

Rediscovering the Basic Values of Ki Hajar Dewantara's Education for Civic Education Learning



Rachma Sasti¹, Suyato²

^{1,2}Yogyakarta State University, Yogyakarta, Indonesia

ABSTRACT: This article discusses the basic values of Ki Hajar Dewantara's education which are integrated into citizenship education. Ki Hajar Dewantara believes that teaching is part of education by providing knowledge to students. Education is something that guides the growth of children. This research method is a qualitative approach with content analysis based on literature review. The results and discussion reveal that the basic values of Ki Hajar Dewantara's thoughts regarding education and teaching, make him aware that education and teaching are efforts to prepare students to be able to face various aspects of life well. Educators cannot change the basic nature of students but can guide them so that good qualities emerge and cover up bad ones. Apart from understanding the nature of students, educators need to understand students' moral skills. Citizenship education is a forum for forming students' character. Ki Hajar Dewantara stated that the character teaching given was not just a matter of theory, but was able to model good attitudes to students, as well as train them in actions that were worth emulating. So, it is important to integrate character values in the learning of Citizenship Education and other fields of study consistently.

KEYWORDS: Basics Value of Education, Ki Hajar Dewantara, Citizenship Education.

I. INTRODUCTION

Education is a learning process to form a generation that has awareness, knowledge, and skills from students. According to Law Number 20 of 2003 concerning national education, namely education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is able to form people with noble character, rooted in religious, social, and cultural values of Indonesia. Thus, the main goal of national education is to create individuals who are not only intellectually intelligent, but also have noble character and have a high sense of social responsibility. Education in Indonesia must be able to answer the challenges of the times while maintaining a rich and diverse cultural identity. Dewantara (1977) argues that education is not only about mastering knowledge and skills, more than that education is the process of forming whole and cultured humans. This means that education is not only about transferring knowledge, but forming independent character, and critical thinking in order to be able to understand and fight for local cultural values as an integral part of the formation of national character.

In the current era of globalization, the challenges of education are no longer limited to mastering academic knowledge alone.

Education must be able to produce individuals who are not only intellectually intelligent but, White (2006) character must be an important foundation for good citizenship. In the context of globalization, morality among students is increasingly moving away from the corridor of local cultural values as reported by the site <https://www.detik.com/sumut> there has been a brawl between students at the Catholic University of Santo Thomas, Medan. This incident was triggered only because they were involved in glancing at each other in one of the restaurants. The act of glancing at each other then triggered revenge between students. The incident caused one of the students' motorbikes to be burned and caused a brawl between students. This should have been resolved in a good way, without the need for violence that could cause casualties and damage public facilities. Sadly, this action was carried out by students. The brawl carried out by a group of students shows that there is a failure in understanding character in students. Students should be good examples in maintaining order, security, and mutual respect. Lickona (2006) argues that education is able to develop positive values, attitudes, and behaviors that help individuals become good, responsible, and ethical citizens in society through character. Thus, character education is able to be a vehicle to direct students to achieve better goals.

Civic Education is expected to be a vehicle for rebuilding the nation's character that is starting to erode. According to Susiatik (Juliardi, 2015) Civic Education is a forum for the formation of character education, in addition to political education, democracy

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Education, moral education, and legal education in every type and level of education. In addition, Hargreaves (1996) Civic Education has an important role in character formation or can also be called good citizen character education. Galston (2007) stated that the purpose of Civic Education is to increase the understanding and involvement of citizens in civil life and strengthen civic knowledge. However, so far Civic Education has only interpreted related to government, meaning that good citizenship in Indonesia only depends on which regime is in power. Sunarso (2009) in the past, if the objectives were examined carefully, always placed Civic Education as a "political tool" not as a "political education tool" based on democratic values but rather to direct and dominate values that enable a regime to maintain "establishment" that supports existing power.

