Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies
Vol. V No. 1 June 2021

THE ROLE OF PARENTS TO REALIZE CHARACTER EDUCATION THROUGH THREE MOTTOS OF KI HADJAR DEWANTARA IN ONLINE LEARNING

By

Ida Ayu Gde Wulandari; I Gede Eka Surya Kanta

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
dayuwulan@uhnsugriwa.ac.id;

Received: April 02, 2021	Accepted: Juni 30, 2021	Published: June 30, 2021
--------------------------	-------------------------	--------------------------

Abstract

The role of parents during the pandemic is needed in building of children's character at home. Character education in online learning can be doing by implementing the three slogans of Ki Hadjar Dewantara, namely, *ing ngarso sung tulodo*, *ing madyo mangunkarso*, and *tut wuri handayani*. *Ing ngarso sung tulodo* is the role of parents that can being an example for their children, *ing madyo mangunkarso* is the role of parents in providing enthusiasm for their children in learning at home, and *tut wuri handayani* is the role of parents in encouraging children in learning process. The pattern of character education by applying that three slogans is also harmonized which the teachings in Hindu religious literature. By using the literature study method, this paper uses references from various sources, namely journals, books, Hindu literary works, and the internet. By a literature study was found that Hindu literature sources have taught parents in educating children, from an early age to adulthood. Based on the Hindu literature, can be harmonized through the three slogans of Ki Hadjar Dewantara during online learning at home in bulding the character during the pandemic.

Keywords: The role of parents, character education, online learning, Ki Hadjar Dewantara, Hinduism

I. INTRODUCTION

At the beginning of the Covid-19 pandemic, many companies and schools in Indonesia implemented work from home and study from home so that there was an increase in new users and page views between March 16, 2020 to May 12, 2020. Based on data taken from Pusdatin, Kemdikbud 2020; on January 1st, 2020 to May 12nd, 2020; there were 3,818,469 new users and 60,449,390 page views. Meanwhile, only from March 16th, 2020 to May 12nd, 2020, there were 2,669,228 new users and the number of page views was 54,522,531. (Waspodo, 2020).

According to Waspodo, as conveyed in the webinar on Online Learning and Mental Health for Teachers and Students during the Covid-19 Pandemic, that there are several online learning challenges related to the Covid-19 Pandemic, namely as follows.

1. The Covid-19 pandemic has changed the lifestyle and conditions of daily behavior, including studying and working.
2. Working online is a learning strategy in its current state.
3. Availability of learning resources and supporting facilities (network / digital material readiness, etc.).
4. Mental readiness, especially students, teachers, parents and school principals to ensure that each student continues to study in comfortable conditions in a variety of situations and conditions.

Referring to the fourth point that there is a need for mental readiness, one of which is the mental readiness of parents in online learning, the role of parents in caring for children as well as companions during online learning needs attention. By looking at the framework for developing the 21st century competency curriculum, one of which is digital literacy competence, which consists of information literacy, media literacy, and technology literacy. It is hoped that parents are required to have digital literacy in supporting children's learning at home. With the digital literacy competencies possessed by parents, it is

hoped that they will participate in shaping the character of students as an effort to build character, both in the family and community environment, healthy school ecosystem and culture and meaningful learning (Tjalla, 2020).

In providing meaningful learning, as Hindus who have *sraddha* and devotion to Ida Sang Hyang Widhi Wasa, it is inseparable from the teachings contained in Balinese Hindu literature, such as *kakawin Nitisastra* and *kakawin Putra Sasana*. *Kakawin Nitisastra* and *kakawin Putra Sasana* are often referred to by Hindu academics because they contain teachings or *pitekets* in shaping children's character. Teachings regarding character building have also been initiated by the Father of National Education, namely Ki Hadjar Dewantara. Through the three slogans coined by Ki Hadjar Dewantara, namely *ing ngarso sung tulodo*, *ing madyo mangunkarso*, and *tut wuri handayani*, parents can guide their children during the online learning period. By paying attention to the role of parents by applying the three slogans of Ki Hadjar Dewantara and referring to the teachings of Hindu sacred literature that are carried out during the online learning period. So, character building is expected to be able to form even during a pandemic. The discussion on this topic can be described in the discussion chapter as follows.

