

Character Education: Comparison Analysis Between The Thinking of Ki Hajar Dewantara and Abdullah Nasih Ulwan

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Abstract: This research was inspired by the fact that the affective domain has not become a priority scale and is a serious concern of the three domains (cognitive, affective, and psychomotor) in the teaching and learning process in schools. The purpose of this research was to describe the biography, work, and character education of Ki Hajar Dewantara and Abdullah Nasih Ulwan. This research was library research. The data was collected by finding some relevant sources. The collected data was analyzed by comparing the sources concerning the three issues. In conclusion, both figures had different biography, work, and character education. But they also had same way of thinking concerning character education.

Abstrak: Penelitian ini dilatarbelakangi oleh kenyataan bahwa ranah afektif belum menjadi skala prioritas dan menjadi perhatian serius ketiga ranah (kognitif, afektif, dan psikomotorik) dalam proses belajar mengajar di sekolah. Tujuan penelitian ini adalah untuk mendeskripsikan biografi, karya, dan pendidikan karakter Ki Hajar Dewantara dan Abdullah Nasih Ulwan. Penelitian ini merupakan penelitian kepustakaan. Pengumpulan data dilakukan dengan mencari beberapa sumber yang relevan. Data yang terkumpul dianalisis dengan membandingkan sumber-sumber yang berkaitan dengan ketiga isu tersebut. Kesimpulannya, kedua tokoh tersebut memiliki biografi, karya, dan pendidikan karakter yang berbeda. Tetapi mereka juga memiliki cara berpikir yang sama tentang pendidikan karakter.

Keywords: Character building and Thinking

INTRODUCTION

One of the educational domains that has not received proper attention is character education. Education places more emphasis on aspects that are cognitive and psychomotor (cognitive and psychomotoric domain) while affective domains are still neglected. Various kinds of crimes committed by creatures called humans are an illustration of the low values resulting from the world of education (Rahman, 2003).

It is undeniable that education that only pays attention to cognitive and psychomotor aspects but pays little attention to affective aspects will only produce human children who are intellectually smart and skilled but depraved in terms of morals or morals. Thomas Lickona as a Professor who is an expert in the field of Education from Cortland University argues that there are ten signs of the times to watch out for. These ten signs are: 1) Increased violence and delinquency among adolescents, 2) Use of

dirty words or language, 3) Very strong peer-group influence in not committing violence, 4) Increasing self-destructive behavior such as the use of alcohol, drugs and free sex, 5) The guidelines about what is good and bad are getting blurry, 6) Work ethic is decreasing, 7) Low respect for parents and teachers, 8) The sense of responsibility both individually and as a nation is very low, 9) A culture of dishonesty is rampant, and 10) There is a feeling of hatred and suspicion between people (Zubaidi, 2011).

Various kinds of criminal acts today we often encounter through the news in the mass media or what is happening before our eyes. Criminal acts such as corruption, collusion and nepotism are rife in both government and private institutions. Not even lacking in the world of education such as the culture of cheating and plagiarism or other lying practices. This problem cannot be separated from the existence of character problems.

The decline in national character needs to be overcome, even though this awareness only emerges when the nation's condition is chronic. Admittedly, handling it is very difficult. This is due to a fundamental problem with the characters. To fix it took a long time. Character education that will be implemented for this nation goes through a long process and needs to be done patiently, gradually, and continuously. Therefore, character education inevitably must be realized in the school room where the school must internalize very important character values in every student and the children who graduate from that school.

In principle, there are two very important character values that must be developed in children, namely: respect and responsibility. This value needs to be possessed to build a person's soul so that he has healthy personal values, establishes, or maintains interpersonal relationships with people who are democratic in a more just and more peaceful world life (Fihris, 2010).

Education as a process of maturing or an effort made to humanize humans, then through the world of education it is hoped that humans will have the ability to realize

their identity so that they will become truly human beings, both in thinking and acting. In an effort to mature children, education plays a very important role in developing children's potential because in essence every human child is born with the potential to be educated and educated. Humans who are born into this world are also equipped with a nature that can be filled with various kinds of skills, skills, attitudes, and knowledge according to their position as caliphs or God's creatures (Q.S. Ar-Rumm: 30, 30). Precisely that character education is needed so that a strong nation is built that wants to work hard to help each other or work together, be tolerant, have morals or have noble character (Al-walad, 2017).

