Universities as Living Labs for Sustainable Development

Supporting the Implementation of the Sustainable Development Goals
World Sustainability Series

Series Editor

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Due to its scope and nature, sustainable development is a matter which is very interdisciplinary, and draws from knowledge and inputs from the social sciences and environmental sciences on the one hand, but also from physical sciences and arts on the other. As such, there is a perceived need to foster integrative approaches, whereby the combination of inputs from various fields may contribute to a better understanding of what sustainability is, and means to people. But despite the need for and the relevance of integrative approaches towards sustainable development, there is a paucity of literature which address matters related to sustainability in an integrated way.

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Universities as Living Labs for Sustainable Development

Supporting the Implementation of the Sustainable Development Goals
A living labs approach provides good opportunities to improve the environmental sustainability of universities, combining the expertise of staff and students, and encourages the application of knowledge to a real-world context. But despite its relevance and applicability, the use of a living labs approach is not as widely used as it can- or should-be.

This book addresses the need for academic materials related to living labs in a sustainable development context. It contains a set of papers presented at the “4th World Symposium on Sustainable Development at Universities” (WSSD-U-2018), which was held at the Universiti Sains Malaysia (USM) in Malaysia, organised by Manchester Metropolitan University (UK), the Research and Transfer Centre “Sustainable Development and Climate Change Management” of the Hamburg University of Applied Sciences (Germany), and the World Sustainable Development Research and Transfer Centre, in cooperation with the Inter-University Sustainable Development Research Programme (IUSDRP) and the United Nations University initiative “Regional Centres of Expertise on Education for Sustainable Development” (RCE).

The “4th World Symposium on Sustainable Development at Universities” (WSSD-U-2018) focused on “Universities as Living Labs for Sustainable Development: Supporting the Implementation of the Sustainable Development Goals” and provided a contribution to the further development to the debate on the use of a living labs approach as a means to foster the cause of sustainable development at higher education institutions.

This book is structured around three main parts as follows:

Part I: Campus as Living Labs for the SDGs
Part II: Education for Sustainable Development
Part III: Sustainability Processes and Practices

This publication documents practical experiences on education, research and extension (the so-called 3rd Mission, whereby universities outreach to local communities, industry and other groups) and makes them available to a wide audience.
It outlines many initiatives performed at universities to promote environmental sustainability and many interesting case studies from around the world.

We thank the authors for their efforts in elaborating the manuscripts and the reviewers for the many useful comments provided. We hope this book will inspire further initiatives in this rapidly growing field.

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Cultural-Based Education 
of Tamansiswa as a Locomotive 
of Indonesian Education System

Cahyono Agus, Pita Asih Bekti Cahyanti, Bambang Widodo, Yuyun Yulia 
and Siti Rochmiyati

Abstract A World Bank Report (2013) found that Indonesian students are at the 
bottom on TIMMS, PIRLS and PISA tests, brings Indonesian education index was 
categorized as the lowest ranking. Thus, Indonesia must do a restoration or revolu-
tion by considering local cultural aspects. Ki Hadjar Dewantara (KHD), founding 
father of Tamansiswa institution, proposed concept of Three Education Centre (Tri 
Pusat Pendidikan), namely, family, school and community. The education system 
with strong culture and humanity values educate head, heart and hand respectively. 
Accordingly, “Trilogy of leadership” in front to be the model, in the middle to raise 
the spirit, behind to encourage. Indonesian education revolution for 89.48 million 
children is urgently done to participate on dignified sustainable development. Indone-
sian education system needs to provide intelligent, wide, deep, creative, innovative, 
integrated, comprehensive and futuristic concept that foster responsibility and real 
contribution in 100 years Indonesia independence day, 2045.

Keywords Character building · Edutainment · Golden generation · Leadership · 
Tamansiswa

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1 Introduction

We are currently living in the world with mental damage and disruption in all fields. Chris Hedges, a senior journalist from USA noted that living in such condition where doctors ruin health, disruption of justice undermines legal system, disruption of higher education spoils knowledge, disruption of government smashes up freedom and authority, disruption of newspaper and social media ruins public information, fanaticism decreases morality. To solve such problems, Nelson Mandela noted that education is the best weapon to change a better world (Anonim 2017; Agus 2016a, 2017, 2018).