It is important for us to rediscover Indonesian education that is in accordance with our national culture. Ki Hajar Dewantara's basic values are important guidelines in directing the education process towards ideal goals. The educational approach that Ki Hajar Dewantara initiated is known by the motto "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani," describing the role of educators as role models in front, as motivators in the middle, and as motivators from behind. Ki Hajar Dewantara emphasized the importance of humanistic education rooted in local culture. He believed that education must be able to develop individual potential as a whole, both intellectually, emotionally, and spiritually. Education is not only about absorbing knowledge, but also about forming character and noble morals (Dewantara, 1977).

Through this article related to the basic values of Ki Hajar Dewantara's education, it is hoped that Civic Education can again become an effective instrument in forming a generation of the nation that has critical awareness, national spirit, honesty, responsibility, and commitment to the noble values of the Indonesian nation. So that in the learning process, students are given an understanding of good and correct Civic Education in order to realize the character education of students in accordance with the goals of national education.

II. METHODS

The research method used in this article uses a qualitative approach analyzed with a rational approach that is systematically arranged based on an in-depth review through the results of a literature review (Sugiyono, 2019). An analysis has relevance to library literature in the form of documentation, namely from articles, books and international e-books (Darmalaksana, 2020). The analysis technique used is content analysis as Fraenkel and Wallen (Sari, M., 2020) there are 7 steps in analyzing content, namely determining objectives, defining terms, clarifying content, finding data that is related to research objectives, drawing samples and categorizing. So, a literature review is an analysis method whose data collection method is obtained from a literature review.

III. RESULTS OF RESEARCH AND DISCUSSION

Bibliography of Ki Hajar Dewantara

Ki Hajar Dewantara was born in Yogyakarta on May 2, 1889. He was the fifth son of Soeryaningrat, son of Paku Alam III. At birth he was given the name Soewardi Soeryaningrat, because he was of noble descent he was given the title Raden Mas which later became his full name Raden Mas Soewardi Soeryaningra (Budiono, 2017). Raden Mas Suwardi Suryaningrat changed his name at the age of 39, to Ki Hadar Dewantara. Ki Hajar Dewantara's childhood environment had a great influence on the development of his soul which was very close to art and cultural and religious values. So that at that time, his struggle was more easily accepted by the people. Soewardi Soerjaningrat held a "Hanging Marriage" with R.A. Sutartinah. Both of them are of the same lineage, both grandchildren of Sri Paku Alam III (Eka Yanuarti, 2017).

Ki Hajar Dewantara died on April 26, 1959, at his house in Mujamuju Yogyakarta. On April 29, Ki Hajar Dewantara's body was moved to the Taman Siswa hall which was then handed over to the Taman Siswa Supreme Council. On November 28, 1959, Ki Hajar Dewantara was declared a "National Hero". On December 16, 1959, the government declared May 2 as "National Education Day" which is the birth date of Ki Hajar Dewantara based on the decree of the President of the Republic of Indonesia Number: 316 of 1959 (Eka Yanuarti, 2017). As a national figure who is respected and revered by both people, Ki Hajar Dewantara is very creative, dynamic, honest, simple, consistent, consequential and also brave. He has very broad insight and always never stops fighting for the nation until the end of his life. His struggle is based on a deep sense of sincerity, accompanied by a sense of devotion and sacrifice. In addition to receiving education in the Paku Alam Palace environment, Ki Hajar Dewantara (Tarigan, 2022) also received religious education from the Kalasan Islamic boarding school under the care of KH. Abdurahman. After that, Ki Hadjar Dewantara also received formal education including: (a) ELS (Europeesche Legere School), Dutch Elementary School III, (b) Kweek School (Teacher School) in Yogyakarta, and (c) STOVIA (School Tot Opvoeding Van Indische Artsen), namely the STOVIA medical school in Jakarta. This education could not be completed by Ki Hajar Dewantara, because he was ill for 4 months. The known works of Ki Hadjar Dewantara (Tarigan, 2022) include: (1) the first part of the book: about Education, (2) the second part of the book: about Culture, (3) the third part of the book: about Politics and Society, and

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(4) the fourth part of the book: about the History and Struggle of Life Author: Ki Hadjar Dewantara.