Many experts had studied character education. In Indonesia, the founder of Taman Siswa Ki Hajar Dewantara (1889-1959 M) is known as the father of National Education. Whereas in the Islamic world, Abdullah Nasih Ulwan is also famous among Indonesian (1928-1987 M). Sharpening the intelligence of character is really very good, so that in this way personality and character will be realized (a soul that is based on mystic law). If such a thing happens, humans will be able to defeat their lust or bad habits (Dewantara, 1977).

Likewise, Abdullah Nasih Ulwan was also known as a contemporary thinker in the Islamic world who is very concerned about the world of education. In his book entitled 'Tarbyah al-Aulad fi al-Islam' also discussed value education or character education. Many of his ideas were moral aspects or noble character from the concept of character education (Rahman, 2003).

Departing from this issue, the researchers were inspired to study how Ki Hajar Dewantara's and Abdullah Nasih Ulwan's concept of character education actually thought and to find out the similarities and differences between the two thought concepts. From the difference in the concept of thought of the two figures, it is hoped that it can enrich human intellectual treasures, especially for those who pursue character education.

METHOD

This research is library research. This research data was conducted by collecting data and information collected from various sources in the library. This research is descriptive analysis in the form of finding facts, results, and ideas from one's thoughts (Munzir, 1999).

RESULTS AND DISCUSSION

Ki Hajar Dewantara's Biography and Work

Ki Hajar Dewantara's real name during his childhood was R.M. Soewardi Surjaningrat. He was born on Thursday 2 May 1889 M. His father's name was G. P. H. Surjaningrat, son of Kanjeng Hadipati Harjo Surjo Sasraningrat who had the title Sri Paku Alam III. His mother was a princess of the Yogyakarta palace and was also known as the heir to Kadilangu descended from Sunan Kalijaga. (Suratman, 1981).

His educational history started from Europeesche Lagere School and then continued to STOVIA. However, he did not finish at school. Apart from that, he also attended a teacher education school called Lagere Onderwijs. at this school he successfully graduated and obtained a diploma (Acetylena, 2018 M).

In early July 1913, M. Ki Hajar Dewantara, together with Tjipto Mangunkusumo, formed the Committee for the 100th anniversary of Dutch independence (Committee tot Herdenking van Nederlandsch Honderdjarige Vrijheid). In Indonesian it was known as "Komisi Bumi Putra". The purpose of its establishment was to voice the conscience of the people who protested against the Dutch policy of collecting money in remote areas to commemorate the country's Independence Day (Acetylena, 2018).

Ki Hajar Dewantara with his two best friends, Dr. Tjipto Mangoenkoesomo and Dr. Douwes Dekker (Setiabudi) founded a political party called *Indische Partij*. Because there were too many protests against government policies, finally the three

figures were known as *Tiga Serangkai* had arrested and thrown into prison by the Dutch East Indies government (Hamid & Ahza, 2003).

They were then banished to a remote area. They asked to be exiled or exiled to the Netherlands which in the end in 1913 AD their request was granted by the Dutch East Indies Government. While in the Netherlands, Ki Hajar Dewantara's interest in increasing his knowledge in the field of education apart from social and politics. He obtained a teacher's certificate in 1915 AD in this exile area. He also got to know major figures in the field of education in this area (Suparlan, 1984).

Based on his experience, finally Ki Hajar Dewantara came to a conclusion that in addition to struggles through the world of politics, other important struggles can be carried out in the world of education. He said education is a very important spirit in preparing the nation's cadres in the future. If in terms of education it is weak, it means that the future of the nation will be bleak. After returning to Indonesia, on July 3, 1922 AD, Ki Hajar Dewantara founded Taman Siswa (Hamid & Ahza, 2003).