However, education system face the worst fact in which four international surveys put Indonesian education in the lowest rank. The Learning Curve ranked Indonesian in the bottom. Organization for Economic Co-operation and Development (OECD) nominated in the 64th out of 65 countries, and in the 40th rank out of 42 based on TIMS and PIRLS. Moreover, World Education Forum managed under United Nations put in the 69th from 76 nations whereas World Literacy ranked 60th out of 61 countries. United Nation Educational contended that merely one (1) of 1000 people was able to have good reading motivation (Anonim 2017; Agus 2016a, 2017, 2018).

The test selection or Ujian Nasional (national examination) for kindergarten, elementary, and secondary schools does not seem to make them becoming good learners. Students who takes national examination in Yogyakarta were depressed, taking short cuts, cheating, corruption, grade orientation, substance loss and integrity. Students cannot integrate cultural and humanitarian values. Schools mean heavy, difficult, scary, and boring. Yulia (2014) in her research underlines the aim of teaching English is to passing the national examination, not to achieve student communicative competence. The examination tested students’ knowledge not creating a meaningful text (discourse competence) as highlighted by Celce-Murcia et al. (1995).

Students are separated with cultural values and humanity, thus they become easily tempted to play games and entertainment that make them happy. In other words, technology that is fun make them addicted. Likewise, the rampant at the beginning of the lesson actually makes a vengeful individual, violent, ego, not respect; therefore, they might later become leaders of the nation who can be arrogant and want to win his own (Agus 2016a, 2017, 2018).

Indonesia must undertake the restoration (renewal, revolution) of education by re-discovering the “khithah” (back to nature) of the appropriate national education system which provides intelligent, broad, profound and futuristic insights (Agus 2016a, b, 2017, 2018). It, therefore, fosters responsibility and contribution in realizing a sustainable, dignified, and sustainable environment. It is supposed to be strongly rooted in their own culture with contemporary reforms, and refers to an educational system that is fun (edutainment) and emphasizes cultural values and humanity that has been coined by Ki Hadjar Dewantara when establishing Tamansiswa in 1922 in Yogyakarta (Widodo 2017).
2 Materials and Methods

This research includes the type of literature study (library research), with the search data obtained from literature materials both in the primary and secondary sources. Historical study method is used to collect data about Ki Hajar Dewantara educational concept as embodied in the principles of Panca Dharma. The thematic study method is used to describe data about current and future educational issues and concepts that become an analytical tool to see the conception of noble teachings of Ki Hadjar Dewantara and Tamansiswa. The data analysis was conducted by comparative, analytical, and synthesis method.

3 Golden Generation in Indonesia

“Golden generation” have competence, character, lifestyle, religious values and great spirit. They should have good attitude, mindset, concept and superior civilization with insight that be smart, broad, deep, productive, creative, innovative, and futuristic to foster responsibility and real contribution in realizing a healthy, peaceful, dignified and sustainable environment and life (Anonim 2017; Lasmawan 2017).

Indonesia demographic bonus occurs between 2012 and 2035. Based on Central Bureau of Statistics 2011, the number of children aged 0–9 years reaches 45.93 million, while children aged 10–19 years amounts to 43.55 million people. These are the 2045 golden generation who must receive excellent education. The early childhood group of 0–9 years is the golden age of a child, so it becomes a very important period in the physical and mental development of a human being (Anonim 2017; Lasmawan 2017).

Students of golden age in Japan are more taught ethics, morals, culture, independence, discipline, responsibility, that is in line with the students’ development without any excessive burden of reading, writing and mathematics lessons. There is no test from first to third grade, as the goal of education is to implement the concept and character building. Finland was put in the first rank in the World Global Education because the education system requires short school hour and no homework with the meaning in every learning process. This is very different from the current Indonesian educational orientation that pursues grade only, ignoring the meaning of education itself (Agus 2017, 2018).

