

Building the Elementary School Students' Character in 4.0 Era by Implementing TriNga and TriN Concepts in Thematic Learning

Heri Maria Zulfiati, Suyanto, Hadjar Pamadhi

ABSTRACT--- *In the Industrial Revolution 4.0 era, people with high character are needed to build connectivity in the network. one that is done in school is to integrate character education in thematic learning The objectives of this study are to describe 1) the implementation of Tringa and Tri N concepts that are useful for teachers to develop students' characters, and 2) supporting and inhibiting factors and solutions in implementing the Tringa and Tri N concepts to foster students' character. This research uses a descriptive qualitative approach. The subjects of this study were the principal, teacher of fifth graders, and students of class IV. The data collection techniques consist of observation, interview, and documentation. The data analysis techniques are mainly concerned with Miles and Huberman's models (data reduction, data presentation and drawing conclusions). To check the validity of data, source, technique and time triangulation and reference material are used considerably. The results show that students had applied the Tringo concepts (Ngeriti, Ngrasa, Nglakoni and Tri N (Niteni, Nirokke, Nambahi) as part of the teachers' efforts to promote the "among system" in preserving students' character. However, the teachers' control and guidance are necessary to implement such a system so that it can be embedded in students, and it can improve good coordination between schools, families and the environment.*

Keywords— *Tringa Concepts, Tri N Concepts, Character Education, Thematic Learning Introduction*

I. INTRODUCTION

The world that has entered the industrial revolution era 4.0 seems no longer a mere figment. The various technologies that signal the start of the 4.0 industrial revolution that demands life on various connectivity between machines, between people, between programs, between small datas and giant data in a harmonious and synergistic network in digital modalities. The role of humans in the Industrial revolution 4.0, is the subject that governs and determines that connectivity. People who have strong character will succeed in building connectivity in internet-based networks. The characteristics of innovative, creative, honest, discipline is required to exist in a network. That's why character education for our students is very necessary. We have done character education. The simplest step is to harmonize the four big

domains of character, *olah pikir, olah rasa, oleh hati, and olah raga*. Maintaining this domian balance of four so that it happens to students so that they have positive understanding, appreciation, and behavior is an important activity for educators and parents alike. Harmonization is then carried out by using approaches to class culture, school culture and community culture [1]

National character determines the progress and decline of a nation. This proposition underlies that the Indonesian government has developed a national culture and character building along with the declaration of "Cultural Education and National Character" as a national movement in early January 2010. Since then, the nation's character education has become a national trending topic.

Marzuki in the Journal of Character Education [2] emphasizes that the declaration was alleged due to the condition of our nation that showed anti-cultural and anti-character behaviors. The anti-cultural behaviors in a nation are reflected through the degraded attitude of diversity and mutual cooperation among Indonesian people. The anti-character behaviors in a nation are indicated by the loss of noble values inherent in the Indonesian nation, such as honesty, politeness, and togetherness amid various criminal cases.

Sadly, these various criminal cases are not only persecuted by teenagers or adults, but also by elementary school students. In fact, the fights among elementary school students resulted in death on Saturday, November 25, 2017, at around 09.00 WIB, on the soccer field close to Banjaran PGRI Vocational School, Bandung Regency. At that time, the football teams of boys were competing in the Teacher's Day Commemoration Program [3] the circulation of a video about a number of students in one of the elementary schools in Malang Regency has recently revealed that students own vapes or electric cigarettes [4] bad behaviors of elementary school students have become a growing concern for parents and junior high schools. A female first grader of Junior High School in Tulungagung got pregnant after having an intimate relationship with her boyfriend who was also an elementary school student [5] and other related cases that involved teenagers and elementary school students.

These examples show that our education cannot build the character of students, and the educational praxis in classes is

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Heri Maria Zulfiati, Doctoral Student in the Education Science Department, State University Yogyakarta and Lecturer of Primary School Teacher Education, Universitas Sarjanawiyata Tamansiswa Yogyakarta Indonesia.

Suyanto, Department of Economic Education, Faculty of Economic, Universitas Negeri Yogyakarta Indonesia.