Ki Hajar Dewantara died in 1955 AD. He was known as a true leader, a leader who succeeded in bringing the people and nation of Indonesia to the front gate of independence. This of course was done together with his colleagues such as Bung Karno, Bung Hatta and others. Even though he passed away, in history it has been reported that he once wrote a cynical political article addressed to the Dutch East Indies government which at that time was commemorating the country's Independence Day, the article was entitled: "*Als ik Bederland was*" which means if I were Dutch (Hamid & Ahza, 2003).

Besides, there were also his seven ideas about the purpose of the establishment of Taman Siswa which serve as the spirit of the organization's establishment, as well as the basics of education known as Pancadarma which include the following matters: (Dewantara, et al., 1952).

1. National Principles
2. Cultural Principles
3. Principle of Independence
4. Humanitarian Principles
5. Natural Nature Principle.

Abdullah Nasih Ulwan's Biography and Work

His full name is Abdullah Nasih Ulwan. He was born in 1928 M/1346 H. in an area called Qadhi Askar in the city of Halb, Syria (Rahman, 2003). He was educated and raised in a family that adhered to religion and a noble environment. His father's name is Sheikh Said Ulwan. He is a physician and scholar who is highly respected and glorified. His day job is beside a healer who is able to treat various kinds of diseases as well as a preacher who delivers Islamic da'wah in all corners of the city of Halb (Ulwan, 2007).

Abdullah Nasih Ulwan graduated from high school (SLA) majoring in Sharia and Natural Sciences (IPA) at Halb. Finished from the school in 1949 AD, he studied at the Usuhuluddin Faculty of Al-Azhar University, Egypt and graduated in 1952 AD. Then in 1954 AD he completed his master's at the same faculty in the field of Education. After that, he could not continue his education to the S3 level due to political problems which forced him to be expelled from Egypt. This happened during the reign of Gamal Abdul Nasir. While the title of Professor he got was from Sheikh Wahbi Sulaiman Al-Ghawajji Al-Gani when commenting on his book: '*Tarbiyah Al-Aulad fi al-Islam*'. In this comment his name is referred to as "Al-Ustadz As-Syeikh" (Abdullah Nasih Ullwan).

Abdullah Nasih Ulwan was also known as a very intelligent person. Because of this intelligence, he often becomes a reference for his friends. He is also very active in the organization. Because of his expertise in scientific writing and speeches, he managed to publish his writings to become reading material for the surrounding community. Because he could not complete his doctoral education at Al-Azhar University in Egypt,

he finally obtained his doctorate from al Sand University Pakistan in 1982 with a dissertation entitled: "*Fiqh Da'wah wa al-Da'iah*" (Darisman, 2014).

Abdullah Nasih Ulwan died at the age of 59 on August 27, 1987 AD to coincide with the 5th of Muharram 1408 H at the Malik Abdul Aziz University hospital, Jeddah, Saudi Arabia. His body was prayed at the Grand Mosque in Mecca (Attabik and Burhanuddin, 2015). Scholars from all over the world were present at his funeral prayer. The Islamic world at that time really lost an educator who was sincere in fighting for Islam. He has sacrificed his body and soul for the advancement of Islam (Darisman, 2014).

During his lifetime he was known as a productive thinker. There were several books of his work that he left behind. There were three fields of study that he left behind, namely: Islamic law, social affairs, and education (Rahman, 2003). Among his works were (Iskandar: 2017):

1. *Tarbiyah al-Aulad fi al-Islam*
2. *Al-Takafu al- Ijtima'i fi al-Islam*
3. *Shalahuddin al-Ayyubi*
4. *Ahkam al-Zakat*
5. *Ahkamu al-Ta'min*
6. *Hatta Ya'lama al-Syabab*
7. *Ila Warasatbal-anbiya'i*
8. *Syubuhah wa Rudud*
9. *Tarbiyah Ruhiah*
10. *Tarbiyah al-Jinsiyah Mas'uliyat al-Murabbiyin*
11. *Adab al-Khithbah wa al-Zifaf wa Huququ al-Zanjan*
12. *Madrasah Da'at*
13. *Thaqafah Da'iyah*
14. *Ruhaniyah Da'iyah*.

