

## ANALYSIS OF THE ACTUALIZATION OF KI HAJAR DEWANTARA'S TEACHINGS TO FOSTER STUDENTS' WRITING SKILLS IN THE SCHOOL LITERACY MOVEMENT PROGRAM

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### **Abstract**

Indonesia's literacy level is still low based on the results of the 2018 PISA survey, prompting the government to create a School Literacy Movement program. Understanding the values of Ki Hajar Dewantara's teachings is also not yet fully understood. This research aims to describe and provide meaning behind the phenomena seen in the implementation of Ki Hajar Dewantara's teachings in the GLS program in elementary schools. This research uses qualitative research, this research systematically describes the facts found in the field. The data collection techniques used in this research are interview and observation techniques. Ki Hajar Dewantara's noble values played an important role in the implementation of the GLS program. Ki Hajar Dewantara's views on the trilogy of education centers and the leadership trilogy for implementing the GLS program. The existence of the GLS program for children was developed to be independent in their work and improve children's ability to think critically about things. This is in accordance with the concept of literacy, namely growing children to develop reading, writing, speaking, calculating and problem solving skills at a certain level of expertise in everyday life.

**Keywords:** Literacy, Teachings of Ki Hajar Dewantara, GLS

### **Abstrak**

Tingkat literasi Indonesia masih rendah berdasarkan hasil survey PISA tahun 2018, membuat pemerintah membuat program Gerakan Literasi Sekolah. Pemahaman Nilai-nilai ajaran Ki Hajar Dewantara juga belum dipahami secara menyeluruh. Penelitian ini mempunyai tujuan untuk mendeskripsikan dan memberikan makna dibalik fenomena yang tampak pada pelaksanaan ajaran Ki Hajar Dewantara pada program GLS di sekolah dasar. Penelitian ini menggunakan penelitian kualitatif, penelitian ini menggambarkan secara sistematis mengenai fakta-fakta yang ditemukan di lapangan. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah teknik wawancara dan observasi. Nilai luhur Ki Hajar Dewantara sangat berperan penting dalam pelaksanaan program GLS. Pandangan Ki Hajar Dewantara tentang tri pusat pendidikan dan trilogi kepemimpinan pelaksanaan program GLS. Adanya program GLS anak-anak dikembangkan untuk merdeka dalam berkarya dan

meningkatkan anak untuk dapat berpikir kritis dalam suatu hal. Hal ini sesuai dengan konsep literasi yaitu menumbuhkan anak untuk mengembangkan keterampilan membaca, menulis, berbicara, menghitung, dan memecahkan masalah pada tingkat keahlian tertentu dalam kehidupan sehari-hari.

**Kata kunci:** Literasi, Ajaran Ki Hajar Dewantara, GLS

## **INTRODUCTION**

Literacy skills are the ability possessed by a person to understand and process information obtained in the form of numbers and reading. Literacy in Indonesia is still considered quite low compared to other countries around the world. The results of the 2018 PISA survey show that the reading ability of students in Indonesia obtained a score of 371 which was ranked 74th, math skills obtained a score of 379 which was ranked 70th, science skills obtained a score of 396 which was ranked 69th, Based on these data, it shows that the literacy culture in Indonesia still needs to be improved and get serious attention. Data on the quality of Indonesian education obtained from the implementation of The Primary Years Program which states that of 146,052 elementary schools in Indonesia only eight schools have received world recognition, The Middle Years Program of 20,918 junior high schools only eight schools, and high schools only seven schools have received world recognition from 8,036 high schools (Yusuf, F.B & Wibowo, S. E., 2023).

Based on the data on the low reading skills possessed by students in Indonesia requires the government to immediately overcome this so that the quality of human resources in Indonesia becomes even better. Through reading activities carried out by students, the knowledge received by them is also increasing. As well as the more they read, their views and understanding in seeing problems in everyday life will also be better. Seeing one way that can be done to overcome this is by conducting a reading program School Literacy Movement (Yusuf, F.B & Wibowo, S. E., 2023).

The School Literacy Movement, according to the Ministry of Education and Culture in the evaluation book, is a social movement supported by various elements collaboratively. There are several steps taken to realize this movement, the first of which is through habituation. Habituation in this case is the habituation of fun reading activities as school citizens. In this regard, fostering interest in reading is fundamental to the development of students' literacy skills (Kemendikbud , 2018)

Program School Literacy Movement It also aims to build character as stated in the general objective of the School Literacy Movement, which is to develop the character of learners through acculturation of the school literacy ecosystem which is realized in the School Literacy Movement so that they become lifelong learners. As this is corroborated by Butler, cited by (Palupi dan Sari, 2023).