According to Kanter (1997), future generations will be dominated by cosmopolitan thinking (Agus 2017). They need to have 4C, namely: concept, competence, connection, and confidence to give inspiration, initiation, and motivation. Stanley (1997) points out that out of 100 factors that affect a person’s success, IQ is only ranked 21st, attendance at a favorite school is 23rd, and graduating as best in class is just the 30th factor. He further concluded that the first 10 main factors are: honest, disciplined, skilled, family support, hard work, loving work, leadership, passion and competitive personality, life management, and selling skills ideas and products (Agus 2016a, b, 2017, 2018).
4 Local Culture as a Basic for National Character Building

Javanese and other local songs revealing great values can shape good character of Indonesian children. These songs are short, and have simple lyrics that is in harmony with the psychological level of children. The songs are a means of children to have fun in class and outside class either in school or home. Javanese children songs are unique and interesting because children who still love to play, chat and talk happily. As well, they contain moral values that are influential to children’s character (Agus 2016a, b, 2017).

The concept of edutainment, which conveys the element of entertaining has long been applied to Tamansiswa colleges founded by KHD since 1922. The process of internalizing educational messages in children’s dolanan (games) flows automatically in every lyrics and reflected and manifested in the speech and child’s daily behavior. However, the Javanese children’s songs get less attention from the government and related institutions. In the end, the children and parents are now less familiar with Javanese children’s songs.

Law no 13/2012 about Yogyakarta as the special province is based on 3 basic values: Sangkan paraning dumadi (the origin of life), Hamemayu Hayuning Bawono (glorify the earth) and Manunggaling Kawulo Gusti (the union of man and god). Yogyakarta must be able to realize the welfare of all living creatures, both human, animal and plant. The Yogyakarta renaissance initiated by the Governor of Yogyakarta, is aimed at creating a superior new civilization that produces the main Indonesian human who have sense of deity, humanity, and justice. Culture should be able to be a locomotive of health development, education, economy, citizen protection, food, tourism, technology, energy, layout and environment that make prosperous all living creatures (Agus 2016a, b, 2017).

The main source of knowledge that is deeply rooted and influenced Jogja consisting of 5 sources, namely Kraton (kingdom), Tamansiswa (nationalism), Muhammadiyah (modern religious), Pesantren (traditional religious), and general education. Yogyakarta as the concept of Education for Sustainable Development can be gained through education (formal, informal and informal) to build universe as effective powerful instrument for communicating, providing information, awareness, learning the masses/communities, and moving the nation toward a sustainable future life (Agus 2016a, b, 2017). This concept inserts insights and concepts intelligently, extensively, deeply and futuristically about the global environment by giving people the awareness and ability (especially of future generations) to contribute better to sustainable development in the present and future.

Ki Ageng Suryomentaram points out there are levels of Hamemayu Hayuning Sariro (private level), Nation (national), Manungsa (mondial), Bawono (universal). The concept of Hamemayu Hayuning Bawono itself consists of Hamemayu Hayuning Wono (forest and plant), Sato (animal), Tirto (water), Bantolo (earth), Hawa (atmosphere), Samodro (coast and sea), Manungso (human), Budoyo (Culture), and Projo (state). Empowerment of land resources (land, water, minerals, air, and so on), biological resources (animals, plants, humans and other living things), and environ-
Cultural-Based Education of Tamansiswa as a Locomotive …

mental resources (interaction between creatures), must be synergistic and optimal (Agus 2016a, b, 2017). The new paradigm of Yogyakarta returns to ZERO, in the close relationship among God, human, and nature by empowering all elements of the earth, harmonious and balanced. The cycle of nature, life, culture, soul, body, energy, water, materials and money need to be managed in an integrated and sustainable way to gain economic, environmental and socio-cultural value (Agus 2017, 2018). The breakthroughs, synergies and innovations of the new civilization that are the result of the re-digging, find the recognition and re-realization of a culture that had been neglected due to modernization. The empowerment of information technology (IT) drives Yogyakarta into Cyber City.

