



The Among System in the Senior High School History Learning

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Abstract

This study describes the theoretical and practical aspect of the Among - system in the modern historical learning. As a preliminary research, this article formulates a conceptual framework of the Among- system in the contemporary learning, especially modern history learning. This research used library research method that conducted in Dewantara Kirti Griya Library Yogyakarta. Data analysis was done by the descriptive method of collecting data, compiling or classifying, and interpreting.

Keywords: Among System; History Learning; Senior High School;

Introduction

Education is basically related to the socio-cultural contexts of a society. However, the purview of Indonesian education today is showing that the globalization causes ambivalent impacts to the nature of education (Safa., 2011, p. 9). This situation could lead to the disruption of the educational orientation by prioritizing the global competition rather than maintaining local harmony or cultural promotion. Meanwhile, the current development and modernization in Indonesia have forced the society to deal with the overseas values, whether it affects positively or negatively. This can change the cultural orientation, which sometimes affects the community's values. The problems arise in the question of how the society could absorb the positive values that approach from overseas, and at the same moment, defend their personalities as the member of the nation. Moreover, the society also needs to counteract the negative effect of overseas values, such as consumptive lifestyle and the influence of social environment. This negative effect is quickly shaping the imitation actions that leading to the pathological behaviors like smoking, drinking alcohol, taking drugs, and committing violence and bullying.

The phenomena in the educational landscape today drive the students to reconstruct their knowledge actively along with the fast development of technology. Knowledge can be obtained from various resources. However, the knowledge resources in historical learning needed to be adopted by the appropriate approach. The presumption that the teacher is the only source of learning in the learning activities that posits students as the person who receives knowledge passively should be changed. Thus, it could create the active learning atmosphere in which the students learn independently. Meanwhile, teachers take a role as a facilitator and motivator in the learning activity.

The efforts to construct a habit of self-seeking in learning should be supported by *Among* approach which means nurturing, guiding the child by affections, giving freedom to the child, and prioritizing the child's interest to develop in line with their natures. The child's talents could flourish and the relationship between *pamong* and student is like a family. This concept is used as an educational tool to maintain the students' abilities with much attention to the growth of the child's life, birth, and mind, as it called "*Among*" (Dewantara., 1977, p. 48).

The *Among* systemic approach is an idea of Ki HajarDewantara's, which is implemented in the system of Taman Siswa' schools. The *Among* system is an authentic idea of Indonesian, which was excavated from the local wisdom of societies. The *Among* system can be a flagship of Indonesian education in facing the interstate competition. This system can be a niche or an excellent typical system in facing the educational global competition. The *Among* system is an appropriate approach that consists of concepts *asih*, *asah*, and *asuh* or care and dedication based on love. The foundations of this system are the nature as a condition to achieve the progress fast as possible and students' independence as a precondition to reviving and mobilizing child's inner and outer power to live independently (Wangid., 2009, p. 129-140).

On the other hand, the contemporary learning or popularly known as 21st-century learning has brought new learning paradigms that are the theory of constructivism and scientific learning approach. The constructivism perceives the foundation of ideal education is the freedom of students to construct their knowledge independently. Meanwhile, the scientific learning approach emphasizes on how the students dig information by using scientific conventions.

The scientific approach is intended to give an understanding to the students' to knowing, understanding, and practicing what students learn scientifically. Therefore, in the scientific learning process, students are taught to explore the information from various resources through observing, asking, trying, processing, presenting, concluding, and creating (Musfiqon & Nurdyansah., 2015, p. 38).

The important components in scientific teaching are: 1) presenting the learning activities that can foster a sense of wonder; 2) encouraging the observation skill; 3) pushing for analysis, and 4) require communication (Mc. Collum in Musfiqon & Nurdyansah., 2015, p. 38). Besides that, the modern learning history has also experienced significant progress by the development of "new historical approach". SartonoKartodirjo, who was the alumnus of Amsterdam University, brought this new historical approach. Sartono put forward the principle of historical methodology with social science approach, descriptive historical analysis, structural history, and multidimensional history (Purwanto., et. al., 2008, p. 267). This new approaches influence many historians due to the impact of the scientific operation of Indonesia-centrism in Indonesian historiography, including the content of historical learning (Purwanto., et. al., 2008, p. 267).

Considering that the idea of *Among*system from Ki HajarDewantara has aged almost one century, of course, the principles of *Among* system is experiencing the challenges of the times. Even the system has many advantages, it is necessary to analyze more deeply its effectiveness and efficiency to facing the latest development of historical learning.

Based on the above background, the authors formulate the problem regarding how the implementation of the *Among* system in the modern historical learning? This question is a stance for preliminary research before the field observation is undertaken. It has a function to formulate a conceptual point between *Among* system and contemporary learning, especially in modern historical learning.

This research used library research method. As suggested by Mestika Zed (2004, p. 2), the literature study was chosen in accordance with the objective of the research. The literature study is needed as a preliminary research to understand more deeply the new symptoms in the field or society.