II. METHODS

Methods used to design the study and to collect data (Lodico, Spaulding, & Voegtli, 2006). The method in this paper is literature study. The literature study is related to theoretical studies and other references related to values, culture, and norms that develop in the social situation studied (Sugiyono, 2010). The author uses a variety of literature from various sources, such as books on Hinduism, the internet, and some supporters of scientific work. After the literature has been collected, it is continued by an analysis process so that it is brief and systematic. In this study, using an analytical technique in the form of content analysis.

Content analysis is a analysis of the message content of data or literature.

III. RESULT AND DISCUSSION

The discussion in writing can be described as follows.

1. Parents and Children's Character Building

Hinduism teaches its followers to devote themselves to Catur Guru. Chess Guru means four teachers who must be respected. The parts of teacher chess are rupaka teacher, recitation teacher, wisesa teacher and swadhyaya teacher. Rupaka teachers are parents consisting of fathers and mothers who gave birth to us into the world, recitation teachers are teachers who teach us at school, wisesa teachers are the government or office holders, and swadhyaya teachers are Ida Sang Hyang Widhi Wasa or God Almighty. Parents, in this case as teachers, are teachers who teach their first child about moral values and character. In the world of education, parents or family are the first places for children to receive education. In receiving education, parents should not spoil their child because it will endanger the child when the child is an adult, as explained in the following sargah kakawin Nitisastra.

*Haywanglalana putra sang sujana
dosa temahika wimarga tan wurung,
akweh sang sujanatilar swa tanayanya
pisaningu tikang waranggana,
yapwan diksita tadhanenulahaken
temahan ika Susila sastrawan,
nityenarcana ring wadhujana sirang
wara sujana lulut mangastuti
(Nitisastra, n.d.)*

Meaning:

Do not spoil the child, because it will become evil and will definitely deviate from the right path. Aren't there many wise people who leave their children to meditate, let alone their wives? If we use discipline and punishment carefully the child will be kind and knowledgeable. Such a child will be

respected by women and cherished and appreciated by good people.

The role of parents in educating and shaping character to suit the age level, from early age to adulthood with different patterns of education, psychological development of children according to age. At an early age the child is treated like a king. That is, a child is served like a king so that the child feels comfortable with the parents and understands the essence of the love of the parents because the child is served well, with the hope that when he grows up and grows up, the child will be able to look after and educate his child according to the education he has ever had. received from his parents. When the child starts to grow up, the treatment of the parents towards the child also changes.

When the child grows up, parents should educate the child by making the child a friend or friend so that the child feels comfortable and feels appreciated that the child is sufficiently able to understand everything about himself and outside himself, provided that parents still warn children if they make mistakes or mistakes without necessarily causing the child to feel ashamed. When a child reaches adulthood, parents only pay attention because the child is old enough to experience problem solving so that between children who are at the adult level and parents there is no fuss. These different patterns of education are explained in the following Sargah kakawin Nitisastra.

*Tingkahing sutasasaneka kadi raja
tanaya ri sedeng limang tahun,
saptang warsa wara hulun sapuluhing
tahun ika wuruken ring aksara,
yapwan sodasawarsa tulya wara mitra
tinaha taha denta midana, yan wus
putra suputra tinghalana solahika
wuruken ing nayenggita (Nitisastra,
n.d.).*

Meaning:

A child who is five years old, is treated like a king, when he is seven years old,

is trained so that he is taught to read ten years. Sixteen years of age are treated like friends, and are careful to point out their mistakes. If he himself is already a son, just observe his behavior, if he wants to teach him a lesson, just a gesture is enough.

The role of parents in the character building process, such as in the explanation of the kakawin sargah, can also be done by focusing on children's moral needs, such as learning to listen from the child's perspective. In the research of Althof and Berkowitz (Althof & Berkowitz, 2006) mentioned that parents are important to concern with children by listening from the perspective of children, as in the following quote.

“It is very important that parents need to be all concerned that children’s moral reasoning by listening to children’s perspectives, drawing them out, and elevating them in order to promote children’s character development”.

In this quote, it can be explained that the role of parents in character development can be started from listening activities from the perspective of the child because it can develop children's character. In addition, parents understand the views of children according to their age level in assessing something in their life.

According to Marhaeni (Marhaeni, 2013), the process of character building is not only carried out at school, but through habituation in life, such as being religious, honest, disciplined, tolerant, hard work, loving peace, responsibility, and so on. This means that habituation can be done at home so that parents need to provide character education so that one day the children will be respected in the community. Parents are also respected because they are able to educate children to be ethical and have knowledge of life to children. This is explained in the following Putra Sasana kakawin sargah.