The Basics of Ki Hajar Dewantara's Education

Ki Hajar Dewantara's book in the first part about education distinguishes the words education and teaching in understanding the meaning and intent of education and teaching. According to Dewantara (1977) teaching (*onderwijs*) is part of education, Rajogopalan (2012) argues that teaching is the process of determining educational goals. Teaching is an educational process in providing knowledge or benefits for children's life skills both physically and mentally, while education provides guidance that children have so that they are able to achieve the highest safety and happiness both as a human being and as a member of society. Teaching is the process of education itself and teachers transfer knowledge, so that students have knowledge and skills. Thus, education aims to develop individual potential holistically, both intellectually, emotionally, socially, and physically and Brookhart (2019) includes character building, skill improvement, and being able to contribute positively to society.

The basic concept of Ki Hajar Dewantara's education is that education is a guide in the growth of children. Education that guides is education that guides and directs student growth so that it remains focused and does not conflict with existing values. Educators cannot change the basic nature of students but can guide their good qualities to emerge and cover up/obscure their bad qualities. Drapaeu (2014) educators have a role in guiding students to develop good qualities and suppress bad qualities. Although a person's basic nature may be difficult to change drastically, educators can provide encouragement, examples, and a supportive environment so that students can show their positive qualities.

This is in accordance with the thoughts of Ki Hajar Dewantara which are used as three mottos, namely, "Ing Ngarsa Sung Tuladha" means "in front giving an example". This motto emphasizes the role of an educator or leader in providing a good example to students or followers. Ki Hajar Dewantara believes that an educator must be able to be a role model, demonstrate exemplary behavior, and be a role model in attitude, actions, and ethics. "Ing Madya Mangun Karsa" means "in the middle building enthusiasm". In this context, Ki Hajar Dewantara emphasizes the importance of an educator to be in the midst of students, acting as a motivator and facilitator who is able to arouse the spirit of learning and creativity. An educator must be able to guide and provide encouragement to students to actively participate in the learning process, explore their potential, and develop the abilities that students have. "Tut Wuri Handayani" means "behind giving encouragement". This motto describes the role of an educator in providing support and encouragement to students from behind. Ki Hajar Dewantara emphasized that after providing examples and raising enthusiasm, educators must give students the freedom to develop on their own, providing the necessary direction and support.

According to the theory of convergence (Dewantara, 1977) basically human nature is divided into two, namely intelligible and biological. Intelligible is related to the mind that can change according to the changing times. So education must be designed to develop children's critical thinking skills, creativity, and adaptability by integrating the latest technology and information in the learning process to keep up with the development of science and technology. Children must be given the opportunity to be actively involved in the learning process, discussions, collaborative projects, and extracurricular activities that stimulate creative and innovative thinking, while based on biological it is related to the nature and form of the environment, namely children are in a nature that cannot be changed. Biological nature means that it cannot be changed such as nature or character, level of intelligence, and social and cultural conditions. More briefly, intelligible and biological can be interpreted as providing education according to the social, cultural, and developmental contexts of the times.

Understanding the nature of each student is important for teachers, in addition, educators need to understand students' moral skills and Gui (2020) educators have a responsibility to develop students' morals. The thinking of Ki Hajar Dewantara (Efendi., 2020) that morals are the result of the unification of thought movements (cognitive) involving thought processes, such as reasoning, analysis, and evaluation. This includes the ability to understand, know, and solve problems. Thoughts play a role in providing rational assessments of certain situations. Feelings (affective) involve emotions and feelings that influence a person in responding to certain situations. Feelings of emotional assessment of an event produce will (psychomotor), namely real actions carried out as a result of the integration of thoughts, feelings, and will. This includes physical or psychomotor activities carried out by a person. This action is a manifestation of morals, namely behavior that reflects moral and ethical values. In other words, morality not only involves understanding what is right and wrong (cognitive), feeling the urge to do what is right (affective), but also carrying out the right actions (psychomotor) based on will or desire.