Character Education According to Ki Hajar Dewantara's Thoughts

1. The Nature of Character Education

The estuary of character education is the honing of spiritual intelligence. Ki Hajar Dewantara had thought of this. According to him, if such things can be realized then

humans will be able to overcome the bad traits that are in them (Dewantara, 1977).

What is meant by education, according to him, is a cultural endeavor whose purpose is to provide guidance in life, so that in this way a child will grow in the body and soul of a good personality (noble character) in accordance with his human nature (Ki Hajar Dewantara, 1977). It can be concluded that education according to Ki Hajar Dewantara is not just a process of transferring knowledge but goes much further than that. Education is also expected to be able to transform values or shape human character or for the sake of humanizing humans.

Education is also a reciprocal process in the context of self-adjustment between humans and nature, humans and fellow human beings or the regular development and improvement of all the potential possessed by humans both moral, intellectual, physical potential which aims for personal interests, society, and God as The Creator (Acetylena, 2018).

Ki Hajar Dewantara had formulated the values of character education, which were also included in Taman Siswa Education, which the government later adopted as the 2010 Character Education manuscript, which contained the following contents:

- a. Character education that originates from the heart or is spiritual in nature. From this education will give birth to people who believe or fear God, have the character of being honest, trustworthy, fair, orderly, obey the rules, have a sense of responsibility, have feelings of empathy, are brave and ready to take risks, never give up, and have a soul that is willing to sacrifice and patriotic soul.
- b. Character education that comes from thought processing. From this education will give birth to humans who are intelligent, critical, creative, innovative, curious, productive and oriented to science and technology and reflective.
- c. Character education that comes from sports. This education will give birth to clean and healthy human beings who are sporty, tough, reliable, have endurance,

are friendly, cooperative, determinative, competitive, always cheerful and persistent.

- d. Character education that comes from taste and intention. From this education will give birth to people who have a sense of humanity, respect each other, like to work together, have a sense of togetherness, are friendly, respect each other, be tolerant, nationalist, care for each other, cosmopolitan (worldwide), have a feeling of pride in using Indonesian-made languages and products, dynamic, hard working, and have a work ethic (Ministry of National Education Character Education Policy Manuscript, 2010).

The four character values that have been formulated by Ki Hajar Dewantara which are contained in the 2020 Ministry of National Education Character Education Policy Manuscript are the values contained in Pancasila and the values of the crystallization of the Indonesian nation's personality. However, it is very unfortunate that in the following journey, the concept of character education from Ki Hajar Dewantara was not so heeded that it lost its spirit and enthusiasm. In the end, the implementation of education is still stuck in achieving instant targets so that the embodiment of the nation's character has so far been neglected.

2. Three Education Centers

To realize character values for students, Ki Hajar Dewantara argues that education cannot be separated from "Tripusat Pendidikan" or Three Education Centers. According to Ki Hajar Dewantara, what is meant by the Tricenter of Education were places where education is carried out, namely: 1) education in the family environment, 2) education in a school or college environment, and c) education in the community environment (Fudyartanta, 2010).

Ki Hajar Dewantara said that education goals cannot be achieved if we only rely on one path. All three must have a relationship between one another. Education in the family

according to him is very important because in the family education of character, religious education, and social education can be instilled. Likewise, school or college education is a place for imparting knowledge and skills. While education in the community is a place for children to train the formation of character, character and also personality (Ki Hajar Dewantara, 1977).

Ki Hajar Dewantara's explanation showed that he did not only rely on school as the only place to shape children's character. Precisely besides the school, there needs to be other elements, namely the family and also the community, each of which is interconnected with one another.