Hadjar Pamadhi, Department of Art Education, Faculty of Language and Art, Universitas Negeri Yogyakarta, Indonesia.

no more than scholastic exercises, such as knowing, comparing, training and memorizing categorized as simplest cognitive abilities [6] H.A.R. [7] asserts that the praxis of education not only deals with knowledge of the socio-cultural aspects of our students, but also education and methodology that can be learned both in scientific books and in the praxis of education from western sources. To reinforce this notion, Wangid [8] points out that education particularly in school contexts focuses on education and learning systems and methods originating from western countries that are unnecessarily in line with the needs and culture of Indonesia. In fact, Indonesians forget that Indonesia has a system or a method of education that is native to Indonesia enriched with various thoughts of Ki Hadjar Dewantara, and it has long been implemented in the *Taman Siswa* education.

Ki Hadjar Dewantara is a proud figure of Indonesians because his principles in the formation of national character are rooted in the culture of the Indonesian archipelago. His educational thoughts are not inferior to modern education thoughts and theories. For example, he first introduced the Tri-Nga concepts consisting of *Ngerti* (cognitive), *Ngrasa* (affective) and *Nglakoni* (psychomotor), and the Bloom's taxonomies (cognitive, affective, and psychomotor domains) rearticulate Tri N (*Niteni*, *Nirokke* and *Nambahi*) concepts. Ki Hadjar Dewantara's concepts have been implemented in the *Tamansiswa* Institute since it was established on July 3, 1922, while Bloom's taxonomies were introduced by Dr. Benjamin Bloom in 1956. This evidence proves that Ki Hadjar Dewantara's thoughts were not inferior to western scientists' [9] As a hero, true educator and Indonesian cultural observer, Ki Hadjar Dewantara has transformed ideas reinforced by Abuddin Nata in [3] that education problems in general can be inseparable from a figure named Ki Hadjar Dewantara, an expert who is engaged in and focuses on his expertise in education. Various strategic concepts concerning education in Indonesia are mainly concerned with Ki Hadjar Dewantara's thoughts. Unfortunately, the development of education actually loses its spirit and enthusiasm, and it gets stuck in achieving targets, and the embodiment of a good national character is ignored. In addition, as Anies Baswedan once put, another country like Finland applies the principles of Ki Hadjar Dewantara in the education sectors, teachings and motivation to improve their educational quality, but Indonesians are alienated from his thoughts [10].

Ki Hadjar Dewantara puts more emphasis on manners that are integrated with teaching in each field of study. In other words, as Ki Hadjar Dewantara's notion indicates, any teaching in any field of study must integrate with ethics education, and it does not merely stop at the teaching of subjects. To him, teaching is a tool but not a goal. Mathematics teaching, for example, is a tool to produce students who have skills in understanding and practicing the calculation formula accurately. At the same time, however, the teaching of mathematics must be directed at producing people are careful, regular and honest in doing their jobs.

The students' character is one of the aspects that can be carried out through thematic learning that integrates materials of good character values. Thematic learning is integrated with the use of themes to link multiple subjects to

students' meaningful experiences. Through thematic learning, education institutions are expected to provide knowledge and insight into the basic concepts of social sciences and humanities, and it has been a sensitive issue to increase the awareness of social problems in terms of environments and students learn to solve these problems, indicating a good lesson of assuming responsibility through good character building as good citizens.

Preliminary observations in January 2018 at Ibu Pawiyatan Elementary School show that there is a need to pay attention to the development of the students' character. Many students begin to be affected by the surrounding environment resulting in bad behaviors. Some students speak impolitely and behave disrespectfully in the presence of peers and teachers, lack of self-discipline while learning, and tend to choose friends discriminatively when discussing in groups. Some others feel disturbed and do not focus on lessons even though learning processes become more conducive. The application of the system among teachers has not been implemented optimally, because it seems that the teacher is scolding students when they make mistakes.

Such conditions should not be allowed to continue, because they will damage the cultural capital and social capital owned by the school and it is not relevant to what Ki Hadjar Dewantara [11] said, "Education is to guide all the natural forces that exist in these children, so that they as humans and as members of society can achieve the highest safety and happiness. The character is a mixture of all human traits that are permanent, so that it becomes a special sign to distinguish one person from another". Saptono [5] adds that character education is a deliberate effort to develop good character based on core virtues that are objectively good for individuals and society.