Education today is less able to develop the personality of its learners as a whole, too prioritizing cognitive. Even subjects that were originally intended to strengthen character education, for example: Pancasila Moral Education, Religious Education, also tend to prioritize cognitive (Sumargono, 2015). According to Ki Hadjar Dewantara, education is a demand in the life of growing children, education guides all the forces of nature that exist in

children so that they as humans and as members of society can achieve the highest possible safety and happiness. In the Charter and Regulation of the Tamansiswa Association Article 14 paragraph (1) states that Tamansiswa Education is carried out based on the Among System, which is an educational system with a family spirit and based on natural nature and independence. Furthermore, in paragraph (2) According to the among system, every pamong as a leader in the educational process carries out: Tutwuri Handayani, Ing Madyo MangunKarso, Ing Ngarso Sung Tulodho (Istiqomah, 2021).

These three principles are Javanese wisdom teachings that emphasize the function and role of a person in education. For those who have the ability to lead at the front, they must act as role models. For those who are able to play a role in the middle, they must play a role in encouraging others. Meanwhile, if the role is behind, it must be able to provide encouragement to move forward. Given his enormous contribution to Indonesia's education system, it is necessary to understand Ki Hajar Dewantara's thoughts (Astuti & Arif, 2021)

Ki Hajar Dewantara carries the theme of national education through the concept of strengthening the noble cultural values owned by the nation, and instilled into the lives of students. Ki Hajar Dewantara as the father of education, is one of the inventors of the classic Indonesian education model which was once considered in accordance with the vision and mission as well as the concept of education throughout the ages and can optimize the formation of the culture of Indonesia's younger generation based on the three aspects of education as well as aspects of sociality and spirituality. The meaning of education itself is a humanist education concept (humanizing humans) which means that humans get education in order to realize life as a human being according to their culture. Education is one of the means so that the human learning process can be fulfilled, without education, of course, humans will experience difficulties in achieving the process of self-actualization as pedagogic people who need to be educated and educate. Minister of Education and Culture Nadiem Makarim launched a movement freedom to learn, which means freedom in thinking. This movement is implemented in education curriculum.

The independent learning movement aims to make teachers and students capable get a pleasant learning atmosphere. Hope from its formation An independent learning curriculum is to help teachers and students to be independent in thinking so that this can be implemented in innovation and teacher learning methods in when delivering material to students, apart from that students can develop creativity within himself according to his potential. Through the concept of independent learning initiated by the Ministry of Education and Culture, this is in line with the mindset of Ki Hajar Dewantara who revealed that education must be based on the principle of independence in the sense that Humans have the right to regulate their lives independently but still within limits rules in societ (Wiryanto & Anggraini G. O., 2022). The purpose of writing this article is to find out Ki Hajar Dewantara's thoughts in the world of education. The relationship between Ki Hajar Dewantara's thoughts and the Literacy Movement Program.

## **METHODS**

In this writing the researcher uses the literature method. The literature method is a type of qualitative research method where the location or place of research is carried out in libraries, documents, archives, and the like. The purpose of this analysis is to describe how the contextualization of Ki Hajar Dewantara's educational values in the program Gerakan Literasi Sekolah.

To fulfill this objective, several steps were taken in the literature study, namely: 1) Determining the main documents related to the Ministry of Education's policy on the implementation of GLS; 2) Describing Ki Hajar Dewantara's educational values; 3) Implementation of the Literacy Movement Program in Schools associated with Ki Hajar Dewantara's Thought.

## **RESULTS AND DISCUSSION**

### **School Literacy Movement**

The school literacy movement was created by the government with a purpose. The purpose of the school literacy movement is to instill literacy in students from an early age. In the school literacy movement guidelines, there are indicators of the achievement of the implementation of the school literacy movement (GLS) which are indicators of achievement at the education unit (school) level.

In the GLS Master Design, the indicators of achievement include: (a) Identifying school needs by referring to the condition of the fulfillment of national standards of education; (b) Implementing the stages of GLS activities which include habituation, development and learning; (c) Conducting teacher training to improve teachers' ability to plan and implement learning that can improve students' literacy skills; (d) Making maximum use of school facilities and infrastructure to facilitate learning; (e) Managing the school library well; (f) Inventorying all infrastructure owned by the school (one of which is books); (g) Creating comfortable reading spaces for school members; (h) Implementing 15 minutes of reading before learning for all school members; (i) Supervising and requiring students to read a number of literary books and complete them within a certain period of time; (j) TLS (School Literacy Team) supporting and actively involved in GLS activities; (k) Plan and implement activities involving parents and the community to increase their awareness of literacy so that the treatment given to students at school can be followed up in the family and in the community; (l) Plan and or cooperate with other parties implementing various GLS activities; (m) Monitor and evaluate the results of the implementation of GLS programs and activities implemented; (n) Make a follow-up plan based on the results of monitoring and evaluation of GLS implementation