Educators can guide students' moral intelligence by providing good examples or examples to students. In Dewantara's book (1977) morality is not just a theoretical concept as understood by society in general. Teaching morality also does not mean teaching theories about good and bad, right and wrong and so on, nor is it teaching in the form of giving lectures or talks about

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Spiritual life or human civilization or the obligation to provide information about morality in a broad and in-depth manner. The Teaching of morality is applied to support the development of children's lives towards civilization in its general nature. In the convergent theory Dewantara (1977) it compares a child to a piece of paper filled with gloomy writing, but here education has an obligation to thicken the gloomy writing with good writing. Education plays an important role in shaping and improving children's character and personality through teaching positive values, morals, and useful knowledge. Thus, even though a child may have negative early experiences or influences, education can serve as a tool to improve and enrich those experiences, provide guidance, and shape a brighter future for the child. So as an educator we must be able to be a good example in speaking and in habitual behavior.

Educators are not one of the important pioneers in improving good education. In the educational environment. The Three Centers pioneered by Ki Hajar Dewantara have an important role in guiding students' moral intelligence. The three centers include: education in the family, which is more informal education and occurs through daily interactions. The family is the first and main environment for a child's development. In the family, children receive basic education regarding moral values, ethics, habits, and social norms. Furthermore, school environmental education is a formal institution that is responsible for providing academic education and skills to children. Teachers and other school staff act as professional educators who help develop children's intellectual, social, and emotional abilities. Finally, education in the community environment has a role in children's education. Society provides a social and cultural context in which children grow and develop. Through interactions with neighbors, friends, and various community institutions such as places of worship, youth organizations, and other social groups, it will provide good lessons for them, namely, solidarity, and social responsibility. McLean (2017) states that parental behavior and the social environment influence children's views and behavior towards character development. Therefore, it is important for there to be cooperation between educators, families and communities to develop good character in children.

Ki Hajar Dewantara's Basic Educational Values for Civic Education Learning

Each individual certainly has their own uniqueness and diversity. In this case, the role of a teacher is needed to guide students in knowledge and behavior. In addition to transferring knowledge, educators also have the responsibility to guide students in terms of forming character and developing skills. The basics of Ki Hajar Dewantara's thinking regarding education and teaching, make us aware that education and teaching are efforts to prepare students to be able to face various aspects of life well in the family, school and in society. Every student deserves equal education and teaching, namely by paying attention to important aspects in the student's life. Ki Hajar Dewantara's Basics of Education for Citizenship Education learning are very relevant in forming the character and personality of students as good citizens. His thoughts on education emphasize the importance of moral, cultural, and social aspects, all of which are important in Citizenship Education.

The implementation of these aspects is often neglected, so that students only receive knowledge without experiencing changes in their character and behavior. This condition can make students insensitive to their surroundings, becoming individuals who only think about personal interests without paying attention to the lives of others. As a result, the younger generation grows up with values that are less balanced between intellectual intelligence and emotional and social intelligence. It is important for educational institutions to not only focus on academic aspects, but also instill moral values, ethics, and social concern. Education can produce individuals who are not only intelligent, but also have integrity, empathy, and are responsible for society and their environment. Therefore, efforts are needed to form character by implementing positive habits in students from an early age McLean (2017) so that these habits can become an integral part of students' lives in the future.

The character values of the Indonesian nation in every field of study need to be given, especially in Civic Education. John J Cogan (1988) the purpose of learning Civic Education is to prepare students to become citizens who have the knowledge, skills and values needed to play an active role in society. Dewantara (1977) said that in every teaching of any field of study, it must be integrated with character education, and not stop at teaching subjects alone. The Basics of Ki Hajar Dewantara's Education related to morals which in foreign language is character are relevant in overcoming this challenge because his education is not only focused on academics but also character formation in children. Ki Hajar Dewantara's thoughts emphasize the importance of holistic education that includes the development of all aspects of humans, including morals, spiritual, social, and culture. In the education system he initiated, students are encouraged to actively participate in the learning process, develop a sense of responsibility, and appreciate human values. The application of this concept can help create a generation that is not only intellectually intelligent, but also has integrity, empathy, and concern for others. The noble values taught by Ki Hajar Dewantara are an important foundation in creating a harmonious and civilized society.