Character education has three main functions, namely development, improvement and filtering. The first function plays a role to develop students' good potentials and behaviors. Students who have good attitudes and behaviors reflect the culture and character of the nation. The function of improvement is to strengthen the national education's responsibility to develop students' potentials to be more dignified; and the screening function is to filter the nation's own culture and the culture of other nations that conflict with cultural values and dignities for the national character. Character education aims to improve the quality of educational processes and outcomes that lead to the formation of the character and noble character of students in a comprehensive, integrated and balanced manner involving the graduates' competency standards in each education unit. Through character education, students are expected to be able to independently improve and use their knowledge, study, internalize and personalize character values and noble character that they can be manifested in everyday behaviors.

The concepts of thematic learning insist on developing thoughts of two educational leaders, Jacob in 1989 with his concepts of intradisciplinary education and Fogarty in 1991 with his concepts of integrated learning. Deni Kurniawan [12] states that integrated learning is one form or model of

integrated thematic learning, namely the webbed model. It basically emphasizes the pattern of organizing integrated materials and themes. In the thematic learning approach, the social studies learning program is composed of various branches of sciences in the social sciences family. Barth [13] states that social studies are in the interdisciplinary integration of social sciences and humanities concepts for the purpose of practicing citizenship, critical thinking, ensuing skills of critical social issues. This understanding provides two important points. First, social studies is an integration of social sciences and humanities so that the right approach for social studies is interdisciplinary, and social sciences using a disciplinary approach. Second, social studies orientation relates to the formation of good citizens who are able to deal with critical social issues.

Referring to the understanding, approach, and content of social studies, Savage & Armstrong [14] explicitly explain that this statement clearly indicates that the objective of the social studies program is the promotion of civic competence or we have chosen to call citizenship. The important goal of social sciences is to improve citizenship competence.

Therefore, the subject matter in the lesson of social sciences presented is not only limited to knowledgeable materials, but also values that must be attached to the learners themselves. These values are very good if we inherit them to young children like elementary school children to develop their morals in the form habits in daily life.

To support the previously mentioned evidence, the following problems can be formulated. What is the implementation of the *Tringo*, and *Tri N* concepts through thematic learning to foster the character of the fourth-grade students of SD Tamansiswa Jetis Yogyakarta?

II. RELATED WORKS / LITERATURE REVIEW

Bartolomeus Samho's research [15] entitled "Character Education in Globalization Culture: Inspiration from Ki Hadjar Dewantara", shows that several strategies can be implemented in character education to shape the personality of students who are mature or have positive characteristics. In general, a person who has a positive personality is freed from all dehumanistic and destructive encouragement so that he or she can adapt to his or her environment or become an independent person. As the Samho's research indicates, one of the strategies in shaping this personality is to adopt or use Ki Hadjar Dewantara's thoughts. The research of Mutoifin and Mutohharun Jinan [16] entitled "Character Education of Ki Hadjar Dewantara: A Critical Study of Character and Character-related Thoughts in Islamic Review" proves that

Ki Hadjar Dewantara's thoughts are important to the character-building education for the sake of universal personality of the nation. The reason is that, as Ki Hadjar Dewantara put, Indonesia has a distinctive culture and personality.

To support this idea, another research entitled "The Implementation of Character Education in the School Culture Through the Teachings of Ki Hadjar Dewantara in Taman Muda Elementary School, Ibu Pawiyatan Yogyakarta" (2016) delineates that the implementation of character education through school culture might be in the form of learning related to local culture, such as dance, music, artistic painting or drawing, and learning Javanese language [17] A research by Nur Wangid [8] entitled "Among System at the Moment: A Study of Educational Concepts and Practices" basically talks about the *among* system can be applied in the current situation. This is evident from the teaching and learning process and life at Taruna Nusantara High School that adopts the concept of *among* system apparently directed and successful. Indeed, some *among* systems have not been re-implemented in Tamansiswa colleges, especially Tamansiswa Jetis Junior High School that become houses for teachers. However, the learning process is clearly visible through the atmosphere of *among* system, especially for the implementation of local content curriculum truly visible in the teachings of Ki Hajar Dewantara.

