasi Pendidikan Pondok Pesantren. *KARSA: Journal of Social and Islamic Culture*, 23(2), 296–306. <https://doi.org/10.19105/karsa.v23i2.728>
- Ilyasin, M. (2020). Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum. *Dinamika Ilmu*, 20(1), 13–22. <https://doi.org/10.21093/di.v20i1.2006>
- Junaidi, K. (2017). Sistem Pendidikan Pondok Pesantren di Indonesia (Suatu Kajian Sistem Kurikulum di Pondok Pesantren Lirboyo). *Istawa : Jurnal Pendidikan Islam*, 2(1), 95-100–100. <https://doi.org/10.24269/ijpi.v2i1.364>
- Kuhlthau, C. C. (2002). *Teaching the Library Research Process*. Rowman & Littlefield.
- Kumalasari, D. (2010). Konsep Pemikiran Ki Hadjar Dewantara Dalam Pendidikan Taman Siswa (Tinjauan Humanis-Religius). *Jurnal ISTORIA, VOL VIII*(1), 47–59.
- Kurniawan, M. I. (2015). Tri Pusat Pendidikan Sebagai Sarana Pendidikan Karakter Anak Sekolah Dasar. *PEDAGOGIA: Jurnal Pendidikan*, 4(1), 41–49. <https://doi.org/10.21070/pedagogia.v4i1.71>
- Langgulung, H. (1998). *Azas-azas Pendidikan Islam* (III). Pustaka al-Husna.
- Marisyah, A., Firman, F., Firman, F., & Rusdinal, R. (2019). Pemikiran Ki Hadjar Dewantara Tentang Pendidikan. *Jurnal Pendidikan Tambusai*, 3(3), 1514–1519.

- Mastuhu. (1994). *Dinamika Sistem Pendidikan Pesantren*. INIS.
- Muhadjir, N. (2002). *Metode Penelitian Kualitatif*. Rake Sarasin.
- Muhakamurrohman, A. (2014). Pesantren: Santri, Kiai, Dan Tradisi. *Ibda': Jurnal Kebudayaan Islam*, 12(2), 109–118.
- Muslim, Abd. Q. (2010). *Konsep Pendidikan Akhlak (Studi Komparasi Pada Pemikiran Ibn Miskawaih dan Ki Hadjar Dewantara)*. Fakultas Tarbiyah UIN Maulana Malik Ibrahim.
- Musyafa, H. (2017). *Ki Hadjar Sebuah Memoar*. Imania.
- Nafi', M. D. (2007). *Praktis Pembelajaran Pesantren*. Institute For Training and Development Amherst, MA Forum Pesantren dan Yayasan Selasih.
- Nata, A. (2005). *Tokoh-tokoh Pembaruan Pendidikan Islam di Indonesia*. PT. Raja Grafindo Persada.
- Poerwadarminta, W. (1976). *Kamus Umum Bahasa Indonesia*. Balai Pustaka.
- Purnamasari, N. I. (2016). Konstruksi Sistem Pendidikan Pesantren Tradisional di Era Global; Paradoks dan Relevansi. *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 6(2), 73–91.
- Purwanto, M. N. (1998). *Ilmu Pendidikan Teoritis dan Praktis*. Remaja Rosda Karya.
- Rahardjo, S. (2014). *Ki Hajar Dewantara Biografi Singkat 1889-1959* (2 ed.). Garasi.
- Rahem, Z. (2017). Dampak Sosial Pemberlakuan Full Day School (menimbang Mafsadat-Maslahat Permendikbud 23/2017 Dan Perpres 87/2017). *AL MURABBI*, 3(1), 1–12.
- Ramayulis. (2019). *Ilmu Pendidikan Islam* (Cet. 19). Kalam Mulia.
- Ridha, R. (tt.). *Tafsir al-Manar* (Juz 1). Dar Al-Manar.
- Sahari. (2017). Fullday School dalam Sorotan Ilmu Sosiologi, Psikologi, dan Ekonomi. *Jurnal Ilmiah Iqra'*, 11(1). <https://doi.org/10.30984/jii.v11i1.575>
- Saifuddin, A. (2015). Eksistensi Kurikulum Pesantren Dan Kebijakan Pendidikan. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 3(1), 207–234. <https://doi.org/10.15642/jpai.2015.3.1.207-234>
- Second World Conference on Muslim Education. (1980). International Seminar on Islamic Concepts and Curriculum. *Recommendations, Islamabad*.
- Shiddiq, A. (2015). Tradisi Akademik Pesantren. *Jurnal Tadris*, 10(2), 218–229.
- Shofiyyah, N. A., Ali, H., & Sastraatmadja, N. (2019). Model Pondok Pesantren di Era Milenial. *Belajea; Jurnal Pendidikan Islam*, 4(1), 1–18. <https://doi.org/10.29240/belajea.v4i1.585>
- Sugiyono. (2005). *Memahami Penelitian Kualitatif*. Alfabeta.
- Sukarman. (2017). Reaktualisasi Konsep Tri Pusat Pendidikan Ki Hajar Dewantara Dalam Perspektif Pendidikan Islam Bagi Generasi Milenial. *Jurnal Progres*, 5(1), 1–24.
- Sumanto. (2020, Nopember). *Wawancara tentang Ki Hadjar Dewantara* [Komunikasi pribadi].
- Tolib, A. (2015). Pendidikan Di Pondok Pesantren Modern. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 2(1), 60–66. [https://doi.org/10.31943/jurnal\\_risalah.v2i1.12](https://doi.org/10.31943/jurnal_risalah.v2i1.12)
- Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 Tentang Pesantren*. (2019).

- Waharjani. (2017). Telaah Terhadap Pemikiran Ki Hadjar Dewantara Tentang Pendidikan Pondok Asrama Tamansiswa. *The 5th Urecol Proceeding, UAD, yogyakarta*. <http://lpp.uad.ac.id/wp-content/uploads/2017/05/174-Waharjani-989-997.pdf>
- Wahyudi, C. (2015). Sufisme Ki Hajar Dewantara. *Jurnal Maraji': Jurnal Studi Keislaman*, 2(1), 24-43.
- Wangid, M. N. (2009). Sistem Among Pada Masa Kini: Kajian Konsep Dan Praktik Pendidikan. *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran*, 39(2), Article 2. <https://doi.org/10.21831/jk.v39i2.200>
- Wuryadi. (2020, Nopember). *Wawancara Tentang Ki Hadjar Dewantara* [Komunikasi pribadi].
- Yahya, F. A. (2015). Problem Manajemen Pesantren, Sekolah Dan Madrasah: Problem Mutu Dan Kualitas Input-Proses-Output. *EL TARBAWI*, 8(1), 93-109. <https://doi.org/10.20885/tarbawi.vol8.iss1.art6>
- Zamroji, M. (2017). Modernisasi Sistem Pendidikan Pondok Pesantren. *Muróbbi': Jurnal Ilmu Pendidikan*, 1(1), 33-63.
- Zed, M. (2008). *Metode Penelitian Kepustakaan* (Edisi II). Yayasan Obor Indonesia.