5 Excellent Paradigm and Value in Tamansiswa

Ki Hadjar Dewantara proposed *Tri Pusat Pendidikan* (Three Central of Education) that becomes the center of education. National Law no. 20/2003 formulated into *Three Education Center*—family, school and community. The among system, method of teaching and education based on love, care and dedication should be developed. Being independent, human being can develop all aspects harmoniously. They can respect moral value of everyone (Agus 2016a, b, 2017). Thus, Ki Hajar Dewantara coined proverb “educate the head, the heart, and the hand”.

Among system comes from Javanese language, *mong* or *momong*, which means parenting. The teachers or lecturers are called *pamong* meaning to educate and teach students with affection. *Momong, Among*, and *Ngemong*, contained a very basic value, that is, education is not forcing but it does not mean to let children develop freely without direction. *Among* method has understanding of keeping, fostering and educating students with affection (Agus 2016a, b, 2017).

The *Among* system is often associated with the principle and concept of “Trilogy of Leadership” consisting of *Ing Ngarsa Sung Taladha* (in front to be a leader as well as a model), *Ing Madya Mangun Karsa* (in the middle to build spirit), and *Tut Wuri Handayani* (in the back to encourage the parties s/he leads) (MLPTS 2012). This concept becomes a spectacle jargon with no guidance at all. This nation has experienced decadence of cultural values such as leader fails to give example, corruption, criminal, immoral, and so on. Consequently, the character education need to be initiated—education based on noble cultural values.

Someone’s attitude and behaviour should not be individualistic, but must be beneficial to themselves, nation, and the world. In the modern education today, the concept of mental *trisakti* can be harmonized with the effort to facilitate students in the learning development including cognitive aspects (knowledge/understanding), affective aspects (attitudes or interests), and psychomotor attitude (skills) (Agus 2017). In fact, Yulia (2014) concludes that classroom instruction has traditionally concentrated on cognitive development; the learning strategies emphasized on memorization and repetition. This is in line with Bjork (2006) finding that there was no significant change.
in behaviour in such desentralized system. Added with this Coleman et al. (2004) points out that policies bring considerable confusion and it is continuing.

6 PANCA DARMA (Five Principles of Tamansiswa)

In the fifth Tamansiswa congress in 1947, the seven principles of Tamansiswa of 1922 were changed into five principles referred to as Tamansiswa’s Principles of 1947 or Panca Darma Tamansiswa (five pillars of Tamansiswa) including: (1) Natural character, (2) Independence, (3) Culture, (4) Nationality and (5) Humanity (MLPTS 2012).

The first principle of natural character relates to human nature as living being inseparable of God-created universe. Human must always regulates and positions his or her existence in harmonious relation with nature and surrounding environment (MLPTS 2012). The harmonious relation will support the effort to pursue prosperity, but when there is a conflict, it will result in the destruction of human dignity. Therefore, education must be designed in a way that it gives a harmonious relation and cohesion of human and nature (Solehan 2010; Wahyudi 2007; Agus 2017).

Concerning with the principle of independence, it is considered as God’s gift for human along with “rights to regulate him- or herself” (zelfbescheikkingsrecht) keeping in mind that there are orderliness requirement for peaceful social life (MLPTS 2012). Therefore, it must be considered as “self-discipline” on the basis of noble living values both as individuals and members of a society. It must be a foundation in the development of strong personality with awareness of balanced and harmonious atmosphere with society (Macaryus 2009, 2010; Agus 2017).

The principle of culture means that there is a responsibility for preserving values and various kinds of national culture (MLPTS 2012). It is important to make any possible effort in developing it by considering intelligence of the recent era and also global advancement for the shake of both physically and psychological well-being of people in every era and situation (Macaryus 2009, 2010; Agus 2017). Thus, the principle of culture and its development are dynamic in nature and does not represent static defense. The culture supposed to be developed and maintained includes everything related to the living interests of a nation in both physical and psychological areas.