Girigondo primary school has implemented a literacy movement program. The GLS program that has been implemented at SDN Girigondo is an effort that is carried out so that the culture of literacy can continue to run well and can improve the quality of education

through the supporting facilities and infrastructure that have been provided. SDN Girigondo has implemented the school literacy program for two semesters. It was seen during the pre-observation that SDN Girigondo has implemented a school literacy movement program that has several components of the literacy movement program.

**Read a reading book for 15 minutes at hour 0**, that is, before learning begins. Literacy implementation is carried out before the learning hour or 0th hour. At this time students are given time to read a reading book that has been provided by the school. Due to time constraints, this reading is not fully implemented for 15 minutes, but is adjusted to the time and activities.

**Creation of a reading corner used for the organization of reading books and student activity books.** The books are sorted according to the implementation that applies in each class. The books are arranged in the reading corner of each class in the back corner of the classroom. In addition to reading books, there are also literacy activity books arranged in the reading corner, making it easier for each student to fill in after the activity takes place.

**Fill in the literacy activity book according to the activity form schedule.** After each literacy activity, there is an activity to reflect on the day's literacy activities. Activities after literacy certainly vary. At Girigondo primary school, the activity after literacy is filling in the activity book, where in the activity book there is space to retell the books that students have read in literacy activities.

**Activation of each class's mading from student work.** Literacy activities are also very useful to show student activeness in other literacy activities such as reading and writing. In the implementation of literacy, one time is assigned to write a poem, rhyme, synopsis, or other work that is in accordance with the book that has been read. The work that students have made will later be placed on the mading located in front of each class. This is a form of mading activation to show students' creativity in writing activities.

### **Taman Siswa Learning Concepts**

As the founding figure of Taman Siswa, Ki Hajar Dewantara gave a mandate in the form of noble values. Ki Hajar Dewantara's noble values Although he had received Western education for a long time, Ki Hajar Dewantara was still able to appreciate the noble culture of his nation. Ki Hajar Dewantara's noble values as expressed in his works are quite diverse and complementary. The following are the noble values of Ki Hajar Dewantara's teachings: (1) Co-education and co-instruction, in educating and teaching boys and girls even though they are still in the same family there are still courtesy customs that must be applied; (2) Momong, among, and ngemong, Momong means nurturing, guiding and protecting so that they can safely develop and grow according to expectations; (3) The Tri-kon principle includes continuity, which means that the life line of today should be a "continuation or continuation" of the life in the past; not a "repeat or imitation" of the life of other nations; (4) Trihayu (memayu hayuning sarira, memayu hayuning bangsa, memayu hayuning bawana). The meaning of this statement is that whatever one does should be beneficial to oneself, beneficial to the nation, and beneficial to people around the world; (5) Tripantang (harta, praja, wanita). The conception of Tripantang means that it is forbidden to use other people's property improperly (corruption), abuse positions (e.g. collusion), and play with women (e.g.

cheating). These three taboos should not be violated; (6) Tritep, namely tetep, antep, and mantep. It is the stability of the mind and heart that will determine the quality of a person. And if tetep and antep already exist, then mantep also comes, that is, it cannot be delayed anymore; (7) Ngandel, kandel, kendel, and bandel are the noble values of Ki Hajar Dewantara's tenth teaching. Ngandel means to believe in a firm stance, then kandel (courage) and bandel (not easily frightened; tawakal) will follow themselves.

### **Taman Siswa Education Concept**

The Among system was expressed by Ki Hadjar Dewantara with the intention of placing the child as the center in the educational process, while the teacher's role is as a guide. The child's nature as a human being is given the freedom to grow and develop, so as to become a human being who is useful for himself and others. The Among system based on the way it is implemented is called the Tutwuri Handayani System. In this system, the orientation of education is on students, which in new terminology is called student centered. In this system, the implementation of education is based more on what interests and potentials need to be developed in students, not on what interests and abilities the educator has. If the student's interest turns out to be off the "rails" or the development of the student's potential on the wrong path, the educator has the right to straighten it out. Tamansiswa education is characterized by Pancadarma, namely Natural Nature (paying attention to sunatullah), Culture (applying Trikon theory), Independence (paying attention to the potential and interests of each individual and group), Nationality (oriented to the integrity of the nation with various ethnic groups), and Humanity (upholding the dignity of every person)

