

The Relevance Between Ki Hajar Dewantara's Concept of Character Education and Moral Education According to Ibnu Miskawih's

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Abstract

The study aims to determine the relevance between Ki Hajar Dewantara's concept of character education and moral education according to Ibnu Miskawih's. The study uses a descriptive qualitative method with a literature study as the type of research. The data is obtained from both primary and secondary sources and is analyzed through data reduction, data presentation and drawing conclusions. The results of the study indicate that, despite differences in terminology between character and moral, both concepts share similar meanings and objectives, highlighting the importance of cultivating the soul and promoting virtuous habits as essential to attaining true happiness. Ki Hajar Dewantara emphasizes character education through a holistic approach based on the principle of among, which integrates the role of family, school, and society to optimally develop individual potential.

Keywords: Education; Character; Ki Hajar Dewantara; Moral; Ibnu Miskawih.

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Abstrak

Penelitian ini bertujuan untuk mengetahui relevansi antara konsep pendidikan karakter Ki Hajar Dewantara dengan pendidikan akhlak menurut Ibnu Miskawih. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan jenis penelitian studi kepustakaan. Pengumpulan data dilakukan melalui sumber data primer dan sekunder. Sedangkan analisis data melalui reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa meskipun terdapat perbedaan terminologi antara karakter dan akhlak, keduanya memiliki makna dan tujuan yang serupa menekankan pentingnya pembinaan jiwa dan kebiasaan baik dalam rangka mencapai kebahagiaan sejati. Ki Hajar Dewantara menekankan pendidikan karakter

melalui pendekatan holistik berbasis prinsip among, yang mengintegrasikan peran keluarga, sekolah, dan masyarakat untuk mengembangkan potensi individu secara optimal.

Kata Kunci: Pendidikan; Karakter; Ki Hajar Dewantara; Akhlak; Ibnu Miskawih.

A. Introduction

Character education is the core in the educational process that aims to form well-rounded individuals who are not only intellectually capable but also virtuous in their attitudes and behavior. In the context of educational thought in Indonesia, Ki Hajar Dewantara offers a concept of character education that is based on universal cultural and humanitarian values, through a holistic approach involving family, school, and society. Through the principle of among, he emphasizes the importance of independence guided by exemplary behavior and compassion in the process of character formation (Dewantara, 2009). Meanwhile, Ibnu Miskawih, as one of the classical Islamic philosophers, views moral education as a systematic effort to form individuals with noble character through habituation, training, and self-control which is oriented towards achieving true happiness/*as-sa'adah* (Mubin, 2020).

These two figures, despite coming from different cultural backgrounds and eras, share a common belief in education as the primary tool for shaping character and instilling noble morals. While Ki Hajar Dewantara highlights the importance of embedding values within both social and national life, Ibnu Miskawih emphasizes the importance of harmony between mind and soul in directing moral behavior. The importance of exploring the connection between the two becomes clear, especially when considering the challenges of character education in the modern era, which is characterized by a moral crisis and value confusion among adolescents.

Previous studies have reviewed the thoughts of each figure separately. (Putri et al., 2024) Dewantara stated that character education does not only emphasize moral values, but also includes comprehensive mastery of personality, including creativity, leadership, and self-regulation, while

Rini, (2023) stated that Dewantara's idea of character education is based on a concept that is derived from pancadharma which includes elements such as nature, freedom, culture, nationality, and humanity.

However, there has been no studies that specifically compares and analyzes the relevance between the concept of Ki Hajar Dewantara's character education and Ibnu Miskawih's moral education in an integrated conceptual framework. This gap indicates the lack of a thorough comparative analysis to identify both the similarities and differences between the two figures, particularly regarding their roles in shaping character education that align with contemporary needs. Therefore, this study aims to examine the relevance between the concept of Ki Hajar Dewantara's character education and moral education according to Ibnu Miskawih. It is expected to contribute to the discussion on character education by grounding it in both local and universal values while also offering a conceptual foundation for nurturing a generation that excels intellectually, morally, and spiritually.

B. Methods

This study was conducted by applying a qualitative approach with literature study as the type of research. The primary data source was in the form of a book "*Ki Hajar Dewantara Pendidikan Pemikiran, Konsep, Keteladanan, Sikap Merdeka (Bagian I: Pendidikan)*". While the secondary data source was in the form of books, journal articles, or other research that is relevant to the relationship between the concept of Ki Hajar Dewantara's education and Ibnu Miskawih's Islamic education. The data was collected through identification, classification based on the level of priority, selection of relevant data accompanied by citations, cross-validation to ensure validity, and organizing data according to the research systematics. The data is analyzed using three steps of data reduction, data presentation, and drawing conclusion or verification.

C. Results and Discussion

1. Ki Hajar Dewantara's Concept of Character Education

Ki Hajar Dewantara views character education as a comprehensive guidance process for child development, including moral (character), intellectual,

and physical aspects with the aim of achieving a balanced life perfection according to the child's nature. Dewantara, (2013) argues that education is a process aimed at nurturing children's natural potential to become well-rounded individuals who can lead fulfilling lives and make meaningful contributions to society. The concept of 'guidance' emphasized by Dewantara refers to ongoing support rooted in various values of goodness (Tarigan et al., 2022). In this context, character or morality is described as the integration of thought, emotion, and will, stemming from inner principles, and expressed through real actions.

Dewantara's perspective shows that character education is not only a habituation of good behavior; it involves the holistic development of the human soul. This is relevant to the holistic education approach that emphasizes the balance between intellectual, emotional, spiritual, and physical intelligence. By centering the concept of 'guidance', Dewantara envisions educators as facilitators who nurture children's natural growth, rather than as authorities who impose their will. This idea has major implications for the world of

modern education, especially in strengthening contextual, sustainable, and local value-based character education.

