

The Implementation of Contextual-Based Indonesian Language Instruction Integrated with The Noble Values of Ki Hajar Dewantara's Teachings

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Abstract. The era of globalization and technological progress has led to several negative consequences, including a decline in moral values among students, especially at the junior high school level. This study aims to implement a contextual-based Indonesian language learning approach that integrates the noble values of Ki Hajar Dewantara's teachings as a solution for shaping students' character. The research employs a qualitative approach, utilizing data collection methods such as interviews, observations, and document analysis. The study's subjects include the management of the Dewantara Kirti Griya Museum, the head of the education office, teachers, and junior high school students in Boyolali Regency. The results indicate that contextual-based learning effectively introduces values such as independence, responsibility, and cultural appreciation, which are aligned with Ki Hajar Dewantara's educational principles. Despite challenges, such as the difficulty in understanding certain Javanese terms, the solution identified was to translate these terms into more accessible Indonesian. The implementation of this approach offers a promising solution to addressing character-related issues in the era of globalization.

Keywords: Indonesian Language, Contextual Learning, Noble Values of Ki Hajar Dewantara's Teachings.

1 Introduction

Globalization and technological advancements, in the present day, have a profound impact on nearly every aspect of human life, including education. On the one hand, globalization provides unrestricted access to information and enhances communication between nations. However, on the other hand, it also contributes to the erosion of moral values and the diminishing of local cultures. Numerous studies have shown that the era of globalization introduces new challenges in character development, particularly at the primary and secondary education levels. Students are frequently exposed to foreign cultural values that sometimes conflict with the fundamental values of their nation, leading to behavioral changes and a decline in character [1].

This issue is particularly evident in Indonesia, where national cultural values, including the teachings of Ki Hajar Dewantara, are increasingly undermined by external influences. Ki Hajar Dewantara, widely recognized as the Father of National Education, emphasized the importance of an education system that focuses not only on cognitive aspects but also on the formation of students' character and moral values. Dewantara advocated for an educational approach that is

rooted in the development of character, based on the profound and enduring values of Indonesian culture and nationalism [2]. Within this framework, contextual-based Indonesian language learning is proposed as a solution to address the moral degradation observed among students.

Contextual Teaching and Learning (CTL) is an educational approach that links learning materials to students' real-life experiences, enabling them to relate what they learn to their social and cultural contexts [3]. In this regard, contextual-based Indonesian language learning allows students to not only understand the subject matter cognitively but also to appreciate and preserve the noble values embedded in Ki Hajar Dewantara's teachings. An educational approach grounded in the social and cultural contexts of students can facilitate a greater appreciation for national identity and foster the development of character based on the values of nationalism and Indonesians.

However, the implementation of contextual-based learning that integrates the noble values of Ki Hajar Dewantara is not without challenges. Several studies have indicated that the use of Javanese terms inherent in Ki Hajar Dewantara's teachings often poses a barrier to students' comprehension, particularly for those who are unfamiliar with the language [3]. This requires adaptation in the delivery of the material to make it more comprehensible to students, either by using a simpler Indonesian language or by providing in-depth explanations of the values contained within.

In this context, research conducted by Sari [4] and Utami [5] underscores the importance of adjusting terminology and presenting learning materials in a language that students can easily understand, which, in turn, enhances the effectiveness of contextual-based learning. When properly implemented, the integration of the noble values of Ki Hajar Dewantara into this pedagogical approach can foster an educational environment that not only prioritizes academic achievement but also contributes to the moral and character development of students. Education that emphasizes character building plays a pivotal role in shaping individuals with integrity and a strong sense of national pride.

The application of this approach offers potential solutions to various challenges faced by students, such as limited awareness of local culture, a decline in mutual respect, and the escalation of deviant behaviors. Therefore, educators must understand and effectively implement contextual-based learning that integrates the noble values of Ki Hajar Dewantara, in order to cultivate a generation that is not only intellectually proficient but also morally grounded and committed to the noble values of national identity.

