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## **PATTERNS OF CHILD FRIENDLY EDUCATION THROUGH THE AMONG SYSTEM AND TRADITIONAL GAME TEACHINGS OF KI HADJAR DEWANTARA**

**Maya Kartika Sari, M.Pd,**

*Student Program Doktoral of Yogyakarta State University, and Lecturer in UNIPMA*

*Email : mayakartika84@gmail.com*

*Promotor : Prof. Dr. Suminto A. Sayuti*

*Lecturer in Yogyakarta State University*

### **Abstract**

This study aims to find out the pattern of child-friendly education through the among system and the Traditional Game Teachings Ki Hadjar Dewantara in SD Taman Siswa Yogyakarta. This type of research is qualitative using case study approach. Research subjects are Majelis Luhur Taman Siswa, principals, teachers or guardians, students, parents, cultural figures, and surrounding communities. Determination of research subjects conducted by purposive sampling technique. Techniques of data collection using observation, interviews, and documentation. Data analysis in research using Model Miles and Huberman namely data collection, data reduction, data presentation, and conclusion.

The results showed that the pattern of child-friendly education through the among system and the Traditional Game of Teachings Ki Hadjar Dewantara in SD Taman Siswa Yogyakarta is done through the among system between and teach with traditional game. SD Taman Siswa Yogyakarta applies various kinds of traditional game namely dakon, mushroom, cublak cublak suweng, jaranan, galasin, bentik, and egrang. In this study found that the system among is a pattern of child-friendly education that provides a positive stimulus to the personality and psychological child. In addition, traditional games become a fun pattern of child-friendly education, able to increase achievement and foster positive social character that is tolerance among friends at play, mutual help between friends, democratic, honesty and discipline in obeying the rules of the game, and foster a sense of love to the culture that exist and conserve traditional game to keep sustainable.

**Keywords:** Child-friendly education, system among, traditional games

### **INTRODUCTION**

Education is a transfer pattern of science and insight to students through fun and exciting learning. Fun learning means that the learning done by the teacher is done by using varied teaching methods and is able to inspire students' learning spirit. Exciting learning means learning is done with a system of play and learning so that students do not feel bored with learning. The pattern of education in Taman Siswa Yogyakarta according to the teachings of Ki Hadjar Dewantara uses a child-friendly education that uses the system among and learning fun through the traditional game.

Ki Hadjar Dewantara is the father of national education who has a very big role in the history of education homeland. Ki Hadjar Dewantara states that education is: "Guiding all the forces of nature that exist in the children, so that they as human beings and as members of society can achieve the highest salvation and happiness" (Tamansiswa 1977: 20). The statement implies that in educating or guiding the child must be in accordance with his / her kodrad as human and natural nature as a requirement to live and progress as quickly as possible. That's why educating children should be based on the love, care and nurturing, which basic on the independence of

their students as a condition to live and move the power of birth and mind of the child to be able to live independently. Ki Hajar Dewantara taught that educating does not use coercion and punishment, because this will make children as disciplined as we are. Ki Hadjar Dewantara said that educating children with the pattern of or ngemong, this is the system of education in Taman Siswa that is the system among

System among comes from the Java language that is momong which means parenting. His special educators teachers and lecturers at Taman Siswa are called pamong who are tasked to educate and teach children all the time with affection. In the attitude momong, among, and ngemong contained a very basic value of education is not forcing but it does not mean allowing children to develop freely without direction. Method among have the understanding of keeping, fostering and educating children with affection. The system among the often associated with the principle of Ki Hadjar Dewantara which read: Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, and Tut Wuri Handayani. The meaning of Ing Ngarsa Sung Tulada means that a leader (educator) must stand in front of giving examples and good example to the students. Ing Madya Mangun Karsa means a leader (educator) while in the middle should

be able to arouse, represent and create in the students. An educator must be able to provide direction and guidance to the students properly. Tut Wuri Handayani means that a leader (educator) is behind, following and directing the students to dare to walk in front. and able to take responsibility. When the teacher is in the middle of building the spirit of the students, the teacher behind gives encouragement, thus impacting the students who will try to compete, and compete to show their ability optimally (MLPTS, 1992: 19-20)

Falfasah education system among which is taught by Ki Hadjar Dewantara namely Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, Tut Wuri Handayani contains meaning in learning, as follows:

- a. Student seen as a subject that has potential and has a central position in the learning process. Students are not passive, with teachers functioning to create conducive environment conditions so that students have the motivation, independence, and full responsibility for the learning process it does.
- b. Human approach becomes the main concern in implementing the learning process, and this is where Ki Hadjar Dewantara applying the approach of humanistic psychology.
- c. Ki Hadjar Dewantara put students in the framework of developing the maturity of thinking and behaving in the context of cultural life of society widely, so that learners are able to put forward the values of humanity that has the value of civilization as a universal humanity.
- d. The award of cultural values has earned a place of proportion in the development of the moral values of learners, and this seems to be a reference in the context of universal moral values.
- e. Students in the context of the implementation of educational psychology get the place right, where students are rewarded both from aspects of background, potential, self-esteem, self-confidence, independence, and responsibility in making decisions. It contributes to the optimal development of potential learners

In addition to the amongs systems, Ki Hadjar Dewantara teaches child-friendly education through traditional games. Traditional games (traditional Dolanan) according to James Danandjaya (2007: 171) say that traditional games include folklore as derived from oral heritage, This is especially true in childhood games, as the game is spread almost exclusively through oral traditions and many of them are disseminated without the help of adults like their parents or their schoolteacher. Folk games for adults

as well as for children are usually based on gestures such as running, jumping, or simple social activities such as chase, hide-out, or on the basis of basic math and the dexterity of the hands such as throwing a stone into a hole, counting and playing dice. Based on this understanding then traditional dolanan is one of the genre or folklore form in the form of children's games, which circulated orally among certain collective members, traditional shaped and inherited hereditary and many have variations. Since it includes folklore, the nature or characteristic of traditional childhood Dolanan is old age, unknown origin, who it is and where it came from. It is usually spread by word of mouth and sometimes changes in name or form even though it is essentially the same. When viewed from the root he said, traditional child Dolanan is nothing but activities that are governed by a rule of the game which is the inheritance of previous generations of human (children) in order to get the fun.

Traditional children's clothing can affect children's developmental aspects (Ifa H. Misbach, 2006: 7), among others:

- a. The motor aspect is to train endurance, flexibility, motor sensory, motor coarse, and fine motor.
- b. cognitive aspect that is developing the power of imagination, creativity, problem solving in facing something
- c. The emotional aspect of controlling and controlling emotions and sharpening empathy to others
- d. Aspace language that affects language skills to communicate, introducing the Java language for cultural preservation
- e. Social aspect, that is to build relationships, cooperation, train social maturity with peers and lay the foundation to train socialization skills to practice the role with the more mature or community.
- f. The spiritual aspect that is through the traditional dolalan then the students will realize connectedness with something that is great (transcendental)
- g. Acologic ecological aspects of traditional dolanan not separated with the surrounding natural environment, so that students are expected to understand the utilization of natural elements around wisely
- h. The values or moral aspect of living the moral values passed down from previous generations to the next generation.

Traditional games or dolanan according to Ki Hadjar Dewantara very necessary to be done both in

learning outside of learning (extracurricular). This is because the traditional game will form a free child spirit according to his nature as a human being. Children will be free expression, free to explore, free to collaborate and compete in a healthy game. According to Ki Hadjar Dewantara teach traditional dolanan through the principle of Wirogo (through the body), wiroso (through feeling), and wiromo (with the rhythm of life or biorhythmic life in manners). This is because students love the beauty and human nature is happy with the beauty so it needs to be facilitated through appreciation of traditional dolanan. (interview with Ki Priyo Dwiwarso, dated March 2, 2018). Traditional Dolanan taught by Ki Hadjar Dewantara has been applied in Taman Siswa School since its establishment until today. Based on this the researcher wanted to see and analyze the pattern of child friendly education through the system between and the traditional game of teaching Ki Hadjar Dewantara in Taman Siswa School.

This research is in line with previous research, the research of Ifa H. Misbach, (2006) in his research report entitled "The Role of Traditional Games Containing Education in Contributing the Formation of Character and Identity of the Nation" states that this traditional game can be categorized into three classes, play (recreational), games to compete (competitive) and games that are edukatif. Traditional games that are recreational are generally done to fill leisure time. Traditional games that are competitive, have the characteristics: organized, competitive, played by at least two people, have criteria that define winners and losers, and have rules that are shared by the participants. While traditional games that are educative, there are elements of education in it, through games like this children are introduced with various skills and skills that they will need in the face of life as a member of society. Another earlier study, Krishna Pebryawan (2015), titled "Engklek as a cool learning tool in the middle of modern game" reveals that Engklek as a traditional game is expected to be used as a learning tool because it contains values of character that are beneficial to students. Students do not always learn in the classroom, but occasionally they are allowed to learn while playing outside the classroom. Krishna states that dolanan engling contains four intelligences for children, namely kinesthetic intelligence, intrapersonal intelligence, interpersonal intelligence, and naturalist intelligence.

## **RESEARCH METHODS**

### **Types of research**

This type of research is qualitative by using case study approach. The goal is that researchers

participate directly in the field research to obtain valid and reliable data so it can be accounted for, in addition so that researchers can examine more depth about the pattern of child-friendly education through the system between and traditional games of teaching Ki Hadjar Dewantara in Taman Siswa School.

