

The Relevance of Trisentra System to Character Education in the 5.0 Era

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Abstract

Developing education in Indonesia is one of Ki Hajar Dewantara's missions. The various thoughts he gave brought about the advancement of education in Indonesia. This, coupled with the differences in human thoughts that are considered appropriate for education at a certain place and time, makes Ki Hajar's thoughts on education gradually forgotten. With this paper, the author wants to explain the various thoughts of Ki Hajar Dewantara in character education in the 5.0 era. This research method is qualitative research with a type of literature review with a historical-factual model of the figure, namely the figure of Ki Hajar Dewantara with the object of research being the philosophy of the figure himself. Data collection begins with books related to Ki Hajar Dewantara. The primary data are all books by Ki Hajar Dewantara and supported by secondary data in the form of a history of philosophy, and encyclopedias related to Ki Hajar Dewantara both in terms of the history of his life or his thoughts on education. The results of this research are various pedagogical ideas of Ki Hajar Dewantara which are still important, especially the concept of the Trisentra system in the 5.0 era. Ki Hajar Dewantara's ideas based on character education such as religious values, discipline, honesty, and responsibility, can be used as the basis for the formation of moral education in the 5.0 era.

Keywords: *Trisentra System, Character Education, Education in 5.0 Era*

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INTRODUCTION

The impact of Globalization has affected the way of life and views of today's society, especially entering the 21st century or called the 5.0 era. People are required to improve their skills and talents. This is related to the emergence of new technologies, especially information and communication technology. In this era, information is very easy to move, manipulate and re-present so that this era is known as "digital technology". Technology has changed the way we learn and what we need to learn (Higgins, 2014, p. 561). The rapid development of science,



information and communication technology today has brought major changes in various sectors of human life. This has a major influence on the attitudes and behavior of the community, including the children. (Asnawan, 2020, p. 155)

According to the World Economic Forum (WEF), there are 16 important skills that children must have to face the 21st century or in 5.0 era. These skills are divided into 3 categories, namely foundational literacies, competencies, and character qualities. Foundational literacies relate to a child's ability to apply these skills to daily activities. Competencies relate to children's ability to solve complex challenges. While character qualities relate to children's ability to respond to changes in their environment. (World Economic Forum, 2015, p. 3)

Chai and Kong explained that in order to support the 16 skills that students must have, teacher professionalism is the key to the formation of these skills, especially in the 5.0 era. (Chai & Kong, 2017, p. 1).

Then when talking about the skills that must be possessed by students in the 5.0 era, according to Rusydiyah, the character qualities of students consisting of attitude, moral, and behavioral education are the most important things in making decisions to do positive actions and apply them in everyday life. (Rusydiyah & Matrapi, 2020, p. 17).

Masturin explained that shaping the nation's character is very important for the next generation, especially children, and even determines the fate of the nation in the future. (Masturin, 2022, p. 188).

Huda also explained how important it is to instill character and moral education significantly, generally among the community and especially among students, even this is an urgent need because there is some evidence of behavioral challenges involving the younger generation. In particular, there are rampant phenomena that occur, for example: violence, vandalism and juvenile delinquency involving some teenagers. (Huda, 2021, p. 400).

Education in Indonesia is currently adapted to the principles of 21st century knowledge and skills that can produce superior generations. Efforts to create superior human resources can be achieved through improving the quality of education (Wandini et al., 2021, p. 15). Strengthening and improving the quality

of education in children can be done through the concept of Trisentra System or the Tri Center of Education (Dikta, 2020, p. 127). This concept recognizes the existence of educational centers consisting of the family environment, school environment and community environment that affect the process of child development. The implementation of the Tri Center of Education, for example, a child will develop the creativity that exists in him if taught and accustomed to thinking creatively in the family environment, school environment and community environment.

The Trisentra (Tri Center of Education) system is an education system that emphasizes three important aspects of education, namely intellectual, emotional, and spiritual aspects. Character Education in the 5.0 era is a form of education that focuses on individual character building as part of the learning process. Character Education in the 5.0 era has an important relevance in the development of individuals in today's competitive globalization era. Character Education in the 5.0 era aims to form individuals who have strong, resilient, and independent characters, and are able to face the challenges that exist in today's globalized world.