The results of these studies show the advantages of *among* sistem, but other studies on this subject have not been widely carried out. Some parties have been wondering that this subject is underresearched, the *among* system will be forgotten or less understood by future generations. Therefore, this paper will present the teacher's ability to integrate character education, and discuss the implementation of character education in the social studies learning using Ki Hadjar Dewantara's teachings and thoughts.

III. RESEACRCH METHODE

This type of research is descriptive qualitative along with its naturalistic paradigm of case study. This research was conducted at Taman Muda Ibu Pawiyatan Elementary School, Yogyakarta. This place was chosen as the research location because the school applies educational concepts of Ki Hadjar Dewantara and the availability of information sources that can support the research. The study was undertaken from October 2017 to February 2018. This study was conducted until the data obtained were saturated.

Table 1: Data Collection Technique, Data Analysis Technique, Data Validity Test and Inductive Analysis

Data Collection Technique	Data Collection Technique and Instrument	Data Validity Test	Data Analysis Technique
Interview	Structured and unstructured interview guidelines	1. Prolonged observation 2. Perseverance	1. Data Collection
Observation	Observation sheets for teachers, students and in-class learning interactions		2. Data

Document Analysis	Data collection in line with the implementation of character education through notes, pictures, archives, and other recordings.	increase 3. Triangulation 4. Discussions with colleagues	Reduction 3. Data presentation 4. Conclusion
Field-note	Adequate condensed field-notes containing keywords, phrases, points of talks, sketch, socio-gram, diagram, and so on.		
Data Triangulation	Data checking from different sources, manners, and timeframes		

IV. RESULTS AND DISCUSSION

Result

The *Tri-Nga* concept is an educational concept taught by Ki Hajar Dewantara. He defines education as an effort to promote children's character, mind and body, so as to advance the perfection of life, namely living and reviving children in harmony with nature and society. Ethnic education aims to make students familiarize with diversity, understanding, giving recommendations and implementing them intentionally. Thus, teaching and advancing manners of Ki Hadjar Dewantara [11] emphasize that small children should familiarize them to behave well, and children who can think should be given information about goodness and needs in generally. Recommended items to do good practices are intentional ways, so that the method called "ngerti-ngrasa-nglakoni" (cognitive, affective and psychomotor) can be fulfilled. The results of data description of each question as shown in the following tables.

Table 2: The application of *Tringa* concepts to develop the *among* system through character building and thematic learning

Information	Findings
The results of observation and documentation have shown the application of concepts or efforts made by the teachers to foster the character building through the thematic learning.	Students apply the concepts that are explained by the teachers, but they do not necessarily understand them directly. Sometimes they must always be guided and reminded by the teachers to do good things. Students are also able to apply the concepts of <i>Tri N</i> after knowing, doing and developing them through behaviors such as respective creativity. Besides, it is also visible, and there is a lack of capability of the teacher to maintain the character through thematic learning.

The concepts of 3N (*Niteni*, *Nirokke*, *Nambahi*) are important in the learning and teaching processes. *Niteni* means paying attention using senses. *Niroke* or *niruaken* means imitating. Students imitate, and do similar things that they observe. *Nambahi* means adding, modifying. Students add, adjust, change, or reduce the model to imitate their creativity.

The results of data description of each question as shown in the following tables:

Table 3. The Application of the *Tri N* concepts to develop the character building through the thematic learning

Information	Findings
The results of observations, and documentation indicate that students have applied the <i>Tri N</i> concepts to foster the character building through the thematic learning.	Students have applied the concepts of <i>Tringa</i> . The concepts of 3N (<i>Niteni</i> , <i>Nirokke</i> , <i>Nambahi</i>) is specific in nature. <i>Niteni</i> means paying attention, observing, or listening. The application of this concept deals with the thematic learning in which students pay attention, observe, read or listen carefully, feel with senses. <i>Niroke</i> or <i>niruaken</i> means imitating. Students imitate, and do similar things that they observe. <i>Nambahi</i> means adding. Students try to add, adjust, make changes, or reduce the model imitated according to their respective creativity.