Civic Education is one of the main containers in the formation of student character where these values can be taught and instilled in students. Branson (1999) civic education is a conscious and planned effort aimed at educating citizens by fostering morality and moral identity, fostering national character and empowering citizens as a basis for implementing rights and

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Obligations. Kerr (2003) civic education is a provision for citizens in carrying out their responsibilities and roles as citizens. Civic Education has a main focus in learning, namely becoming good citizens and being able to fulfill their responsibilities and carry out their roles. To realize character in students as the goal of realizing good citizens, of course educators have various ways to realize it. Dewantara (1977) the main tools for teaching students are not only providing theories about character but educators are able to provide examples, habits, teaching, punishments that educate not violence, and experiences both physically and mentally. See & Arthur (2011) teachers are considered role models and have a significant influence in shaping students' values and attitudes. Therefore, the behavior and attitude shown by teachers inside and outside the classroom are very important. Teachers are not only responsible for conveying academic knowledge, but also for instilling ethics, morals, and positive attitudes to students. Students must demonstrate integrity, honesty, and respect, because students tend to imitate and learn from the actions and attitudes of their teachers. The role of teachers as mentors and educators is becoming increasingly important in shaping a generation of character and quality.

The implementation of the basic principles of Ki Hajar Dewantara's education in Civic Education requires a holistic and integrated approach. Teachers as role models means that teachers must demonstrate behavior that is in accordance with civic values such as honesty, fairness, responsibility, and tolerance in everyday life. Teachers are able to develop collaborative projects where students must work together to solve problems or tasks related to citizenship, such as anti-bullying campaigns or environmental cleanliness programs. In addition, teachers are able to provide continuous guidance and constructive feedback to help students understand and improve student behavior. Inviting students to reflect on the values they learn and how to apply them in everyday life.

Teaching students about character is certainly not just about teaching theory, but educators are able to exemplify good attitudes to students, as well as getting students used to actions that reflect things that are worth imitating. Bear (1998) by cultivating self-discipline, educators develop students who understand and appreciate the difference between right and wrong, take responsibility and demonstrate genuine concern. In addition, not only in the school environment through Civic Education subjects to teach character but the family and community environment are important to teach character to students. Pala (2011) describes that in order to be effective, school-based character education programs through Citizenship Education require broad support from all stakeholders in the community such as educators, parents, community leaders, youth service groups, businesses and religious groups. Dewantara (1977) argues that there are three environments that can be used as important learning places for children, namely in the family, school, and community environments. The three environments are important so they are called the Tri Pusat (Tri sentra) concept. Each environment has a special task and is different from one another. The family environment has the task of educating the intelligence of the child's heart, then the school is tasked with educating the child's mind and thoughts, while the community environment is a place of practice to test the abilities they have in the community. Therefore, character education must be an integrated effort between school, family, and community.

Strengthening students' moral education or character through subjects such as Civic Education is important. This will help create a generation that is not only academically smart, but also has morality and awareness of responsibility as good citizens. Therefore, the integration of character values in Civic Education learning and other fields of study must continue to be strengthened and implemented consistently in the Education system including in Civic Education subjects.

IV. CONCLUSIONS

Education is a learning process to form a generation that has awareness, knowledge, and skills from students. Education is not just a matter of mastering knowledge and skills, more than that education is a process of forming a whole and cultured human being. Education aims to develop individual potential holistically, both intellectually, emotionally, socially, and physically and includes character building, skill improvement, and being able to contribute positively to society. To realize character in students as the goal of realizing good citizens, of course, there are various ways to realize it. Civic Education is one of the main containers in forming student character where these values can be taught and instilled in students. To teach character to students, not only provide theory but educators are able to provide examples, habits, teaching, educational punishments and experiences both physically and mentally. In addition, it is not only through the school environment to teach character to students but the family and community environment are important to teach character to students.

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