The purpose of this study is to examine the underlying reasons for the importance of implementing contextual-based Indonesian language learning that integrates the noble values of Ki Hajar Dewantara, along with the challenges encountered during its implementation. Furthermore, the study seeks to identify solutions that can optimize the application of character-strengthening educational practices, especially in the context of the rapid advancements in technology and globalization, which often pose a threat to Indonesia's national identity.

2 Research Method

This study utilizes a qualitative approach with a case study design. The selection of this approach aims to obtain a comprehensive understanding of the implementation of contextual-based Indonesian language instruction integrated with the noble values of Ki Hajar Dewantara at the junior high school level. The research participants include the managers of the Dewantara

Kirti Griya Museum in Yogyakarta, the Head of the National Education Office of Boyolali Regency, junior high school teachers, and students from junior high schools in Boyolali Regency, all of whom were chosen through purposive sampling.

Data collection techniques employed in this study include semi-structured interviews, participatory observation, and document analysis. Semi-structured interviews are conducted to gather the informants' insights on the implementation of the learning process and the challenges faced. Participatory observation is utilized to directly observe classroom interactions and teaching methods, while document analysis is used to scrutinize relevant teaching materials and educational policies. The data collected are analyzed using an interactive data analysis method, which involves data reduction, data presentation, and conclusion drawing [6]. To ensure the validity of the findings, source triangulation and data triangulation are applied, thereby enhancing the reliability and credibility of the research outcomes [7].

3 Result And Discussion

This research investigates the implementation of contextual-based Indonesian language learning integrated with the noble values of Ki Hajar Dewantara at the junior high school level. It focuses on the significance of this approach, the challenges involved, and potential solutions. Data for this study were collected through interviews, observations, and document analysis.

3.1 Significance of Contextual-Based Learning Integrated with the Noble Values of Ki Hajar Dewantara

The influence of globalization has notably impacted students' behavior and character. The findings of this study reveal that the moral degradation among junior high school students constitutes the principal justification for the adoption of contextual-based learning. This pedagogical approach connects the learning material to students' daily lives, thereby enhancing their comprehension of its relevance to cultural values and national character. The study demonstrates that contextual-based learning, when integrated with the noble values of Ki Hajar Dewantara, serves as a strategic initiative to counteract moral decline. Teachers, students, and educational experts concur that this approach is instrumental in cultivating students' character and reinforcing national identity. Dewey [8] postulated that meaningful learning must be grounded in the lived experiences of students, facilitating the development of critical thinking and empathy. Integrating the noble values of Ki Hajar Dewantara into this framework is particularly pertinent, as these values emphasize character development rooted in local wisdom. Ki Hajar Dewantara's principles, encapsulated in the aphorism *ing ngarso sung tulodho, ing madyo mangun karso, tut wuri handayani*—which underscores the roles of educators as role models, motivators, and supporters—are crucial in addressing the challenges posed by globalization. This approach ensures that local cultural identities remain intact amidst the influence of foreign cultures [9].

From the perspective of Ki Hajar Dewantara, education extends beyond intellectual advancement to encompass the cultivation of character through values such as independence, responsibility, and cultural appreciation. His educational philosophy, which includes the concept of *tri pusat pendidikan* (three centers of education: family, school, and community), emphasizes a holistic approach to student development. These principles are particularly salient in the context of Indonesian language education, where language serves as a conduit for instilling noble values in students [10].

Ki Hajar Dewantara maintained that education should prioritize character formation, which he regarded as the essence of true education. He argued that education must holistically nurture intellectual, moral, and emotional development, with the ultimate aim of producing individuals who are independent, responsible, and deeply connected to their culture and nation. These values are not only individual but also collective, as they contribute to the formation of a just and civilized society [11].