1. Discussion

1) The application of the *Tringa* and *Tri N* concepts to develop develop students' character building

Founded by Ki Hadjar Dewantara, Taman Muda Ibu Pawiyatan elementary school of Yogyakarta has its own characteristics and uniqueness that distinguishes it from other schools. The first characteristic of this school is to promote the noble character education, as affirmed in its vision and mission. According to Ki Hadjar Dewantara [11], education is "the effort to advance character (inner character, inner strength), intellect and body in harmony with nature and society". Second, SD Taman Muda Ibu Pawiyatan elementary school of Yogyakarta is in the way of teaching and educating using "*among* methods". The method of teaching and learning is called "*among* methods" along with *Tut Wuri Handayani* motto that means encouraging students to get used to finding and learning on their own. Encouraging (children) means



guiding, giving children freedom to move according to their will. The teacher follows from behind, influences, and has the duty to observe with all attention. Students are conditioned to depend on their own mystical discipline, not because of outside coercion or other people's orders.

The teacher strives to provide examples, guidance, advice, motivation and encouragement to students to have good character. From these efforts, students are able to apply the concepts of *Tringa* and *Tri N* in their daily lives.

a. *The concepts of Tri N in the thematic learning that contains social studies*

The concepts of 3N (*Niteni, Nirokke, Nambahi*) are important in the learning and teaching processes. *Niteni* means paying attention using senses. *Niroke* or *niruaken* means imitating. Students imitate, and do similar things that they observe. *Nambahi* means adding, modifying. Students add, adjust, change, or reduce the model to imitate their creativity.

The application of *Tri Nga* concepts in the thematic learning consists of events in life. The subtheme is the nationality events occupation period 3 in learning. Students have applied the concepts of *Tri Nga*. The concepts of 3N (*Niteni, Nirokke, Nambahi*) remain important. *Niteni* means paying attention, observing, or listening. The application of this concept is seen through the thematic learning in which students pay attention, observe, read or listen carefully, feel with senses. *Niroke* or *niruaken* means imitating. Students imitate and do similar things that they have observed. *Nambahi* means adding. Students add, adjust, change, or reduce the model to imitate their creativity.

The 3N concepts can train students to increase their abilities using five senses. In the *niteni* concept of learning, students can search for clarity from mathematical objects through observations in a clear and in-depth manner. From the *nirokke* process, students can imitate the objects that they have observed exactly. In the process of adding, students can be creative in solving a thematic learning problem with the knowledge that has been obtained from the process of *niteni* and *nirokke*.

b. *The Tri-Nga Concepts in the Thematic Learning that Contains Social Studies*

The *Tri-Nga* concept is an educational concept taught by Ki Hajar Dewantara. He defines education as an effort to promote children's character, mind and body, so as to advance the perfection of life, namely living and reviving children in harmony with nature and society. Ethnic education aims to make students familiarize with diversity, understanding, giving recommendations and implementing them intentionally. Thus, teaching and advancing manners of Ki Hadjar Dewantara [11] emphasize that small children should familiarize them to behave well, and children who can think should be given information about goodness and needs in generally. Recommended items to do good practices are intentional ways, so that the method called "*ngerti-ngrasa-nglakoni*" (cognitive, affective and psychomotor) can be fulfilled.

The results of observations and interviews show the concepts of cognitive (*ngerti*), affective (*ngrasa*), and psychomotor (*nglakoni*) in the thematic learning. The theme is Events in Life, and the subtheme is Nationality Events Occupation Period 3 in Learning. Students have implemented the concepts, but they do not necessarily understand them directly. Sometimes they must always be guided and reminded to do good deeds. Students are able to apply the concepts of *Tri N* after knowing, doing and developing them through good behaviors and respective creativity. Besides, there is a lack of capability of the tutors to maintain the character building through the thematic learning.

CONCLUSION

Students have applied the concepts of *Tri Ngo* and *Tri N* as part of developing the character building. This is evident in the thematic learning through which students come to the class on time, do the tasks given by the teacher, and students are quite active, they ask questions, and actively participate in discussions, but it is under the supervision and guidance of teachers. These good characters can be embedded in students.

The success of the *Tri Ngo* and *Tri N* concepts in the thematic learning under the theme of Events in Life, and the subtheme of Nationality Events of the Colonial Period 3 in Learning cannot be separated from the understanding about the *among* system and good coordination between school, family and the environment

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