The Trisentra System can be applied in Character Education in the 5.0 era by providing education that emphasizes the formation of individual character consisting of intellectual, emotional, and spiritual aspects. Intellectual aspects can be developed through education that provides knowledge and skills needed by individuals to face challenges in the global world. Emotional aspects can be developed through education that provides an understanding of emotions and teaches how to control emotions and manage emotions well. Spiritual aspects can be developed through education that provides an understanding of spiritual values and teaches how to apply them in daily life.

Thus, the Trisentra System can be one of the educational models that can be applied in Character Education in the 5.0 era to help individuals build strong, resilient, and independent characters, and be able to face challenges in today's global world.

Based on the description above, it is known that Ki Hajar Dewantara's educational thinking is related to the 5.0 era education. With this paper, the author aims to analyze the concept of Trisentra or Tri Centered education by Ki Hajar Dewantara and its relevance to character education in the 5.0 era in Indonesia.

Research on Ki Hajar Dewantara is not new research but there are several previous studies that raised this research. The first research was conducted by Marwah et. al who examined the concept of education according to Ki Hadjar Dewantara and the concept of education in Islam (Marwah et al., 2018, p. 14). The next research was conducted by Sukmawati who examined the roles and functions of family, school and society in education (Sukmawati, 2013, p. 175). Hidayati's research aimed to identify whether the tripartite concept of education that runs in a country can advance community development (Hidayati, 2016, p. 205). The current research wants to re-examine the three centres of education by Ki Hajar Dewantara to confirm previous studies.

METHOD

This study uses a literature review with a historical-factual model of the figure, namely the figure of Ki Hajar Dewantara with the object of research being the philosophy of the figure himself (Bakker, Anton, Zubair, 1990, p. 63). Data collection begins by using books related to Ki Hajar Dewantara. The primary data are all books written by Ki Hajar Dewantara, namely the book entitled Part I of Education and supported by secondary data in the form of history of philosophy, encyclopedias and articles related to Ki Hajar Dewantara both in terms of his life history or thoughts on education. The data obtained is then analyzed using the methods of interpretation, induction and deduction, internal coherency, holistica and historical continuity to identify the concept of Trisentra and its relevant to character education in the 5.0 era. (Bakker, Anton, Zubair, 1990, p. 63)

RESULT AND DISCUSSION

Biography of Ki Hajar Dewantara

Ki Hajar Dewantara (KHD) was born on May 2, 1889, in Yogyakarta. Born as Raden Mas Soewardi Soeryaningrat. He came from the royal family of

Yogyakarta. Raden Mas Soewardi Soeryaningrat, when he reached 40 years old according to the caka year, renamed himself Ki Hadjar Dewantara. He then stopped using nobility in front of his name. This was so that he could freely be close to people both physically and in his heart. (Sugiarta et al., 2019, p. 126)

Ki Hajar Dewantara's childhood environment greatly influenced his soul, bringing him to the arts as well as cultural and religious values. Ki Hajar Dewantara was educated at Dutch Primary School III, ELS (Europeesche Legere School), STOVIA (School Tot Opvoeding Van Indien Artsen) and Europeesche Akte (School of Education). (Nurhalita & Hudaidah, 2021, p. 300)

His occupation was journalism and at that time he worked for several newspapers and magazines: Seditomo, Central Java, De Expres, Oetoesan Hindia, Kaoem Moeda, Tjahaja Timoer and Poesara which criticized indigenous social policies towards the colonizers. His writing style was communicative, eloquent, striking, but difficult. His soul as a teacher was manifested in his heart by founding Perguruan Taman Siswa (1922) to teach the natives. (Wiryopranoto et al., 2017, p. 9)

As a figure from a noble family, KH Dewantara was a very simple person and very close to the people. His soul was connected through education and local (Javanese) culture to achieve socio-political equality in colonial society. These forces became the basis of KHD in the struggle for unity and equality through cultural nationalism and political nationalism. (Wiryopranoto et al., 2017, p. 9)