Yaning suta titik titir, winarahing rahayu, winuruking naya hita, lewes muwah agong isih. Ni anakanya kaweka tuwi sastra paraga, yata nemah aken susilaning anak, taya manasara sing jana ngalem, wawang suyasaning yayah, dadi tekap ni pangawasanikang guna halep (Kakawin Putra Sasana, n.d.).

Meaning:

Children will become smarter if they are often taught good character. How loving and happy the parents are to have a literary child. Finally the child becomes immoral, makes no mistakes, everyone is flattering him. Parents also get a good name, because of the intelligence of the child.

When referring to Law Number 20 of 2003 concerning the National Education System in Chapter I article 1, it is stated that education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by him, the community, the nation and the State (*Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*, 2006). In the world of education, the family is one of the Tri Centers of Education, with parents who act as the main educators of parents. Dwi Nugroho Hidayanto (Hasbullah, 2009) inventory that the definition of educator includes adults, parents, teachers, community leaders, and religious leaders. Hasbullah (Hasbullah, 2009) calling the family the primary community, which functions as the first experience of childhood, guarantees children's emotional life, instills the basis of moral education, provides a basis for social education, and lays the foundations of religious education for children.

In relation to character education, character is behavior based on values based on religious, cultural, legal / constitutional norms, customs, and aesthetics. Character

education is called a planned effort to make students know, care about, and internalize values so that students behave as human beings (Suyanto, 2011). The three domains of Hindu education (tattwa, morality, events) when associated with Bloom's thoughts (cognitive, affective, and psychomotor) about education, have similarities, namely cognitive is an aspect of knowledge about religiosity and spirituality, affective is an aspect of attitude towards God, and psychomotor is the ability to organize and strengthen relationships with God according to His will, one of which is the ability to appreciate religious ceremonies, the ability to organize and strengthen relationships with fellow Hindus and other people. (Wulandari, 2019a).

Parents have a role that has a big influence on children's growth and development. The role of parents in planting the concept of education affects the social, emotional, and religious aspects of children. Parents are obliged to guide and guide their children to become individuals who are superior in character. As written in the following kakawin sargah.

*Ikang tanya sawaknya tuwi yan tan
inajar aruhanya ring hayu
Kamudani yayahnya len liwat asihnya
karana nika tan muwus riya
Taya pwa pituturnya tandwa tikanang
suta manasara sing jana maleh
Suduryyasa nikang yayah dadi tekap
ni pangawasani dosaning weka
(Kakawin Putra Sasana, n.d.)*

Meaning:

As a child, he did not get a good education because the parents were stupid and spoiled the child too much so that he never advised him. Because they are not knowledgeable, then the child will make mistakes, everyone scoffs at. It is the parents' mistake that the child is wrong.

In modern education, Mudyahardjo explained the definition of education into

three, namely a broad definition, a narrow definition, and a limited broad definition. Education in its broadest definition is all learning experiences that take place in any environment and throughout life. Education is all life situations that affect individual growth. Education in the narrow definition is any influence which the school exerts on the child and adolescent which is entrusted to him to have perfect abilities and full awareness of their social relationships and duties. (Mudyaharjo, 2009).

Whereas education in a broad, limited definition, education is a conscious effort made by the family, community, and government through guidance, teaching, and / or training activities, which take place at school and outside of school throughout life, to prepare students to play a role in various environments right in the future. Education is programmed learning experiences in the form of formal, non-formal, and informal education at school and outside of school, which lasts a lifetime which aims to optimize the consideration of individual abilities, so that in the future it can play a role in life appropriately. (Mudyaharjo, 2009).

According to Lickona, it provides an overview of character building. The formation of this character becomes three domains that mutually reinforce one another, namely the aspects of knowledge, feelings and moral action. Character education in early childhood is not like adult education who already understands the surrounding environment, but rather children who need to be given a stimulus in order to be able to grow and develop optimally (Lickona, 2008). Children can play like figures in Hinduism with various attributes and characters with the hope of transforming character values in early childhood. The use of Hindu religious figures can stimulate early childhood to get to know their religion more closely, in addition to recognizing the characters of Hindu religious figures. (Wulandari, 2019b).