For character education in schools, there are several methods that are in line with the ideas contained in Taman Siswa which was founded by Ki Hajar Dewantara. These methods are as follows:

- a. Exemplify the behavior of every leader and official;
- b. By setting an example for role models and people of noble character through fairy tales and so on;
- c. There must be a balance between words and deeds. Getting used to this is very important for building trust;
- d. A culture of shame must be cultivated, so that people are not unaware of the values of decency and necessity.
- e. The application of discipline such as time discipline, discipline towards assigned tasks and other habits including working together with honesty.
- f. Holding performances or performances such as wayang kulit, ketoprak and other arts that contain noble moral values.
- g. Activities to get closer to God, such as praying, understanding the meaning of truth and justice, and contemplating the beauty or greatness of God's creation (Setyodamodjo, 2004).

3. Stages of Character Education

In addition to what has been explained above, Taman Siswa also has a method of character or character education by going through four stages, namely: the shari'at

stage, the essence stage, the tariqa stage and the makrifat stage. These stages are taught according to student development (Ki Hajar Dewantara, 1977).

If you pay attention to the stages of character or character education outlined by Ki Hajar Dewantara, it is no different from the concept of Sufism in Islam regarding the *maqam* or stages that must be passed by a Sufi in order to get closer to Allah. Only in this concept did Ki Hajar Dewantara change it to a level or age level according to the age of the student or student in receiving character education or manners. These stages are; stages of *syari'ah* for students aged 5 to 8 years, stages of *essence* for students aged 9 to 12 years, stages of *tariqah* for students aged 13 to 16 years, while stages of *makrifat* for students aged 17 to 20 years (Sita Acetylene, 2018).

From the age stages determined by Ki Hajar Dewantara in the concept of character education, it contained very important meaning for a teacher in mastering pedagogic science as well as psychology. Because with the mastery of these sciences, an educator will better understand the stages of development and art in teaching children.

The meaning of the stages in Ki Hajar Dewantara's character education also implies that education must start from habituation to an understanding that cannot be separated from one another. Habituation must also be accompanied by understanding, and vice versa (Sita Acetylena, 2018).

The first stage is the sharia stage. This stage is when the child is 5-8 years old which is also called childhood. At this stage, the education carried out is habituation of behavior and acts according to rules or habits that are general in nature. Children at this time are taught and trained to get used to good behavior, starting from simple things to difficult things. The habit meant here is doing something repeatedly, so that it becomes an automatic habit. Such as the habit of getting up early, going to school twice a day, dressing neatly, getting used to living clean, eating together, greeting friends or other people, behaving politely and so on.

While, the duties of parents, teachers, other adults, to provide examples, recommendations and orders to children and must be consistent.

The second stage is the essence stage. This stage is when children are 9-12 years old. At this stage the child can already be given an understanding related to goodness and to avoid evil in everyday life. At this stage, children not only have to get used to good behavior, but they have to be aware and aware that they are doing good continuously.

The third stage is the *tariqah* stage. This stage is the stage when the child has entered adolescence aged 13-16 years. This stage is still continuing things that are understanding and adding it with intentional intent. For example, through sports and arts lessons, good character education can be included in this training. Other examples, such as social service activities, scouts, nature lovers, are all vehicles for character education, depending on parents and teachers who have tips for guiding children to do good.

The fourth stage is the *makrifat* stage. This stage is the stage when a child has entered an early period of maturity from the age of 17-20 years. At this stage is the period of resilience, where children are used to doing good things. At this time also a child is able to realize, aware of the aims and objectives and willing to fight to implement them.

4. Character Education Method

The method used in character education was 3, namely: understand, feel and do. The point is that character education should not leave a mark on a student, it is hoped that it will become ingrained, become a character or habit, and become an independent character both physically and mentally (Acetylena, 2018).

As an embodiment of Ki Hajar Dewantara's concept of placing children as central to the educational process, he implemented the 'Among' system. The teacher is called *pamong*, which means that he is a role model and role model for students, must have a good personality,

sincere, sincere, chivalrous and priestly, which means that a teacher is an agent of change who will give birth to new knights who have a pure and sincere heart for the sake of realize the welfare and goodness of the nation. Precisely that every *pamong* must have the attitude: *Ing ngarsa sung tuladha, Ing madya mangun karsa* serta *Tutwuri handayani* (Javanese language) (MLPTS, 1992). This system also emphasizes that teachers can be tutors for students according to the phases and stages of their development and make students free from coercion and pressures that will burden and eliminate the principles of independence in education (Fauzi, 2017).