The principle of nationality means that every nation in this globe loves and upholds its state and national bonds for the purpose of achieving both physical and psychological happiness of all of the components of the nations (MLPTS 2012). It should not be on the contrary to the principles of humanity and unity as capital in gaining national success so that it does not result in hostility against other nations. The principle of humanity means that it is human service coming from noble reason. The noble reason results in compassion for both fellow men and universe (Macaryus 2009, 2010; Agus 2017).
6.1 Tri Sakti Jiwa (Three Excellent Soul)

The cultural concept of “Tri Sakti Jiwa” (Three Excellent Souls) taught by KHD consists of cipta (create), rasa (feel) and karsa (intend). These describe reason, emotion, and intention, respectively. The concept represents three human necessary psychological powers that must be in a good combination. The lack of any of the three powers will result in failure. Therefore, a good balance of the three powers becomes the determinant factor of the success in achieving education objectives (Dewantara 2013a, b).

The reason is useful KHD or human in finding truth and falsehood through experiences and that has active and subjective imagination power to act on his or her own intention and in independent manner (Agus 2017). Thus, human does not merely follow others’ instructions, recommendations, and pressure though he or she may wisely consider the instructions, the recommendations and the pressure.

Emotion is heart drive that results in human willingness or unwillingness, happiness or sadness, shame or pride, satisfaction of disappointment, braveness or fear, anger or compassion, hatred or love that may be wholeheartedly felt that does not need the involvement of reason. Concerning with the emotion human tends to be passive. However, human may also be reactive in achieving emotional unity so that physical sensation namely five senses may have the same feeling as the psychological one (Agus 2017).

The intention is the power resulting in reasoning and emotional exercises. Also, it is the extension of natural desire in human psyche, but it has been considered by the reason and the emotion so that it was no longer purely “instincten” as manifested in low and rough drives. It represents the antecedence of all of human actions that are noble in nature. The unity of the reason, the emotion and the intention represents human noble character. The three human psychological powers were the prerequisite in materializing the idea of civilized and virtuous social being (Dewantara 2013a, b).

Ki Hadjar Dewantara intended to: (a) position students/learners in the center of education process, (b) consider education as a dynamic process, and (c) put the emphasis on the balance of the reason, the emotion and the intention of the students/the learners (Surono 2010; Subagya 2016). Thus, the education must pay a good attention to the balance of the reason, the emotion and the intention in education so that the education is not merely the process of transferring knowledge, but the process of the transformation of values (Agus 2017).

7 Character Education

One of the characteristics of Tamansiswa education is Ki Hadjar Dewantara’s concept of character education. He wrote an article in Pusara Magazine of February 1954 entitled ‘Education of character’, noting that was necessary and obligatory for teachers to organize character education for students/learners at schools. “The character education would be better delivered spontaneously by all tutors; it should be delivered
any time the opportunities emerged and did not necessarily follow list of lessons. It should be delivered by each tutor while he or she was teaching language, history, culture or natural science, exact science, drawing, and so on” (Dewantara 2004, 2013a, b, 2015; Agus 2017). Elaborating his concept, KHD offered for levels in organizing the character education for students/learners at schools, which were syariat (syariat), hakikat (essence), tarikat (tarikat), and makrifat (makrifat) (Dewantara 2004, 2013a, b, 2015; Agus 2017).

a. **Syariat**: It was intended for kindergarten students. The basic character education was delivered by habituating good conducts and putting the emphasis on personal responsibility for following ethics, norms, and general social rules such as kissing hands of elder people, especially parents, paying homage to teachers, greeting friends, taking care and cleaning own equipments and environment, etc.

b. **Hakikat/essence**: It was intended for elementary school students. In this period of education students were habituated doing good conducts following the existing social norms and rules, but at the same time they were taught simple knowledge of each of the lessons they have already got. Thus, they did not have to learn too much lessons and to complete too much assignments, but they have to grasp and digest the meanings of the lessons they got in real life.

c. **Tarikat**: It was intended for junior high school students. It was delivered by habituating good conducts following the existing social norms and rules, while they were given the meaning and the importance of the good conducts through various kinds of school activities in schooling situation and condition. For example sport, poetry, and dance.

d. **Makrifat**: It was intended for senior high school or vocational school students. In this education period the students were given a good understanding and awareness so that the habituated good conducts did not merely become empty habits, but they did all of the good conducts wholeheartedly. In other words, the students did all of the habituated good conducts based on their own understanding and awareness. According to KHD, this might be achieved by doing “Tri-nga” (ngerti = to understand, ngrasa = to feel, nglakoni = to act) (Agus 2017).