His determination to fight for Indonesian nationalism through education was carried out against the Wilde Schools Act (Wilde Scholen Ordonnantie, 1932). The colonial government then repealed the law that restricted the Indonesian educational nationalism movement. His struggle in politics and education was upheld by the government of the Republic of Indonesia in various positions in the Indonesian government, appointing KHD Minister of Education and Culture (1950). KH Dewantara received an honorary doctorate from Gadjah Mada University (1959). KH Dewantara was declared a national hero by the Indonesian government (1959). Although his struggle for the education of the nation's children is not over, it is clear that KHD is a pioneer in the birth of education in

Indonesia. KH Dewantara died on April 26, 1959 and was buried at the Taman Siswa Wijaya Brata Family Cemetery in Jogjakarta. (Wiryopranoto et al., 2017, p. 10)

1. There are several books written directly by Ki Hajar Dewantara, namely a book entitled (Muzakki 2020: 49):
2. Works by Ki Hajar Dewantara: The first part of education, Yogyakarta: Tamansiswa Prints, 1962.
3. Works of Ki Hajar Dewantara: The Second Part of Culture, Yogyakarta: Taman Siswa Printings, 1964.
4. Taman Indrya (TK), Yogyakarta: Majelis Agung Tamansiswa, 1959.
5. Principles and Foundation of Tamansiswa, Yogyakarta: Majelis Agung Tamansiswa, 1961.
6. Democracy and Leidenschaft, Yogyakarta: Tamansiswa Supreme Council, 1959.
7. The Influence of Family on Morality, Jakarta: Endang, 1951.
8. Memories of Ki Hajar Dewantara: From National Awakening to the Proclamation of Independence, Jakarta: Endang Verlag, 1952

Ki Hajar Dewantara's Educational Paradigm (Educational Goals, Educational Curriculum, Educational Methods, Educational Environment, Learners, and Educators)

According to Ki Hajar Dewantara, the paradigm of education cannot be separated from his pedagogical ideas. According to him, education is about developing the character, mind (intellect) and body of the child (Dewantara, 1961, p. 14). Education is also a "guide" for children in their lives. This means that the growth and development of children is beyond the ability or will of the teacher.

In contrast to education experts in general, KH Dewantara provides a brief definition of education, but has a broad meaning. The definition of education according to KH Dewantara has the word "guidance" which can be interpreted as a basic indication to be able to do something, of course this guidance cannot be

discarded but can be used many times if needed. In addition, the source of this guidance is not tied to just one source, but can also be taken from several sources which of course must have good values, such as culture, religion, habits of family members, and others. (Marwah et al., 2018, p. 17)

The following are some of his opinions on the Purpose of Education, Curriculum, Method of Education, Environment of Education, Students and Educators.

1. Purpose of Education

According to KH Dewantara, the purpose of the education process is to "guide all the forces of nature that exist in children, so that they as humans and members of society can achieve the highest safety and happiness".(Dewantara, 1961, p. 20)

Hasan Langgulung divides the objectives of education into two parts, general and specific. The specific goal is to be able to train students in accordance with the educational objectives that have been set. While in terms of general, Langgulung said that the general purpose of education is to form people into intelligent, independent and noble Khalifahs.(Langgulung, 2003, p. 312).

In both concepts, researchers found compatibility, namely both have educational goals that emphasize training all students' abilities, including the body, mind and heart. Both believe that true happiness can be achieved by children who are intelligent, physically healthy (children with disabilities who follow the education process well can be classified as physically healthy), and clean in heart. Since not all students can realize and practice all their skills independently or without external guidance, it is important for them to be aware of their abilities.