The attitude that must be possessed by a teacher can be explained as follows:

a. *Ing ngarsa sung tuladha*

Ing ngarsa means ahead. This means that people who are more experienced or knowledgeable should be in the front. While *sung tuladha* means being able to give an example and role model. This term implies as a tutor or teacher is a person who has knowledge and is more experienced and can become a central figure for their students.

b. *Ing madya mangun karsa*.

Mangun karsa means fostering the will, wish, and desire to devote oneself to the interests of a general nature, as well as having lofty aspirations. Meanwhile, *ing madya* means the middle which means that in daily life and relationships one has to be open and harmonious. This term implies that an educator must be able to develop children's talents and interests to be more creative and work in order to devote themselves to noble ideals.

c. *Tutwuri handayani*

Tutwuri handayani is an obligation for tutors or teachers to act as leaders who are able to influence and provide encouragement from behind to students, generate motivational thoughts, as well as be an inspiration and a good example for them (Ministry of Education and Culture, 1978).

If we want our students to have a personality with character, the education system put forward by Ki Hadjar Dewantara

must be implemented in the world of education. Through this system, it is hoped that educators will realize that by prioritizing good example in words and actions will shape the character of students who are religious, disciplined, honest, tolerant, hard working, love peace, have social concern and other good characters.

Character Education According to Abdullah Nasih Ulwan

1. Basic Islamic Education

As a figure in Islamic Education, he realizes that human life activities are greatly influenced by the religious values he believes in. He based his character education on the basics of faith and sharia. According to him, education is an extension of the instructions from Rasulullah SAW., so religious values that are instilled in children must start from the beginning. The religious values referred to include four parts: faith, sharia, worship, and love (Ulwan, 1981).

Faith values (Aqidah) should be instilled in children from an early age. One of them is by uttering the phrase monotheism *la ilaha illa Allah*. The goal is for the child to have faith in Allah and have faith in Him. After the values of the faith are instilled in the child, the next step is the value of Sharia, the goal is to grow awareness in the child to carry out God's commands and leave Allah's prohibitions. The value of worship is something that is also very important with the aim that children become obedient and accustomed to worshiping Allah. The value of love is introduced so that children love their apostles and love reading Al-Qur'an that was revealed to them.

Inculcating religious values in children according to Abdullah Nasih Ulwan can be done through three stages, namely: 1) the inculcation of values or character through this stage starts from things that are sensory to things that are rational, from partial to universal, and so on, 2) application of values/character psychologically such as solemnity, piety and frequent worship. This is indeed difficult to implement, but if the child has been given an understanding or

warning, it will change into character, 3) instill the value of awareness of God's supervision. In this case, giving awareness to children so that they train themselves and believe that in every behavior and actions they are always supervised by Allah SWT (Ulwan, 1981).

2. The Purpose of Islamic Education

According to Abdullah Nasih Ulwan, there are seven educational goals that must be achieved by an educator towards his students. The seven educational goals are:

First, education is expected to produce students as people who have true faith. This is a very important factor and must be resolved first. Children must be bound by the basics of faith from an early age, such as believing in the six pillars of faith and the five pillars of Islam. This means that children must also be taught about lawful and unlawful matters, doing Allah's commands and leaving Allah's prohibitions. Ordering children to pray when they are seven years old, to love the prophet and his family and to love reading Al-Qur'an. (Ulwan, 1981).

Second, education is expected to prepare students as people of noble character. After they have the right faith, further education directs students so that they have noble character. If during the developmental period a child is guided by religious teachings and has noble morals, of course when he becomes an adult. He is accustomed to these good things. These good things can be in the form of behaving correctly, being trustworthy, being consistent, loving one another, being generous or liking to lend a helping hand to people in need, doing good to parents and maintaining friendly relations (Ulwan, 1981).