The character education in Indonesia is intended for all of the people of Indonesia. It was delivered in order to build Indonesian good characters. The national character education is deliberate and well-planed effort to build national characters through education (Agus 2017). It is not merely a schooling process, but a movement in which schooling becomes an integral part of the national character education.

The character education plays an important role in improving the full-human quality of Indonesian people. It was highly required at schools though its basis is family environment supported by social environment. In addition to parents, teachers also play an important role in building character at schools. Therefore, it must start from the teachers. They must be able to prepare themselves to be the ones with good personality and character because the objective of the character education is to prepare Indonesian to be the citizens who loved their country, are intelligent and of noble character with broad national insight and of Indonesian personality. They
are responsible for preparing young generation with good character, morality and culture (Agus 2017).

National character building represents culture building process and it involves various parties through education and learning process (Agus 2017). Being people and nation oriented, Swasono (2016a, b) and Swasono and Macaryus (2012) explicitly suggest the followings: (i) Education functions to build and to emphasize self identity, dignity and self confidence; (ii) The education builds the characters of honest, brave, and discipline, (iii) It strengthens faith, (iv) It puts the emphasis on mutual respects, good manners (unggah-ungguh), and good conducts, (v) It teaches and gives model of unity and harmonious life and tolerance, respects and values differences, (vi) It teaches and gives model of friendship, hospitality, friendliness, and mutual respect, (vii) It teaches how to be patient and to control emotion; (viii) It stimulates sensitivity, esthetics and arts in order to improve critical, appreciative and creative thinking; (ix) It builds tough character as a nation of dignity, Indonesian identity (Gestalt), invulnerable and powerful in nation and character building; (x) It strengthens the sense of nationality or nationalism, the character of loving home country, and also the sense of unity among people (throne for people), (xi) It establishes geographical (territorial) awareness in order to understand self-existence/ground zero and also survival awareness in order to establish national identity, (xii) It establishes “national intelligent life” (cultural concept) and not only improve the intelligence of “the brain of the nation” (biogenetical concept), eliminates condescending sense, servility, and inferiority and underdog mentality (minderwaardig), (xiii) It improves national capability to proactively design world future, (xiv) It boosts “modernization” process that is not identical with “westernization”, but on the contrary, the modernization that puts the emphasis on Indonesian identity, (xv) It cultivates the values contained in the Five Principles of the Republic of Indonesia, Pancasila.

8 Tutoring System

Tutoring system (among) is the one with familial spirit and based on nature and independence (Dewantara 2004, 2013a, b, 2015). It also refers to as Tutwuri Handayani system. Actually, it is the fundament of national education system as implemented by the Ministry of Education and Culture of the Republic of Indonesia since September 6th, 1977. The Tutwuri Handayani means that a leader must support his or her followers when he or she is behind the followers and provides them with independence. The term Handayani is defined as exerting empowering influence and if it is necessary in coercive way. It is especially the case when the independence is misused and causes danger for themselves and others.

What has been practiced in schools is Indonesian students are driven to cognitive aspects which emphasize on memory, imitation and repetitive practice (Yulia 2014). Cortazzi and Jin (1996) contend it was due to learning culture of a particular country, while White (1997) added that social studies in Indonesia focusing on content in which lecturing and minimal discussion commonly practiced.
Leaders, including teachers are tutors and responsible for delivering tutoring services (“ngemong”) and providing independence based on students’ ability, but they have to take necessary action if the independence is misused and causes danger for them and others. The tutoring system considers the students as subjects and also as object at the same time in education system. Learners as central figures are given independence to develop and to grow. The interaction between the teachers and the students is dialogical in nature. Students are active and creative in teaching-learning process. The teachers not only deliver teaching and educating services, but also improve students’ ability to find necessary knowledge. They only give guidance and if the students do something dangerous they have to give them warning (Tutwuri Handayani), while continuously motivate their students (Ing Madya Mangun Karsa), and constantly provide their students with models in behavior and speech (Ing Ngarsa Sung Tulada). The core of the tutoring system is student-centered learning (Agus 2017).