Ki Hajar Dewantara emphasizes that education should empower individuals and support the natural development of children's full potential, by upholding the principle of independence - defined as the freedom to choose and take responsibility, without violating the freedom of others (Thamrin Efendy, 2023). This liberating educational approach is implemented through the Among system - specifically *momong*, *among*, and *ngemong* - which offer children the freedom to learn in alignment with their developmental stages (Noventari, 2020). This approach is reinforced by the motto "*Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*", which reflects the role of educators as role models, inspirers, and supporters from behind (Fitroh & Rosidi, 2023). The Among system is based on two main principles: the natural order, which aligns education with the child's innate potential, and freedom, which allows the child to grow independently both physically and spiritually. In addition,

character education according to Dewantara requires synergy among the three pillars of education, which includes family, school, and society. The family is the first basis for the formation of character and moral values (Jumiarti, 2023), schools develop intellectual and social aspects, especially through youth movements that support the formation of morals and responsible freedom (Ikhwan Aziz Q., Subandi, 2018).

Ki Hajar Dewantara's character education concept comprehensively integrates aspects of freedom, cultural values, and balance in social responsibility. By placing independence as the foundation of education, Dewantara builds a framework of thinking which is relevant to the challenges of contemporary education that demand personalization and independence of students. The Among system and the Tut Wuri Handayani philosophy highlight that educators are not authoritative sources of knowledge, but rather guides who support and nurture children's natural growth and development. The Three pillars of education concept also shows the importance of cross-sector collaboration in character formation, which is now

very relevant in strengthening the 21st century education ecosystem. Therefore, Dewantara's character education is not only normative, but also applicable and transformative in shaping individuals who are independent, ethical, and responsive to societal change.

2. Ibnu Miskawih Moral Education

Ibnu Miskawih defines morality as an inner condition that drives a person to act spontaneously without rational consideration, whether stemming from natural disposition or formed through habit and education, allowing negative traits to be improved or corrected (Jamal, 2020; Miskawih, 1994). According to Miskawih, the goal of moral education is to form a personality that naturally tends towards goodness, in a way for individuals to achieve glory, perfection, and true happiness as a form of devotion to Allah (Kadarismanto & Hakim, 2023). In this framework, moral education is based on two principles; sharia as a reference for religious values and psychology as a basis for understanding the soul, as the development of virtuous character must consider an individual's potential, intentions, and inner strength (Mulia, 2019). Therefore, Miskawih

emphasizes four main values that form noble morals, specifically self-discipline (*al-iffah*), bravery (*al-syaja'ah*), wisdom (*al-hikmah*), and fairness (*al-'adalah*) as the foundation of a virtuous character (Miftahudin, 2019). Ibnu Miskawih's concept of moral education shows an integrative approach between spiritual and psychological aspects, making it relevant to the current issues in teaching character education. He emphasized that morality is not only a behavior that is taught, but a mental condition that is formed through consistent habits and practice. This view is in line with the modern approach in educational psychology that emphasizes character formation through a gradual and repeated process of internalizing values. The dual foundation between sharia and psychology also shows that moral development cannot be separated from the religious dimension and understanding of the structure of the soul. Therefore, Ibnu Miskawih's thoughts offer a solid framework in designing moral education that is not only normative, but also functional and applicable in forming well-rounded and responsible individuals spiritually and socially.

3. The Relevance of Ki Hajar Dewantara's Character Education and Ibnu Miskawih's Moral Education

The educational philosophies of Ki Hajar Dewantara and Ibnu Miskawih converge significantly in their shared goal: to form individuals with noble character. Ki Hajar Dewantara emphasized the importance of education as a means of guiding children to become independent individuals, physically and mentally healthy, and able to engage in social life with a sense of responsibility. Meanwhile, Ibnu Miskawih emphasized the purpose of education to achieve true happiness (*assa'adah*) through the formation of morals that are in accordance with human nature.

Gambar 1. Analysis of relevance



Both agree that education should develop intellectual and moral aspects in a balanced way. A holistic perspective underpins both philosophies - Dewantara advocates it through the among system and three pillars of education, while Miskawih highlights the importance of habituation, role models, and environmental influences in the process of character formation. Moral values such as honesty, justice, and self-control are the core of both teachings, which are instilled through a continuous and real learning process. Both Dewantara and Miskasih highlight the importance of freedom accompanied by responsibility in education, so that students can cultivate their abilities without losing touch with moral and spiritual principles. The perspective of both figures hold significant relevance in answering the needs of recent educational issues, mainly in developing students' character amid global pressures and the ongoing moral crisis among the younger generation. The collaboration of their perspective provides a solid foundation for comprehensive and contextual character and moral education.

D. Conclusion

This study shows that although Ki Hajar Dewantara and Ibnu Miskawih come from different cultural backgrounds and eras, both have similarities in the concept of education that highlight the formation character or noble morals. Ki Hajar Dewantara developed a humanist and progressive approach through the principle of among and the involvement of three pillars of education, family, school, and society in order to form independent and responsible individuals. Meanwhile, Ibnu Miskawih highlights habituation and role models in the formation of morals with the aim of achieving true happiness according to human nature. The relevance of both perspectives lies in the integration of moral values, the importance of environmental role, and the active involvement of students in the education process. This collaboration of ideas can be a model of character and moral education that is comprehensive and adaptive to the challenges of the times, both in the national context and Islamic education.

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