Ki Hadjar Dewantara always emphasized that education will run well if students are free inwardly, free outwardly, free of mind and free of energy. This is in line with the goal of Tamansiswa education, which is to build human beings inside and out and with the nobleness of their minds and bodies to become useful members of society and responsible for the welfare of the nation and homeland and humanity in general

In the second principle of Tamansiswa, it is stated that "The education provided should be able to make independent human beings". Independence here does not mean free to do as one pleases, independence here must be based on order and respect for the rights of others, both the right to a decent life, association, assembly and the right to voice their aspirations. According to Tamansiswa, independence does not mean that a person is free and free from the orders and control of others. Rather, it is the ability and strength to stand alone and not depend on others

In education, it must always be remembered that independence is threefold: Zelfstanding, not depending on others, and being able to govern oneself (vrijheid, zelfbeschikking). An independent human being is a human being who has: 1) the right to regulate one's own life in harmony with life together, 2) freedom from fear and destitution, 3) sovereignty in the sense of being able to be physically and mentally self-sufficient, 4) the ability to see everything as a reality based on reality and truth, 5) a sense of devotion and sincerity to serve selflessly to God, humanity, and truth according to their respective beliefs.

### **Tripartite Education**

The three centers of education according to Ki Hajar Dewantara are, "in the life of children there are three places of association which become very important educational centers for them, namely: the family realm, the college realm, and the youth movement realm". This is what became known as the three centers of education or the trilogy of education. The trilogy of education referred to by Ki Hadjar Dewantara is how the roles of family, school and society are able to become the motor of character building and children's mentality

The three elements above have different responsibilities in shaping the character of a child. First, informal education or family education is very important to shape a child's personality. Because according to Ki Hadjar Dewantara that a sense of love, a sense of unity, feelings and a state of soul that is very useful in the education process, especially in character education, is found in family life which is strong and pure in nature that will not be the same as education elsewhere.

### **Leadership Trilogy**

Ki Hadjar Dewantara's leadership teachings that are popular among the public are Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, Tut Wuri Handayani. The motto in education that he used was Tut Wuri Handayani. This motto comes from the original expression, Ing Ngarsa Sun Tulada, Ing Madya Mangun Karsa, Tut Wuri Handayani. However, the expression tut wuri handayani alone is widely recognized in the general public.

The meaning of the three mottos in full is Tut Wuri Handayani (from behind a teacher must be able to provide encouragement and direction), Ing Madya Mangun Karsa (in the middle or among students, the teacher must create initiatives and ideas), and Ing Ngarsa Sun Tulada (in front, an educator must give an example or example of good actions).

Ki Hadjar Dewantara explains further and in detail that let students find their own way as long as they are able and able to do so because this is part of a good and constructive self-maturing education. The progress of students, by allowing such things, will be a true and essential progress. However, even so, letting them walk on their own, does not mean that they are not noticed or cared for, educators must keep an eye on where they will go. Educators only observe, give warnings, and directions when they take the wrong and wrong path. Therefore, using Ki Hadjar Dewantara's ideas, an educator must reflect a figure that is liked and become the best example for his students.

An educator must have attitudes and actions that can be carried out by his students in such a way in the future, both in the school environment, his family, and his community. Education is expected to be something that is able to change the character of students from naughty to gentle and full of high politeness. The behavior of a learner in the classroom must also display a self-attitude that truly brings good daily behavior to the lives of his or her students. The good and bad behavior of a student depends on how an educator provides lessons and teaching in conducting social interactions both in the classroom at school, as well as in the community and family

### **Actualization of Tamansiswa Teachings in School Literacy Movement.**

In accordance with what Ki Hadjar Dewantara said in Law No. 20 of 2003, it is written that the Tri Center of Education includes: Family education, school education, and community education. These three centers have a very important role in fostering children's love of mathematics from an early age. Without the support of all three, the educator's intention to foster children's love of mathematics is difficult to materialize.

Parents have a very important role in building children's foundation in the GLS program. Parents play a central role in introducing children to letters, easy-to-understand reading, and children's reading materials from an early age. The GLS program plays a role by providing habituation for children at home to always read.

When learning at school, the teacher is tasked with providing a variety of learning methods so as to make children enjoy learning or in accordance with the concept of student garden learning applying the system among. The world of children is identical to the world of play. Learning activities, especially in the lower grades, should understand this child's needs. By creating fun learning.

Learning should be student-oriented. Namely, by striving for students to understand and comprehend the material taught instead of pursuing curriculum targets without being accompanied by an understanding of the material. This means that the objectives of the GLS program are maximally achieved. This student-oriented learning can be done by assisting students one by one or in groups.