### **Research subject**

Research subjects in this study namely Majelis Luhur Taman Siswa, principals, teachers or guardians, students, parents, cultural figures, and surrounding communities. Determination of research subject is done by purposive sampling technique.

### **Data collection techniques and instruments**

Techniques of data collection using observation, interviews, and documentation. research instruments in the form of interview guides, observation guides, field notes and photographic images as research documentation.

### **Data analysis**

Data analysis in research using Model Miles and Huberman is data collection, data reduction, data presentation, and conclusion.

## **RESEARCH RESULTS AND DISCUSSION**

The results showed that the pattern of children's educational friendly through the system among Taman Siswa schools aims to educate students to gain an independent soul so that students are free to develop their talents and interests but in accordance with the corridors set by the school. Teachers must be able to serve and guide students with sincerity, and sincere, teachers should be a good example, teachers must provide motivation and support for students, teachers must be patient in the face of student behavior, teachers must be a spirit for others, team teachers or civil service reminding each other, accompanying and empowering students with attention. Based on observations and interviews with principals, teachers, students, and parents, the implementation of child-friendly education in Taman Siswa Elementary School is done through the following amongst the following systems :

- a. The principal implements intermediate education to teachers and students through the creation of an atmosphere of kinship and familiarity with teachers and students.
- b. The principal gives encouragement, motivation, and example to the teachers by greeting, asking about the teacher's situation, asking who has not arrived and invited to shake hands first.
- c. The principal always provides assistance and

- guidance to the teacher if the teacher is having trouble
- d. Teachers interact well in school and support each other in every activity undertaken by the school.
  - e. Students honor and reward teachers by shaking hands and greetings when meeting or meeting teachers.
  - f. Students are given the freedom to explore and compete according to their talents and interests but still be guided and guided by the teacher.
  - g. The school involves a parent or guardian. The School always interacts and communicates well to the parents or guardians of the students, the school always informs all forms of student activities, problems that arise in school, and the school intensive parenting invites parents, the aim is to involve parents in the pattern of children's education.
  - h. Schools teach very interesting learning materials through games that can inspire students' learning spirit.
  - i. Teachers not only teach the subject matter but also teach good manners and morals to the students.
  - j. When students make mistakes, teachers reprimand students with halsal language and do not intervene in students so that students do not experience pressure.
  - k. Teachers create fun and fun learning so that students do not get bored with learning.

In this study found that child-friendly education through the system among the elementary school in Taman Siswa Yogyakarta give positive contribution to the students among them is the pattern of child friendly education provide positive stimulus to the personality and psychological students, students become more freely to explore something, students become more polite person, responsible, students become individuals who have tolerance and good socialization in the school, in addition to the interaction between students and teachers become more familiar and harmonious.

Child-friendly education through traditional games Ajaran Ki Hadjar Dewantara in elementary school Taman Siswa Yogyakarta is done by applying various kinds of traditional game that is dakon, mushroom, cublak cublak suweng, jaranan, galasin, bentik, and egrang. The traditional games held at Taman Siswa school are played happily and continuously. This is the hallmark of Taman Siswa which is a great school because of art and culture as taught by Ki Hadjar Dewantara. Traditional games are often staged and contested with other schools,

making it a school barometer to attract students from other schools to be interested and interested in Taman Siswa schools.

In addition, the traditional game becomes a fun pattern of child-friendly education, able to improve the achievement and foster character, which is to cultivate mutual respect of friends, good cooperation to achieve victory, fosters a positive social spirit, generate tolerance among playmates, help each other between friends, democratic, honest and disciplined in compliance with the rules of the game, creating a sense of environmental care and social care, and fostering a sense of love for the existing culture and preserving the traditional game in order to stay sustainable.

## CONCLUSION AND SUGGESTION

Child-friendly education at Taman Siswa Elementary School in Yogyakarta has been going very well, it is seen from the harmony and intimacy that is intertwined among students, teachers and principals. Students can place themselves well and respect and assist the teacher in every activity. Students as independent individuals are given the freedom to argue, explore and experiment in accordance with their wishes but with the direction and guidance of the teacher. The intimacy between teachers is very visible and mutually supportive of each other. The implementation of the system among the schools is very good and implementation with the maximum through *asah, asih, and asuh*. Child-friendly education is done with traditional games that can awaken the soul of independent children, train and hone *Wirogo* (through the body), *wiros* (through feeling), and *wiromo* (with the rhythm of life or biorhythmic life in manners). In addition, traditional games implemented in schools can foster positive characters for students such as mutual respect and respect, good cooperation, honesty, responsible attitude, social and environmental attitudes and love and preservation of culture.

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