Third, education is expected to prepare children who have skills and a healthy body. According to Abdullah Nasih Ulwan, the goal of education that must be prioritized after moral education is to prepare children to have a healthy body, be passionate and have skills so that children grow and develop physically healthy and strong. The efforts

that can be done are: providing children with a lawful living, following rules regarding health, both in the areas of food, drink and also sleeping, protecting children from infectious diseases, seeking treatment when sick, instilling the principle in children not to hurt themselves and as well as other people, exercising and training oneself to have certain dexterity, accustoming children to being ascetic and not getting carried away with the glitter of the world and teaching children to be firm, not to be idle, to commit deviations and mischief. (Ulwan, 1981).

Fourth, education is expected to make students as people who have intellectual intelligence. After education on aqidah or faith, morals and also physical education, according to Abdullah Nasih Ulwan, the purpose of further education is to prepare the mindset of children so that they become smart students. To make this happen by: raising awareness to students how important learning or studying is, growing intellectual awareness and maintaining mental health (Ulwan, 1981).

Fifth, preparing students to have a clean soul. Educators are expected to teach children to always maintain the purity of the soul by manifesting courage, mutual respect, being willing to assume responsibility, prioritizing others, caring and loving one another. If this is ingrained in students, it means that educators have prepared future youth who are full of optimism and virtuousness (Abdullah Nasih Ulwan, 1981).

Sixth, education should provide opportunities for children to have social intelligence. From a young age, children are expected to be used to doing and carrying out social behavior, especially caring attitudes towards others. According to Abdullah Nasih Ulwan, to make children have social intelligence, they must do things including: instilling noble psychological principles such as protecting the rights of others, maintaining social ethics and caring for social criticism (Abdullah Nasih Ulwan, 1981).

Seventh, fervent in piety and always worship Allah. The things that must be done

according to Abdullah Nasih Ulwan is by opening their eyes to Allah's power which is full of miracles. If their hearts are filled with these feelings, of course they will create devotion and piety and realize that they are always being watched by Allah. Such a thing will lead to peace in the soul and pleasure in worshipping Allah. The devotion to the soul and the stability of piety should be trained as early as possible as well as training it to be sad or cry when listening to the strains of reciting the Koran. All of these are characteristics of a wise person, his message for pious servants and a special characteristic for true believers (Ulwan, 1981).

3. Character Education Methods in Islam

According to Abdullah Nasih Ulwan, there are five methods of character education that must be instilled in children (Abdullah Nasih Ulwan, 1891). Those method are as follows:

a. Exemplary Method

According to Abdullah Nasih Ulwan, the impression is that this method is very effective in efforts to prepare and shape moral, spiritual, and social spirit. Because anything that is exemplified by a teacher such as good behavior, attitudes and speech will be ideal things for children to emulate. This exemplary character education method will unknowingly be transmitted in the form of good values to children. This method can be implemented through religious education, moral education, and other education.

b. Habit Method

In fact, every human being has the potential to do good or bad things. If the environment is good, he will be good, and vice versa. Precisely that in character education there needs to be practice in real life that is carried out by children, so that it becomes a habit in their daily life. Because attitudes in the form of habits are the goal of character education.

c. Advice Method

It turns out that in this life not everyone can capture the good values and also the bad values of a habit and also exemplary.

Precisely in this character education effort, it is necessary to instill values in the form of directions or advice whose function is to show what is good and what is bad, the aim is for the good to be carried out or followed, while the bad must be left behind or shunned. Because the problem of character is a complex reality and not the result of creativity.

d. Monitoring Method

Children need to be accompanied in order to form a character that is social psychology. This supervision is very important to know the child's development or habits, whether he made mistakes that must be straightened out. If this supervision is not carried out in the world of education, it means that an educator has given the opportunity for children to do whatever they want without considering good and bad values.

e. Punishment Method

According to Abdullah Nasih Ulwan, every human being has the potential for defiance and is inclined to commit crimes. This rebellious nature and inclination to commit crimes continues even though they have been given advice. Precisely in the face of this it is necessary to be punished or sanctioned in accordance with the degree of crime committed. With these punishments or sanctions, it is hoped that awareness will grow in children to leave crime and return to the right path in accordance with Islamic values.