The *tri pusat pendidikan* (Three Centers of Education) framework—family, school, and community—constitutes a cornerstone of Ki Hajar Dewantara's educational philosophy, asserting that education is a shared responsibility [12]. The family provides foundational education, the school offers structured guidance, and the community offers real-world contexts for applying learned values. These three elements must operate in synergy to produce well-rounded individuals, with each entity playing a pivotal role in fostering moral and intellectual development [13].

This philosophy is epitomized in Ki Hajar Dewantara's celebrated motto:

3.1.1 ***Ing ngarso sung tulodho (a leader provides exemplary behavior)***: Teachers or educators hold the critical responsibility of acting as role models for their students. Their demeanor, conduct, and pedagogical approaches should reflect the values they seek to instill, as students often learn effectively through observation and emulation of their teachers.

3.1.2. ***Ing madyo mangun karso (a leader inspires and motivates)***: Educators must assume the role of facilitators who stimulate students' enthusiasm for learning, encourage critical thinking, and foster self-reliance. In this capacity, educators go beyond their conventional function as instructors and take on the essential role of motivators.

3.1.3 ***Tut wuri handayani (a leader supports from behind)***: As students begin to demonstrate independence, teachers transition into the role of supporters, providing constructive guidance and reinforcement without exerting undue control. This approach allows students to develop their capabilities with heightened self-assurance and autonomy.

These principles are profoundly relevant to Indonesian language education. Language functions not only as a means of communication but also as a vital instrument for transmitting and preserving the nation's esteemed cultural values. Through Indonesian language instruction, students acquire fundamental linguistic skills—reading, writing, speaking, and listening—while simultaneously exploring the deeper meanings within literary works, traditional expressions, and inherited cultural values. For example, teaching literary works such as *Serat Wedhatama* enables educators to instill values such as honesty, wisdom, and respect for elders and local traditions [14].

This approach is particularly critical in the era of globalization, where local cultural values and identities are frequently marginalized by the dominance of global cultures. Ki Hajar Dewantara underscored the role of education as a moral and cultural bulwark for the nation, aimed at producing students who are not only adept in global competencies but also deeply anchored in and proud of their local heritage. As such, education that integrates these cultural

values offers an effective strategy for shaping robust individual and social character among students [15].

Character education grounded in local culture is essential for fortifying students' moral and cultural identity, especially in navigating the challenges posed by globalization [16]. By employing contextual-based learning, students are encouraged to relate academic material to their daily experiences, ensuring that the values imparted are not confined to theoretical discourse but are actively applied in real-world contexts. This method further cultivates a sense of belonging to their local culture and instills pride in their national identity [17].

These insights resonate with the findings of Warsito [18], who demonstrated that contextual-based learning significantly improves students' comprehension of moral and social values. This is achieved by engaging students in direct practice of these values in their everyday lives. For instance, students might be assigned to identify social issues within their communities and propose solutions informed by the teachings of Ki Hajar Dewantara. Such an approach allows students to enhance their linguistic skills while concurrently fostering heightened moral consciousness.

3.2 Implementation of Noble Values in Indonesian Language Education

Data from observations and interviews indicate that the incorporation of Ki Hajar Dewantara's noble values into Indonesian language education is implemented through thematic approaches and project-based assignments. For instance, teachers assign students to write short stories with themes rooted in local culture or compose poetry inspired by life wisdom drawn from Ki Hajar Dewantara's teachings. Such activities not only enhance students' linguistic competencies but also cultivate their understanding of values such as mutual cooperation, honesty, and responsibility.

Classroom observations further reveal that contextual-based learning significantly aids students in comprehending moral values, as instructional materials are delivered within contexts closely tied to their everyday experiences. For example, one educator employed traditional literary works, such as *Serat Wedhatama*, as teaching materials to introduce these noble values. This approach underscores that Indonesian language education is not merely a tool for linguistic instruction but also a vital medium for character development.