2. Curriculum

The curriculum offered by Ki Hajar Dewantara is a combination of global and local curriculum. This curriculum concept preserves what exists in Indonesian society while maintaining local assets, traditions, values and

beliefs, and then opens the tap for extensive educational and cultural development from outside, as long as there is critical acceptance (not just direct acceptance) of everything from outside to advance Indonesian national culture.(Muzakki, 2020, p. 57)

The emphasis on character education or character education is also present in Ki Hajar Dewantara's conceptual curriculum. This is in accordance with his view that education is a work to develop the character or character of students.(Dewantara, 1961, p. 14)

Ki Hajar Dewantara's concept has been contained in the academic paper and the development of the nation's culture and character submitted by the Ministry of National Education by formulating 18-character values that are developed and instilled in the nation's generation. These values are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, communicative, peace-loving, fond of reading, environmental care, social care and responsibility.(Nugroho 2018: 14)

3. Method of Education

Ki Hajar Dewantara explained that the right way to provide education is through the method of Among.(Dewantara, 1961, p. 28) There are several tools (ways) of practicing the method. At this time the researcher will present it in tabular form.

Tabel 1. Ki Hajar Dewantara's Educational Equipment (Dewantara 1961:29)

No	How to Educate	Age
1	Modeling (Voorbeeld)	Childhood (1-7 years)
2	Habituation (<i>Pakulinan, gewoontevorming</i>)	Childhood (1-7 years)
3	Teaching (<i>Leering, wulang-wuruk</i>)	Growth period of the soul and mind (7-14 years)
4	Command, Force, and Punishment (<i>Regeeringentucht</i>)	Growth period of the soul and mind (7-14 years)
5	Behaviors (<i>Laku (Zelfbeheeschin, zelfdiscipline)</i>)	Period of formation of character (14-21 years)
6	Physical and mental experience (<i>nglakoni, ngrasa, beleving</i>)	Period of formation of character (14-21 years)

Based on the table above, there may be some possibilities that the reader does not understand in practice. In the third point, there is a method in the form of teaching, the point is that educators provide information whose purpose is to increase the positive traits of children. (Samho, 2014, p. 293)

The fourth method is command, force and punishment. It was previously reported that KH Dewantara was against this method, but he was against it because the Dutch colonizers were wrong in practicing it. (Marwah et al., 2018, p. 21)

Samho also said that KH Dewantara wanted to use this method when children began to make mistakes that could harm themselves or even others. Still about KH Dewantara's way of education, in the fifth point there is the Laku method. Laku if aligned with the current spelling, namely Behavior. This means that educators are asked to act properly and correctly in everyday life so that children can emulate the behavior of their educators. (Samho, 2014, p. 293)

The difference from the first method (example) is that the educator sets an example both in deeds and words to encourage good habits in the child's personality. The goal of practice is broader and greater than the goal of the example method. This is clearly aimed at making the child a good person, while coaching aims to make the child live with good and right actions and in accordance with the norms that exist in the mainstream of society.

The last method that needs to be explained in this study is the physical and mental or physical and mental experience method. However, according to Samho, the purpose of this method is to give tasks to children so that they can practice their responsibility, so that children know how to do tasks properly and feel the importance of completing the tasks given by educators. KH Dewantara calls this method *nglakoni*, *ngrasa*, and *nglakoni* (Samho, 2014, p. 293). Purwadi and Purnomo said that *nglakoni* means to undergo and do, while *ngrasa* means to feel yourself. (Purwadi, Purnomo, 2005, p. 121)

The Among method has a pedagogical orientation for students or now more often called student centered. Educators provide opportunities for

children to develop their creativity and initiative in responding or acting. Educators do not just take responsibility but accompany the development of children until the children are truly independent. This is what KH Dewantara meant when he said that the Among method is a family-based parenting method based on nature and independence. (Muthoifin & Mutohharun, 2015, p. 177)

4. Environment of Education

Education emphasizes the interaction between educators and learners in an effort to help master educational goals. Educational interaction can take place in a family, school, or community educational (Bakar, 2014, p. 103). This is in line with KH Dewantara's opinion about three environments that can be used as important learning places for children (the mention is in order of the most important environment), namely in the family, school, and youth organization (community). He named these three important environments as the Trisentra. (Dewantara, 1961, p. 70)