Our national education is nowadays experiencing backwardness in terms of its quality and the direction of its development as compared to the national education of other countries. The direction of our national education does not have any clear direction in facing global changes. Morally, the education failed to prepare generation responsible for national advancement because they are not able to compete with other nations on this globe (Subagya 2016).

9 Three Education Centers

According to Ki Hadjar Dewantara, education is a cultural and civilized effort to advance human life and to improve human dignity. Schools play an important role in cultivating cultural values. The objective of Tamansiswa is to prepare students to be God believing and fearing human who are physically and psychologically independent, having noble, intelligent reason, skillful, and physically and psychologically healthy in order to be independent member of society responsible for national prosperity, home country and human race in general. In the effort to achieve the objective of the education, Tamansiswa establishes a harmonious cooperation among three centers of education as outlined by KHD, including: family environment, schools, and social environment. There must be a good coordination among the three education centers so that they can help each other in overcoming their respective disadvantages. Also, they have to establish synergetic cooperation in planning and actuating and also instituting education (Dewantara 2004, 2013a, b, 2015; Agus 2017).

During its development, the education tends to sterilize itself from culture. When the education is lack of culture, teaching becomes very dominant. If the education is dominated by teaching, intellectualism becomes unavoidable. Consequently, the knowledge that students get is limited only to knowing and memorizing and not actualized. Recently, it is admitted that many advancements have been achieved. Various regional and international achievements have been achieved by Indonesian students.
However, concerning with the objective of the education, which is to improve human dignity, we still have to work hard to achieve it (Agus 2017).

The direction of our education is considered to be paternalistic in its paradigm because it gives very big portion of knowledge transformation, but it ignores and even set aside the development of attitude, values and good behavior of learners. National education is more likely to ignore affective domain and it has negative impact on students both individually and collectively. Consequently, students will be very knowledgeable of something, but they do not have any value system, good attitude, and positive appreciation and interest in what they know. They will experience imbalance of intellectual development and personal maturity so that they became specialized human and are lack of concern with surrounding environment and highly susceptible to value distortion. Consequently, it is easier for them to fall into moral abuse because they do not have any standard values system to govern their daily behavior (Agus 2017).

It is necessary for us to re-consider KHD’s instruction of good character, which is the integrity of human psyche or referred to as good character. Those with good reasoning will always make rational and emotional consideration and use certain standard and other established foundation and it is what makes significant difference between an individual and others (Agus 2017). Furthermore, he suggested that guidance was important considering that children who grew and developed without any guidance would results in bad things in the children. Therefore, it is necessary to establish good foundations for the children, while eliminating the bad ones. Each child must be guided in achieving high intellectuality and also good character.

10 Excellent School for Golden Generation

The government is currently developing the “Nawacita” program in the education sector through Mental Revolution. It certainly requires a number of physical development to ensure that education as a part of public service that can be widespread and without discrimination. The role of Nawacita as a “road map of the Mental Revolution” is spelled out through the top 10 education priorities. The rearrangement of the national education curriculum by prioritizing the aspect of civic education, which puts proportional aspects of education, such as: the teaching of the history, patriotism values and love of the homeland, the martial spirit of the State and the manners with the development of science and technology. The cost of education is affordable for all citizens. There is no model of uniformity in the national education system—including the national final examination (Agus 2016a, b, 2017).

Development of excellent school for the golden generation must have excellent grades and become a cultural based school, national school, natural environmental school, religious school, local wisdom school, scientific school. This school is an arena of character education for future leaders based on the sense of love and care so that it has the concept, thought and action that should be honest, intelligent, broad, deep and futuristic contributing significantly to the development of the
nation. Golden generation has the competence, character, lifestyle, religious values, cultural values, fighting power, attitude, mindset, concept, civilization and insight, superior, intelligent, deep, productive, creative, innovative, and futuristic, to foster real responsibility and contribution in realizing a healthy, peaceful, happy, dignified and sustainable environment (Agus 2016a, b, 2017).