*Apan sahananing jana ngidhep aken
suka mageng adikara tan sipi.
Susadhuni hanaknya hetunika*

*mangkana tana hareping kaduskrtan.
Samangkana tikang wwang angridhep
aken lara satata ya duhka kasyasih.
Kadurjana ikang hanak yata nimitan
ika manemu duhka tan waneh
(Kakawin Putra Sasana, n.d.)*

Meaning:

Everyone who enjoys the happiness of his life is due to the good character of the child who never imagines evil. On the other hand, people will suffer grief, caused by the depravity of the child who never ceases to make sorrow. It is the crime of the child that causes suffering.

By paying attention to the excerpts of the kakawin sargah, parents have the opportunity during this online learning period to get closer to their children and instill character values as fundamental values for their future happiness. Children are a reflection of parental upbringing, so that children who have superior characters as sparked in the law will give happiness to their parents. Likewise with wrong upbringing or parents who don't want to educate their children, will make children commit despicable acts that cause suffering, both for themselves, their parents, and the people around them.

From this explanation, it can be concluded that parents have the first and foremost role in character building. Even according to Mudyahardjo, education is needed for children to be ready to face their role in the social order. Education is not only about cognitive, but also how children deal with various situations. According to Lickona, children need to be given a stimulus by adults so that they can grow optimally. In addition, in the kakawin sargah, it is also stated how the behavior of parents in educating children's character. Therefore, parents have a contribution in cultivating the first character for children. So that children can grow optimally with positive stimuli in facing their various social roles.

2. The Role of Parents in Realizing Character Education through Ki Hadjar Dewantara's Motto in Online Learning

Parents play an important role in character building during a pandemic. The role of parents is not only able to guide learning, but also become role models in character building. During the pandemic, learning is carried out virtually and accompanied by parents, especially children who are in the primary education level. Various forms of cooperation or partnerships can be established between schools and parents. The purpose of this collaboration or partnership is to establish communication between the two parties in the context of the development of student learning. Forms of partnership with parents can be formed by meeting teachers with parents, correspondence between schools and parents, home visits, involvement of parents in school events, and periodic reports. (Manu, 2020).

The partnership does not have to be carried out in its entirety, but is carried out in accordance with the situation and conditions of the local area. In online learning during the pandemic, parents accompany the learning process at home. Learning is not only about the cognitive aspects, but the inculcation of character values in every learning material is important for parents to know. Parents can adopt the values or motto of Ki Hadjar Dewantara in accompanying their children during online learning. The following will discuss each slogan of Ki Hadjar Dewantara, namely as follows.

Ing Ngrasa Sung Tulada

Ing ngrasa sung tulada is the first slogan, which means a teacher or educator must set an example and be a role model. In learning at school, the teacher is a role model who provides an explanation in front of the class about the subject matter delivered. Teachers with various aspects are role models for their students who will be followed or imitated by their students.

In online learning during the pandemic, parents should be able to imitate a teacher at school when teaching, both cognitive, affective and psychomotor aspects. Parents act as role models at home so that the cultivation of children's character is not cut off, even though parents also play a role in cultivating character and character.

Ing Madya Mangun Karsa

Ing madya mangun karsa meaning that a teacher or educator is always in the midst of his students and constantly builds up their enthusiasm and ideas for work. When viewed from the role of the teacher in building enthusiasm and ideas for work, parents as the first and foremost people also give encouragement if children have ideas to work, while still in a positive state in their development.

In relation to character education, parents should build enthusiasm in their children, this can be done by giving stories of Hindu religious figures. For example, by giving Mahabharata stories with various well-known characters so that they can motivate children to imitate good deeds and avoid disgraceful actions. The characters in the Mahabharata story can be used as a medium to encourage children to work (Wulandari, 2019b).

Tut Wuri Handayani

Tut wuri handayani is the third motto which means a teacher is an educator who constantly guides, supports, and points the right direction for the work of their students or follows from behind which means giving encouragement. By seeing this motto, parents should be able to provide guidance, support, and point the right direction or follow from behind so that children can be motivated to move forward. This motto is the motto used by the Ministry of Education and Culture so that educators, especially adults, can provide encouragement from behind so that children can move forward and create superior character, in realizing the developed Indonesian nation.