The location of the research is mainly done in DewantaraKirtiGriya library in Yogyakarta. The library keeps manuscripts of Ki HajarDewantara that can be analyzed to extract the thoughts and ideas about *Among* system. The data collected from November 2017 to January 2018. The data were analyzed by the descriptive method of compiling the data, classifying the data, and interpreting the data qualitatively.

Result and Discussion

If drawn in the broadest sense, historical learning could be understood as the process of internalizing the values of the past events, including the origins, collective memory, and exemplars of the perpetrators of history. Historical learning aims to shape a wise person at the present time by reflecting to the past of human collective memory. To achieve that objective, at least, the historical learning should include the understanding of the nation's historical events, exemplifying the wisdom of the perpetrator of history (Garvey & Krug., 2015).

In the historical learning, the roles of teachers could not be denied as the guider of student in cultivating the character values. The principles in developing the historical process are as follows (I GdeWidja., 2002: 95): 1) the need of learning approach that emphasize in the learning objectives and orientating in the future purposes in the past times learning; 2) the need to reinforced the learning approach that leads the learners to forming the reasonably concept and simultaneously gives the possibility to define themselves and answer the problems; 3) the need for the development of the teaching-learning atmosphere that involve the students intellectual emotional, in which there is intellectual involvement besides of physical involvement.

The purposes of learning history are to educate the human with the reflection of the bad events that happen in the past would not be happening again. At the same time, historical learning also educates human to extract the meaning of the past events for the present times. It means that historical learning cultivates historical thinking skill and the wisdom from the historical understanding.

The knowledge of the past is used to understand the social changes in the society, and the roles of social diversity on the construction the national identity. The human is expected to be able to acknowledge the diversity of experiences in the society and develop the knowledge to face the future problems. Based on the above explanation, history is needed to be learned formally or non-formal by every person. The construction of national identity needs a consciousness of the importance of history to the development of nationalism, unity, solidarity, tolerance, and nation integration. The realization of the ideals of the struggle of the nation of Indonesia is highly determined by the next generation who really understand the history.

On the other sides, the Curriculum 2013 emphasize the modern pedagogic dimensions in the learning process by using scientific approach (Kemdikbud., 2013, p. 181) As the point of the standard learning process in the Curriculum 2013 (Permendikbud Number 65 of 2013), the learning process is ideally cultivating the human skills, such as observing, questioning, experimenting, rationalizing, displaying, and creating skills

Sadikin (2017, p. 225) stated that the Curriculum 2013 is adapting the learning model that experiencing the shifting paradigm. The learning process is directed to force the students to explore and not only receive constantly the knowledge from various observational resources. The learning process is also directed to flourishing the skills to formulate the problem by asking and not only answering the problems. Furthermore, the learning process is directed to sustain the analyze thinking of making a decision and emphasize the importance of cooperation and collaboration in solving the problems.

Therefore, it is necessary to formulate the scientific learning history with the learning stages as the historian works in historical research. The students act as a group of historian as the manifestation of student centered learning. The teacher only acts as the facilitator such as in the *Among* concept and the representation of “giving freedom” to the student.

The *Among* system is the authentic, though that deriving from the local wisdom. The idea of Ki Hajar Dewantara can be aligned with other ideas of the most prominent thinkers of the world, for example Helen Parkhurst and Rabindranat Tagore. The *Among* system of Ki Hajar Dewantara, the Dalton System of Helen Parkhurst, or Shanti Niketan of Rabindranat Tagore, are the educational approaches that has been successfully influenced the development of the educational thought in the world. Not just limited to their respective countries, but also influenced the other educators across the state boundaries. Until now, the thinking had been adopted or adapted by other education figures (Tanaka., 2018, p. 55).

The term *Among* in Javanese language means custody of the attitude of conduct Guide, guide the pattern of life and growth and development of the soul of learners with free personal nature line. Etymologically, *Among* contains three definitions, *momong*, *Among*, and *ngemong*. *Momong* means take care sincerely and affectionate, *Among* which means giving a good example to the children so that he could grow and develop into a very good anyway, and *ngemong* which has the meaning of a process of observation and surveillance of in order not to break out the flow.

The word “*Among*” deriving from the Javanese word “*MongNgemong*”, which literally means do the task of parenting with full of devotion. Teachers or caretakers, have the task of parenting with full devotion. The *Among* system is the family-at-heart approach that giving an overview of the interaction that must be done between teachers-students (Soeratman., 1989, p. 11).

Mengemong means give a freedom to the student to doing their activity based the passion and *pamong* could take an action if the child endanger. In the *Among* system, teachers called as *pamong* that means as the leader who stand behind with the motto “*Tut WuriHandayani*”.

Regarding to the *Among* system, Ki Hadjar Dewantara (1977, p. 48) explain more detail as follows:

In the *Among* system, teaching means to educate the students to become an independent human being, his mind and his energetic independence. Teachers do not just give the knowledge, but they should be able to educate the pupils in order to find the knowledge and use it for the benefit of the public. A good knowledge is beneficial for both birth and inner life together.