11 The Revitalization of Tamansiswa

Tamansiswa should be able to formulate a new Tamansiswa revival at their 100 years anniversary in 2022. Furthermore, they should contribute golden generation during the celebration of the 100 years anniversary of Indonesian independence. The revitalization of Tamansiswa is so absolute that are believed to be the best therapy for character education of the Indonesian nation can be realized. KHD teachings must be proven internally in the Tamansiswa environment first, in order to be able to be the pride, example, reference and agent of change to improve the quality of superior education for all parties. Tutorial system among, momong and ngemong not only is spelled out, but should be implemented to improve our nation education system (Agus 2016a, b, 2017, 2018).

Renainsans of Tamansiswa dan Jogja city begins with revitalizing its mandate, vision, mission and objectives to effectively play an active role in the development of national education system based on culture and humanity (Agus 2017, 2018). The determination of the main strategic issue correctly and accurately determines their existence, condition and performance. The next stage should be self-evaluation in an objective, rational, deep, structured integrated and comprehensive, involving all parties. The expressions of self-evaluation analysis should include their internal environmental factors including cultural organization. External environmental factors (local, national, regional, international global) should also be conducted in-depth analysis, covering trends (ideology, politics, culture, science, education system and soon), stakeholders (government, students and students, industry, society, government, businessmen etc.). Identification of the major problems that are acute and chronic must be able to be detected and formulated clearly. Thus, it can be found an alternative solution to treat diseases over the years.

Factors supporting the success of the renewal program of Tamansiswa and Jogja require an active and tangible contribution from all stakeholders. Therefore, it is necessary for executor, program, management, financial and performance indicators to encourage all stakeholders to have a track record, ability, willingness, opportunity, authority, credibility, trust to support success and mutual prosperity.

The KHD implementation in Tamansiswa and Jogja requires vertical and horizontal relation and takes into account local wisdom as well. Great concept should be ready; it must be program orientation, not project oriented, same perception, empowerment of all stakeholders, as needed, beneficial principles, from upstream to downstream, with performance indicators, internal and external monitoring, following up and program sustainability (Agus 2017, 2018). The key indicator of success
is not the completion of financial administration accountability and conformity with standard operational procedure.

It needs a total revolution to realize the privileges of Golden Indonesia through a performance-based, integrated, comprehensive, non-egocentric program, and real benefit in the form of common welfare, on economic, environmental and socio-cultural aspects (Agus 2017). The key indicator of success is not performed both administratively and financially. It requires strong policy, strategic, leadership, regulation, implementation, commitment, and participation to create management of natural resources and people supporting system and education practice completely (Agus 2018).

12 Conclusion

KHD’s noble teachings has their root deep in the noble culture of Indonesia that contributing to the advancement in education and development Education is not only the matter of brain intelligence, but also good character building that must be organized by adopting the cultural concept of “Three Excellent Soul” consisting of create, feel and intend that respectively means reason, emotion and intention. The synergetic combination of the three psychological powers may result in quality reasoning, fine emotional aspect, and strong motivation. KHD applied Three Education Centers, including family, school and society for formal education, informal education and non-formal education in synergetic and balanced way that does not put the responsibility for education merely on the school. It is necessary to apply the tutoring system in teaching and education process that are based on sharpen, love and nurture. The concept of “Trilogy of leadership” in front to be the model, in the middle to raise the spirit, behind to encourage, has been the most important reference for Indonesian people, although the concept has not been well-implemented. Total restoration of the national education system of the Republic of Indonesia must be organized in smart, large scale, in-depth, creative, innovative, integrated, comprehensive and futuristic way, but must be firmly rooted in the noble culture of Indonesia. Therefore, it will be the front line in the National Resurrection II in the coming commemoration of 100 years of Indonesian Independence in 2045.

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