First, family environment education becomes the center of education where parents indirectly act as teachers who foster their children's behavior and teachers who provide intelligence and knowledge and become role models in social life. The family is the place where individual and social education is developed, and good morals are instilled in the child's soul. The role of the family is very important, which is to create a continuous educational process to give birth to the next generation that is intelligent and moral. (Jailani, 2014, p. 246)

Second, education in the school environment. The purpose of school education is to seek knowledge and intelligence and make it available to students. The school environment and the family environment can complement and complement each other to achieve the goal of education. (Nurhalita & Hudaidah, 2021, p. 301)

Third, education in the realm of youth (society). Education in the community can develop the intellect, morals and character of the younger

generation. That is why association in society is used as the center of education and included in educational planning. Education in the community offers independence or freedom within certain limits. In the youth movement, older people act as counselors and tutors who are tasked with providing independence to young people within certain limitations. (Nurhalita & Hudaidah, 2021, p. 301)

5. Student

The Education Among method initiated by KH Dewantara views students as student centered in other words that education should focus on student competence and development. Educators provide opportunities for children to develop their creativity and initiative in dealing with or doing something. Educators do not just let go of responsibility but continue to monitor the child's development until the child is truly independent. This is the intention of KH Dewantara who said that the Among method is a family-spirited educational method based on nature and independence. (Dewantara, 1961, p. 29)

KH Dewantra's view is in line with William Crain's theory of learner growth and development. William Crain in the book *Theories of Development, Concepts and Applications* (2007: 30) explains the principles of human development that, human growth or development is influenced by two main factors, namely the child's factor as a product of his environment and the second child's development comes from within, namely from the action of his body's genes. (Crain et al., 2007, p. 103)

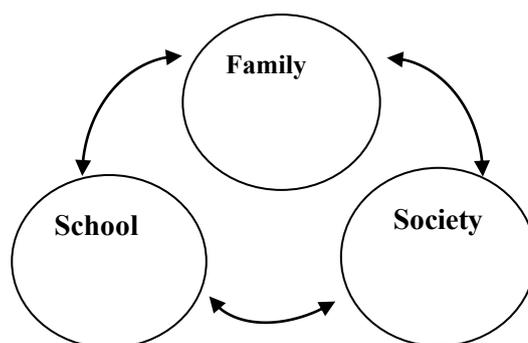
6. Educator

The characteristics of a good educator according to KH Dewantara should be to apply the "among" method which is based on a motto with Indonesian characteristics (Samho, 2014, p. 297), That is: First, Ing Ngarsa Sung Tuladha. We can easily understand this motto as the necessity for an educator to be a role model in words and actions for his/her students. Educators (pamong) are obliged to be leaders for their students. In that context, the intentions, words and actions of an educator must inspire the learners of the

importance of living within the framework of values that become the benchmark of a reasonable and dignified concrete life. Secondly, Ing Madya Mangun Karsa: Educators are understood as figures who work during their students, inspire, and move them to progress and develop in the aspects of life, foster ideas, generate the will, intention, and desire to work that is useful for the realization of good living conditions together. In short, an educator is a figure who is always in the midst of his students and constantly initiates, motivates, and inspires his students to have a good, honest, and just will in real life. Third, Tut Wuri Handayani: An educator is a person who always encourages, supports, and supports his students to act based on the values and rules of living together and realizing these values in real work that is important to society. Educators follow their students from behind, giving them freedom of movement and influencing them with their power to bring physical and mental peace to others. The educator can even act to "force" his learners to re-commit to the values and rules when he sees and knows that the actions of his learners deviate from the values and rules of living together so as to potentially endanger his life and endanger the lives of others.