What parents can do in accordance with the motto is to provide motivation as a driving force so that children are more enthusiastic about learning, motivated to learn, motivated to explore curiosity, and motivated to be active. Thus, a positive attitude will be formed in the child to build himself up to remember the support from the closest person. Thus, the character of curiosity, independence, creativity, appreciation, and others will grow in accordance with the values of the national character that must be developed. Parents should also not spoil their children when the child is wrong or something else because it affects the child's development. Train children to be able to independently face and solve problems with guidance from parents. Children who are spoiled by obeying their wishes will result in bad behavior in the future, as written in the following kakawin sarga.

*Dosa kweh katemu tekap nikang anak
yapwan wineh lalana
Salwirning guna tar wurung ya
katemu yapwan sinung tadhana
Mangke pweki matanghyaning tanaya
yan dursila sep tadbhanan
Sang ksepanya sihing yayah
karananing tan lalaneg swatmaja
(Kakawin Putra Sasana, n.d.).*

Meaning:

Many sins will befall the child, if all his desires are obeyed. A lot of knowledge will be obtained if you get discipline education as early as possible. Being late in getting the discipline of children will get lost. The conclusion is that if you love children, don't let them act arbitrarily.

IV. CLOSING

Based on the explanation in the discussion chapter, it can be concluded that this paper can be concluded that the role of parents in online learning is inseparable from their role as adults who are obliged to cultivate

children's characters. Online learning which was carried out during the pandemic, temporarily shifted the role of schools in learning assistance. Learning carried out by students at home, accompanied by parents can adopt the three slings of Ki Hadjar Dewantara, namely *ing ngrasa sung tulodo, ing madyo mangunkarsa, and tut wuri handayani*. With the role of parents who assist in character education, it can optimize the growth and development of children's character and strengthen their role in the future. With the character of the nation's children who are superior and have character, the Indonesian state makes a developed country a necessity.

REFERENCE

- Althof, W., & Berkowitz, M. W. (2006). Moral Education and Character Education: Their Relationship and Roles in Citizenship Education. *Journal of Moral Education*, 35(4), 495–518.
<https://doi.org/10.1080/03057240601012204>
- Hasbullah. (2009). *Dasar-Dasar Ilmu Pendidikan (Umum dan Agama Islam)*. Jakarta: Rajawali Press.
- Kakawin Putra Sasana. (n.d.). Mataram: Pesantian Sanatana Gita.
- Lickona, T. (2008). *Pendidikan Karakter: Tinjauan dari Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*. Bandung: Nusa Media.
- Manu, R. (2020). Paradigma Pembelajaran Daring dimasa Pandemi C-19 dan Persiapan New Normal. *Mewujudkan Pendidikan Karakter Pada Pembelajaran Daring Di Masa Pandemi*. Universitas Khoirun, Ternate.
- Marhaeni, A. A. I. . (2013). *Landasan dan Inovasi Pembelajaran*. Singaraja: Universitas Pendidikan Ganesha.
- Mudyaharjo, R. (2009). *Pengantar Pendidikan Sebuah Studi Awal tentang Dasar-dasar Pendidikan pada Umumnya dan Pendidikan di Indonesia*. Jakarta: Rajawali Press.
- Nazir. (1998). *Metode Penelitian*. Jakarta: Ghalia Indonesia.
- Nitisastra. (n.d.). Mataram: Pesantian Sanatana Gita.
- Sugiyono. (2010). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Suyanto. (2011). *Pendidikan Karakter untuk Membangun Karakter Bangsa*. Jakarta: Direktorat Jenderal Pendidikan Tinggi.
- Tjalla, A. (2020). Belajar dari Covid. *Implementasi Pembelajaran Di Masa Pandemi Covid-19*.
- Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. (2006). Jakarta: Sinar Grafika.
- Waspodo, M. (2020). Pembelajaran Daring dan Kesehatan Mental Guru/siswa di Masa Pandemi Covid 19. *Pembelajaran Daring Di Masa Pandemi Covid-19*. Jakarta.
- Wulandari, I. A. G. (2019a). Nilai-Nilai Pendidikan Karakter dalam Buku Lumut-Lumut Watulumbang. *Guna Widya: Jurnal Pendidikan Hindu*, 6(September), 6–12. Retrieved from <http://ejournal.ihtn.ac.id/index.php/GW%0ANILAI-NILAI>
- Wulandari, I. A. G. (2019b). Semadi (Seminar Nasional Anak Usia Dini) IHDN Denpasar. *Seni Bermain Peran Tokoh Agama Hindu Dalam Penanaman Karakter Anak Usia Dini*, 11–20. Retrieved from <http://ihdnpress.ihtn.ac.id/books/seni>