Similarities and Differences in Character Education Thinking of Ki Hajar Dewantara and Abdullah Nasih Ulwan

Ki Hajar Dewantara and Abdullah Nasih Ulwan have the same thoughts about the need for character education. If Ki Hajar Dewantara based on its spiritual matters while Abdullah Nasih Ulwan based on its religion. The spiritual principles referred to by Ki Hajar Dewantara and Abdullah Nasih Ulwan in principle have an element in common. Basically, the two figures discuss spiritual matters or teachings from the Most

Unseen (God/Allah), and share the same religion, namely Islam. Ki Hajar Dewantara believes that character education must be explored from the basis of the state, namely Pancasila, where Pancasila is the values that crystallize the personality of the Indonesian nation. According to him, Pancasila is in accordance with religious teachings, namely Islam which is the basis for character education which was also alluded to by Abdullah Nasih Ulwan. What distinguishes between the two is that Ki Hajar Dewantara is known as a figure in National Education, while Abdullah Nasih Ulwan is known as a figure in Islamic Education.

According to Ki Hajar Dewantara, education is a cultural endeavor whose purpose is to provide guidance to children in their lives so that they grow in the child's body and soul, both physically and mentally, as a noble personality. Meanwhile, Abdullah Nasih Ulwan argues that there are seven goals that must be achieved by an educator from his students such as: true faith, noble character, having skills and a healthy body, intellectually intelligent, having a clean soul, socially intelligent and fervent in piety. All of these have the same goal as what Ki Hajar Dewantara said in order to achieve a noble personality. While the difference is that Ki Hajar Dewantara based it on the nation's cultural values, while Abdullah Nasih Ulwan based it on the teachings of Islam.

Ki Hajar Dewantara and Abdullah Nasih Ulwan both agree that character education must be carried out in stages according to the stage of development of the child's soul, the difference is; if Ki Hajar Dewantara formulates the stages of child development marked in terms of age starting from five to eight years (shari'a), nine to twelve years (hakikat), thirteen to sixteen years (tarikah), and seventeen to twenty years (makrifat). Meanwhile, Abdullah Nasih Ulwan formulates character values that must be instilled in children through three stages: 1) things that are sensory, rational, partial, universal and so on, 2) instilling character values psychologically, such as solemn, pious and often doing worship, 3) believe

that all actions performed are always under the supervision of Allah.

Regarding the character education method, Ki Hajar Dewantara and Abdullah Nasih Ulwan both agree that education is the first ; through example (Ing Ngarsa Sung Tulada), the second is through habit, or developing children's talents and interest to be more creative and creative (Ing Madya Mangun Karsa),, thirdly through supervision or encouragement from behind (Tut Wuri Handayani). Meanwhile. The difference between the two is that Abdullah Nasih Ulwan added advice and punishment methods, while Ki Hajar Dewantara did not.

CONCLUSION

Education that only emphasizes cognitive and psychomotor aspects and pays very little attention to affective aspects, will only produce people who are intellectually smart and skilled, but depraved in terms of morals or morals. That is the result of education, especially in Indonesia at this time. Therefore, both Ki Hajar Dewantara who is known as a National Education figure and Abdullah Nasih Ulwan as an Islamic Education figure both emphasize the very importance of character education based on spiritual or religious matters. The difference in the two's thoughts is, if Ki Hajar Dewantara based his character education on the nation's cultural values. Meanwhile, Abdullah Nasih Uwan based it on the teachings of Islam, but the goal to be achieved by both of them is the same, namely to form human beings who have noble personalities.

Ki Hajar Dewantara and Abdullah Nasih Ulwan also agreed that the implementation of character education must be carried out in stages according to the development of the child's soul. What distinguishes the thinking between the two, if Ki Hajar Dewantara determines the stages that must be passed according to the age level, while Abdullah Nasih Ulwan started from things that were sensory, rational, partial, universal,

psychological and belief. Likewise, regarding the method of character education, both agreed that the method of character education must be carried out by example, habituation and supervision (encouragement). What distinguishes between the two in Abdullah Nasiah Ulwan's character method is the addition of advice and punishment.

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