Ki Hadjar Dewantara believe that the education should give freedom as the fate of the human (*tut wuri*) and give the provision of science in the face of the influence of the environment (*Handayani*). This method is called as *Among*, the tasks is called *momong*, the perpetrator namely *pamong*, and the implementation is called as *Tut WuriHandayani*. The *Tut WuriHandayani* method or *Among* method could generates the freedom human of thought and actions in the existing situation and condition.

Wangid (2009) added that *Among* system of Ki Hadjar Dewantara is the educational method that suitable to be implemented in Indonesia because it is the method of learning and education that based on the *asih*, *asah*, and *asuh* care and dedication based on love. The education based on the *Among* system based on two elementary aspect that are natural basic as a condition to live and achieve progress as fast as possible and a freedom as a condition to live and mobilize the inner and outer power so the student could live independently.

The ways of teaching and educating by using *Among* method with *Tut WuriHandayani* motto means to encourage the students to get used to self-seeking and self-study. Mengemong means guiding, giving the child the freedom to move according to his will. Teachers follow from behind by observing with all attention, help is given when deemed necessary. Students are accustomed to relying on their own psychic discipline, not because of external coercion or other commands. *Among* means guiding students with love and prioritizing the interests of students rather than the personal interests of a *pAmong*. Thus, students can develop according to their nature (Nugrahaningsih., 2011).

One of the attitudes, which is taken by the teachers in education, is the *Among* learning attitude. Ki Suratman (1980, p. 19) argues, "Teachers can behave such *Among* by observing all the natural traits that exist in their students, with full awareness that all potentials should be aided by its development." Teachers give a freedom to their students in some particular boundaries.

Based on the above argumentations, that the wisest teacher would let and give opportunities to the students to explore and find the information independently. Based on the above opinions, the wise teacher will let and give the opportunity to the learners to seek and find their own information or when giving information, only the basic course as a foundation for learners in searching and find their own other information. The ways of teaching will foster confidence in learners about what is done.

The most prominent of the *Among* method is the placement of learners in a central position of the education process, while teachers or guardians positioned behind the students who served as a guide and directors. *Pamong* should not act dominantly in the educational process; meanwhile, the students should take a role actively in their independence. *Pamong* should pay attention to this independence in order not to become free as well as the helpers of learners if faced with problems.

The achievement of a particular skill as the ultimate goal of learning can be achieved through the *Among* system. Based on the above explanations, the authors found three areas of student development that is crucial to be achieved the learning objectives, namely cognitive, affective, and social development.

In the *Among* system, the general purpose of the learning process is to educate the student to become a free man inward, independent of his mind, and independent of his energy. Teachers not only provide the knowledge required in the curriculum or cognitive development but also educate the pupil to seek his own knowledge and use it for the common good. A good and necessary knowledge is beneficiary for the development of inner and outer needs or affective development in the coexistence with social development. This explanation is similar to Vygotsky's exposition of learning activities.

According to Vygotsky, the students' development in Zone of Proximal Development is emphasizing on social interaction that support the student development. The students work cooperatively in solving a complex problem. Through discussion, the students collectively concluding, matching, steeping, and using their new understanding with the peers,

The cognitive development was mainly developed by Vygotsky through the concept of scaffolding. Scaffolding refers to a support and treatment that was given to the students in the early stage of the learning process. During the learning process, the support and treatment were then reduced to give an opportunity to the students to take the self-responsibility. It could be concluded that the autonomy to find the knowledge independently, whether by self-seeking or group discussion, become an important benchmark in evaluating the implementation of the learning process.

The principle of *Asah* in the *Among* system is specifically addressed to maximize the cognitive development of the student. As an important note, the principle of *Asah* in the *Among* system is not merely intended as "teacher completely teach the student to achieve particular skill", much more than that, the system stimulates the student to autonomously teach himself to become a perfect human. The way of teaching and educating is through the *Among* method with a shibboleth *Tut WuriHandayani*, which mean

stimulate the student to habituating the self-seeking and independent learning. *Among* or *ngemong* the students has means guiding and give freedom to the students to actives following their passion. The teacher or *pamong* is following from behind by giving advices, observing, and helping the students. In line with Ki Hajar Dewantara, Piaget perceives that the students as an active organism and self-regulating who change through interaction between the innate and environmental factors. The experience brings development in the student' cognitive through the process of assimilation and accommodation. The process of assimilation and accommodation help the students' adaptation toward their environment, because of through those processes, their understanding about the world would become wider and deeper.

Conclusion

Based on the above description, the authors conclude that the concept of *Among* system is still relevant to modern technology and learning, particularly in the modern learning history. This represents in the method of "*Asah, Asih, Asuh*".

Asah refers to an effort to maximize the cognitive development of students. In the practice, this method is in line with scientific learning that stimulates the student to achieve higher order thinking skills.

On the other side, the principle of *Asih* and *Asuh* confirm with the affective development of the student. Understanding the affective development of the student is one factor to achieve a better result in education, it is not only in the academic achievement but also in the moral development.

Furthermore, the authors give a recommendation that the implementation of the *Among* system in the history learning is needed to be confirmed by empirical data and field research. Those aims to analyses to what extent the practice of *Among* system could be implemented in the classroom.

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