Trisentra System of Ki Hajar Dewantara

The term trisentra or tripusat education was first coined by Indonesian national education figure Ki Hajar Dewantara who classified the education area into three parts, namely education in the family, education in schools and education in society. Of the three bases or areas can be described correlation and integration between the three as follows:



Picture 1. Integration of *Trisentra*

1. Education of Family Environment

The family is considered the first and most important educational environment. Parenting at this early stage plays a major role in shaping a child's character and personality. The role and influence of the family is very important in the development of a child. Everything given and received from the family environment is the first source of behavior that affects the character, behavior and personality of the child. (Nugroho, 2019, p. 9)

In the education process, before a child socializes and gets to know the wider community environment and before getting guidance from the school environment, a child first socializes and gets guidance from the family environment. Education in the family is a learning process that occurs which is a limited organization, and has a minimum size, especially those parties who initially establish a bond (Kurniawan, 2015, p. 44). The family is the first agent of socialization that children encounter at the beginning of their development. In this case the family is also an important part as a socialization agent encountered by a child and has a strong influence on the development of the child's character and personality.

At home a child only socializes with a limited number of people, mainly with family members and neighborhood children. The atmosphere at home is informal and not a few behaviors are permitted according to the atmosphere at home. It is not uncommon for parents to spoil their children by loving them too much, especially if they are the first child, the only child, the only boy, the youngest child or a child who is weak, often sickly and needs help from people around him, making the socialization process of a child less independent. Too much attention to the child actually results in the loss of a child's independence to want to socialize with their environment. (Nugroho, 2019, p. 9)

2. Education in School Environment

For approximately six to seven hours, children are generally on school premises physically, but also psychologically participating in activities designed by the school. Schools make a very significant contribution in terms

of child development. The child's experience of interaction and socialization with anyone in the school environment will be more meaningful to the child than with other adults. At school he will socialize with his peers, teachers and the school community. (Kurniawan, 2015, p. 46)

At the next base, the socialization process is continued by the school agent where the school as a socialization agent is an educational institution where students during school aspects of independence, achievement, universalism. Children experience changes in the socialization process after they enter school. The school is an institution where a child is given intellectual education, namely preparing children for further schooling. Because this task is quite important and heavy, most of the school's attention is devoted to this intellectual aspect. Other aspects such as moral education through religious education and the moral principles of Pancasila still do not get a prominent place. Opportunities for cooperation in lessons and other curriculum and extra-curricular activities need to be utilized. (Nasution, 1995, p. 35)

In school institutions children also learn how to socialize with their peers. The peer group is an agent of socialization where the child will learn about the role arrangements of people of equal status. Schools play an important role in the process of socializing with children, although schools are only one of the institutions responsible for children's education. At school the child experiences a different atmosphere. He is no longer a special child who is given special attention by the teacher, but only one of dozens of other students in the class. The teacher cannot pay much attention to him because she has to prioritize the interests of the class as a whole. For this reason, children must follow formal rules that they do not experience at home, which in turn limits their freedom. They have to sit on a particular bench for a certain amount of time, determined by the length of the class period. They cannot go in and out, walk around, do or say whatever they want. In class he must always show the rules and interests of the other children. (Nugroho, 2018, p. 10)

In such a classroom atmosphere, the child sees himself as one of the other children. Thus, the sense of egoism is reduced and replaced by social

behavior. Also, in the yard during recess, he cannot exercise his will as at home but must take into account his position in relation to the position of other children. So at school the child learns to adjust to a new social environment that expands his social skills. He also gets to know children with different backgrounds and learns to play his role in the social structure he faces at school. (Nasution, 1995, p. 36)

3. Education in Society

Apart from the family and school area, a child is part of the community environment. Society is the widest educational institution; a child sees all behavior and actions in activities and activities together in the community environment. The word "society" has several definitions, including: a) society is a group of people living together who produce culture, b) a unit of human life that interacts according to a certain system of customs and c) a group of people who live and work together for a relatively long time and are able to make order in their life together and they consider it a social unit. (Nugroho, 2018, p. 11)

In this environment, children will find the rules and values that develop in each society. Various influences, both positive and negative, always color the development of a child's character and personality. This influence will have a large and deep effect when education in the family and school does not have an effective contribution so that the child is more inclined to trust the community environment where he believes in. (Kurniawan, 2015, p. 45)

In the child's physical and psychological development, the child then gains new experiences in social relationships with other children of different social status, ethnicity, religion, gender and personality. Gradually, he or she breaks free from the bonds of the household to reach maturity in his or her social relations with the wider society. The wider society is made up of pieces of the family. In this case, the family can be likened to a puzzle, where the puzzle is composed of small pieces, each of which has meaning and importance. Each family will form an arrangement that strengthens each other

and forms colors in society. At this moment, society is greatly influenced by how the color of each family is. The good and bad of society really depends on the quality of a child's socialization in the family environment.