In addition, fostering a supportive learning environment is essential for the successful integration of these values. Educators must create classroom settings that encourage active student engagement while demonstrating practical applications of these noble values in daily life. Supplementary resources, such as the Dewantara Kirti Griya Museum, play an instrumental role in enhancing students' comprehension of Ki Hajar Dewantara's teachings and values.

3.3 Supporting Factors, Challenges, and Solutions for Implementation

The effective integration of noble values is facilitated by several supporting factors, including teacher enthusiasm, the availability of culturally relevant educational resources, and administrative support from schools. Educators with a profound understanding of Ki Hajar Dewantara's teachings tend to adopt innovative approaches to incorporating these values into Indonesian language lessons. Additionally, the backing of school leadership and educational

policies that emphasize the importance of character education serve as critical enablers of this process.

Nevertheless, the study identifies several challenges. A primary obstacle is the insufficient training available to educators for implementing this approach. Many teachers report difficulties in interpreting classical Javanese terminology from Ki Hajar Dewantara's teachings, necessitating adaptation or simplification into language that students can more easily comprehend. These findings align with Sukarno[19] who highlights the necessity of continuous professional development to enhance teachers' capacities to implement character-based education effectively.

Another significant challenge is the limited time available within the curriculum, as many educators struggle to balance the demands of achieving academic objectives while integrating character education. This issue is not exclusive to Indonesia but is also observed internationally, where educational systems often prioritize academic performance over character formation [20].

Meaningful education must be grounded in students' real-world experiences and retain practical relevance to their lives [21]. Integrating Ki Hajar Dewantara's teachings offers students a robust moral foundation, empowering them to develop strong character and take pride in their national identity. Practically, these findings hold substantial implications for education policy in Indonesia. The curriculum should allocate adequate space for character-based learning, and teacher training programs should focus on fostering creative and contextual instructional strategies. Furthermore, collaboration among schools, communities, and cultural institutions such as the Dewantara Kirti Griya Museum should be strengthened to promote integrative and holistic learning practices.

4 Conclusion

This study concludes that the integration of contextual-based Indonesian language learning with the noble values of Ki Hajar Dewantara is an effective strategy for fostering students' character development, particularly in addressing the moral decline often associated with globalization. Values such as independence, responsibility, and cultural appreciation, as championed by Ki Hajar Dewantara, are not only pertinent but vital for cultivating a generation that is both ethically grounded and culturally aware. Contextual-based learning enables students to relate academic content to their daily experiences, thereby rendering the moral values taught more meaningful and applicable to real-life situations.

A contextual learning approach provides students with opportunities to learn through real-life experiences, enhancing their understanding and reinforcing values aligned with their cultural identity. The Indonesian language, in this context, serves as a strategic medium for the transmission of moral and cultural values, given its role as a means of communication, a vehicle for cultural expression, and a bridge between generations. Experiential education has the transformative potential to shape students' character and prepare them to effectively confront future challenges.

Nevertheless, the successful implementation of this learning approach depends on robust support from key stakeholders, including teachers, schools, families, and communities. Teachers, as the central agents of this process, must possess a thorough understanding of Ki Hajar Dewantara's

noble values and the pedagogical expertise to integrate these values into their instruction. In addition, educational policies that prioritize character-based learning approaches are essential. Such a system requires consistent policy frameworks and adequate resource allocation to ensure its effectiveness.

The study also underscores the significance of leveraging local learning resources, such as museums and traditional literature, to enhance the learning experience and immerse students in their cultural heritage. Education rooted in local culture can strengthen students' sense of ownership over their cultural identity and foster national pride, particularly in the face of globalization's cultural homogenization.

In conclusion, the integration of contextual-based Indonesian language learning with Ki Hajar Dewantara's noble values presents a relevant and strategic method for shaping students who are both intellectually capable and morally robust. The realization of this approach's full potential necessitates coordinated efforts among teachers, students, families, and policymakers. Through this synergy, the education system can produce a generation that excels academically, possesses strong character, and takes pride in their national cultural heritage.

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