When children run the GLS program, they should be in a state of independence as taught by Ki Hadjar Dewantara. Freedom here means that when children learn, they should be happy, there is no coercion, no fear, no feeling of inability, and other feelings that can interfere with the learning process. Parents and teachers must work together to create conditions that make children feel free when learning. Parents' job is to build a foundation of love for literacy programs through daily activities. While the teacher's job is to create fun learning.

The Literacy Movement program at SDN Girigondo has been implemented in accordance with the teachings of the student garden. In this School Literacy Movement program, children are given the freedom to create works that will be displayed on the work board or classroom wall. The Literacy Movement program at SDN Girigondo is called "Thursday Achievement" this program has been running for approximately two years. Participated by grades 1 - 6, in this program every Thursday students in grades 1 to 6 prepare reading material beforehand to make a work that will be posted on the work board. This work board is affixed to the terrace of the class so that the work can be seen by several other students.

The Among system in running this program is constantly carried out by teachers so that children feel happy and happy to always learn in improving literacy understanding. Literacy is a complex learning technique not just reading, but the meaning of literacy is very broad, because with literacy students can increase understanding to think critically to students.

Learning about Student Affairs Education from grades 1 - 6 is learning for the contents of Cipta-rasa-karsa. The contents of the Student Affairs Education lesson contain the contents



of the three soul powers (Tri Sakti Jiwa), namely to educate children's creativity and initiative. Character education can be done by educating children's creativity and initiative. Cultivating students' moral intelligence can be done through intellectual, emotional and international aspects. The cultivation of students' intellectual, emotional and international aspects of moral intelligence is manifested in speech acts of creativity, feeling and intention. Student Affairs Education, has a learning objective of instilling self-disciplined character in children, realizing changes in behavior for the better, namely those that are beneficial for the interests of themselves and the environment around the child, having noble character.

## **CONCLUSION**

The teaching of Taman Siswa by Ki Hajar Dewantara, which has become the basis of education in Indonesia to this day, was born because of the sense of struggle and nationalism that was so rooted in the father of education. Some of Ki Hajar Dewantara's educational principles are: a) Character education, namely education should prioritize the formation of the character of students, so that they are able to live independently and also continue to uphold nationalism as the nation's identity, b) Tri-center education, namely the place of learning for students is not only limited to educational institutions, but is closely related to the role of the family as the basis for the formation of children's character, as well as the community environment as a place for self-actualization of children to develop themselves and socialize, c) The leadership trilogy, namely the leadership motto that becomes a reference in education is Ing Ngarsa Sung Tulada (in front, an educator must provide an example or example of good actions), Ing Madya Mangun Karsa (in the middle or among students, teachers must create initiatives and ideas), and Tut Wuri Handayani (from behind a teacher must be able to provide encouragement and direction).

Learning the three Soul Powers is to develop a child's natural potential. This merging of creativity-rasa-intention is a manifestation of the maturity of a soul with noble character. Children whose souls are mature will be able to grow into individuals who have ethical competence. This concept of noble character will make children have individuals who are independent in their creativity, sense of initiative. The merging of a child's creativity and intention with the Almighty God is truly what noble character is, namely a child who has faith and is devout in body and soul completely and completely.

All of Ki Hajar Dewantara's thoughts to this day are still relevant to the times that are increasingly moving forward. Moreover, the Ministry of Education and Culture launched the School Literacy Movement (GLS) program with this program children are developed to be independent in their work and increase children to be able to think critically in a matter. This is in accordance with the concept of literacy, which is to foster children to develop the skills of reading, writing, speaking, calculating, and solving problems at a certain level of expertise in everyday

This research has the advantage of having School Literacy in the GLS context, namely the ability to access, understand and use things intelligently through various activities, including reading, viewing, listening, writing and speaking. GLS is a comprehensive effort to make schools into learning organizations whose citizens are lifelong literate through public

involvement. The existence of a School Literacy Movement can foster a culture of literacy in schools; Help increase students' knowledge through reading, writing, listening, listening and observing activities; Improve students' skills in drawing conclusions from information read or conveyed by the teacher; Helping to grow and develop students' character and personality values through literacy activities; Increasing the creativity of school residents. The School Literacy Movement can develop optimally by implementing the Student Garden Teachings by Ki Hajar Dewantara.

This research has a weakness in that the development of the School Literacy Movement cannot develop optimally if stakeholders do not support each other. This is in accordance with Ki Hajar Dewantara's teachings regarding the three education centers. Three educational centers consisting of family, school and community are important in developing the character of students in carrying out the school literacy movement program.

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