The relevance of The *Trisenta* system to Character Education in the 5.0 era

In the 5.0 era, instilling character education in students is a challenge in itself. As the progress of the times requires students to develop increasingly sophisticated science and technology, science and technology cannot foster character and character in students. Therefore, character education must be integrated in school subjects. Character education that is taught to students today includes: religion, honesty, tolerance, discipline, hard work, independence, creativity, democracy, curiosity, love for the country, national spirit, communicative, respect for achievement, love of peace, social care, environmental care, and responsibility. (Utami, 2022, p. 65)

Trisentra System and its relevance to character education are described as follows: First, religious value is the behavior of people who are obedient in carrying out the teachings of the religion they adhere to. Second, honesty is the behavior of people who are always trusted in their words. Third, tolerance is the behavior of people who respect differences in religion, tribe, ethnicity, opinion, and others. Fourth, discipline is the behavior of people who are orderly and obedient to various rules. Fifth, hard work is the behavior of people who are serious in overcoming various obstacles or problems. Sixth, creative is the behavior of people who think and do something to produce new results. Seventh, independence is the behavior of people who do not depend on others. Eighth, democracy is a way of thinking and behaving that equally assesses the rights and obligations of himself and others. Ninth, curiosity is the behavior of people who always want to know more about something they learn. Tenth, national spirit is the behavior of people who put the interests of the nation and state above their own interests. Eleventh, love for the country is the behavior of people who show a sense of loyalty and high care for their own nation. Twelfth, respect for achievement is the behavior of people who respect the success of themselves and others. Thirteenth, communicative is the behavior of people who enjoy working

with others. Fourteenth, peace-loving is an attitude that causes others to feel happy in his presence. Fifteenth, love to read is the behavior of people who provide free time to read a variety of useful reading. Sixteenth, environmental care is the behavior of people who prevent damage to the surrounding environment. Seventeenth, social care is the behavior of people who provide assistance to other people and communities in need. Eighteenth, responsibility is the behavior of people who can fulfill their duties and obligations properly (Kurniawan, 2015, p. 44). Education of character values in students is carried out through the processes of mentoring, directing, coaching, and habituation. In mentoring, mentors serve as role models and sources of inspiration, providing guidance on values and ethics to students. Directing involves giving clear instructions to establish boundaries and create a positive learning environment. Through coaching, students receive targeted guidance to develop specific characteristics such as resilience, teamwork, and leadership. Habituation, focusing on the formation of habits through repeated actions, is integral to reinforcing positive behaviors. By integrating these approaches, character education can create a holistic program that prepares students for personal and societal challenges. (Towaf, 2014, p. 82)

CONCLUSION

Based on the description above, it can be concluded that there is still relevance of Ki Hajar Dewantara's educational thinking in the 5.0 era. Learning in the 5.0 era is based on creativity with the learning process of observing, questioning, trying, reasoning, creating and communicating. This is related to the among system that was initiated by Ki Hajar Dewantara earlier. The among system is an independence or freedom of thought given to students to develop the mindset, creativity, abilities, and talents that exist within themselves and are not hampered by others. The concept of the Tri Center of education which consists of family education, education in the college realm, and education in the youth realm can improve the quality of education in the 5.0 era. Education in the family makes parents as teachers who educate their children's behavior and as teachers who provide intelligence of thought and science and become role models in social life.

Education in the college realm aims to seek and provide knowledge and intelligence for students. Youth education is useful for the development of character and morals for regional youth in Indonesia. Ki Hajar Dewantara's educational thinking is also based on character education in students such as religion or religion, honesty, tolerance, discipline, hard work, independence, creativity, democracy, curiosity, love for the country, national spirit, communicative, respect for achievement, love peace, social care, environmental care, and responsibility.

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