

## EDUCATING CHILDREN WITH HEART AND SELF-QUALITY: IMPLICATIONS OF KI HADJAR DEWANTARA'S THINKING ON PRIMARY SCHOOL CHARACTER EDUCATION

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### Abstract

*The problem of bad behavior of the younger generation in the form of juvenile delinquency is a major concern in character education in elementary schools. Using qualitative methods, this study aims to raise character education in the educational paradigm of Ki Hadjar Dewantara as a fundamental solution to the problem of juvenile delinquency. The results showed that both the inner interiority in Neng, Ning, Nung, and Nang, the person (will and heart) who is "antêp, mantêp, têtêp," the child's attitude that is "Ngandel, Kandêl, Kêndêl, Bandêl" (attitude area), and the educational method "Among" with spirit: "Ing Ngarsa Sung Tulada, Ing Madya Mbangun Karsa, Tut Wuri Handayani" can be an effective choice in developing character education. The recommendation for future research is to evaluate the effectiveness of the "Among, Momong, Ngemong" method by focusing on the factors of influence of family environment, peers, and school culture. The concrete solution for primary school education is the preparation of a curriculum that is more focused on building student character by incorporating eastern values and moral education as well as training and developing teacher competencies in carrying out character education in the daily learning process.*

**Keywords:** character education; primary school; juvenile delinquency; ki hadjar dewantara; among momong ngemong

### Abstrak

Masalah perilaku buruk generasi muda dalam bentuk kenakalan remaja menjadi perhatian utama dalam pendidikan karakter di sekolah dasar. Dengan menggunakan metode kualitatif, penelitian ini bertujuan untuk mengangkat pendidikan karakter dalam paradigma pendidikan Ki Hadjar Dewantara sebagai solusi mendasar atas masalah kenakalan remaja. Hasil penelitian menunjukkan bahwa karakter baik dalam interioritas batin dalam Neng, Ning, Nung, dan Nang, pribadi (kehendak dan hati) yang "antêp, mantêp, têtêp," sikap anak yang "Ngandel, Kandêl, Kêndêl, Bandêl" (area sikap), dan metode pendidikan "Among" dengan semangat: "Ing Ngarsa Sung Tulada, Ing Madya Mbangun Karsa, Tut Wuri Handayani" dapat menjadi pilihan efektif dalam mengembangkan pendidikan karakter. Rekomendasi untuk penelitian selanjutnya adalah untuk mengevaluasi efektivitas metode "Among, Momong, Ngemong" dengan memfokuskan pada faktor-faktor pengaruh lingkungan keluarga, teman sebaya, dan budaya sekolah. Solusi konkret untuk pendidikan sekolah dasar adalah penyusunan kurikulum yang lebih terfokus pada pembentukan karakter siswa dengan memasukkan nilai-nilai ketimuran dan pendidikan moral serta pelatihan dan pengembangan kompetensi guru dalam melaksanakan pendidikan karakter dalam proses pembelajaran sehari-hari.

**Kata Kunci:** pendidikan karakter; sekolah dasar; kenakalan remaja; ki hadjar dewantara, among momong ngemong

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## Introduction

Globally, the phenomenon of bad behavior of children or adolescents has gone global and transformed into a global problem (Neissl & Singer, 2020) whether in the field of psychology (Armstrong, 2021; Neissl & Singer, 2020), law (Włodarczyk-Madejska & Ostaszewski, 2021), sociology (Lanas & Brunila, 2019). In the field of education, intellectual anxiety that continues to arise in thinking is the impression of futility from the world of education (Khusna & Budiart, 2019) because its activities do not have an impact on the rise of social problems in the form of bad actions, such as cigarettes (Macy et al., 2019), violence (Lobos, 2017; Sarwirini, 2011), theft or crime (Neissl & Singer, 2020), addiction to addictive substances (Van Ryzin et al., 2016), which leads to delinquency, school dropouts, and sexual violence (DuRant et al., 1999; Ellickson et al., 2001; Tapert et al., 2001; Van Ryzin et al., 2016), and even in the world of education itself (Lanas & Brunila, 2019). This condition can frustrate education observers, especially juvenile delinquency as a "wicked problem" (Armstrong, 2021). In the face of juvenile delinquency, proportionate curriculum interventions (Macy et al., 2019), or therapists combining the disciplines of law, developmental psychology, and psychiatry, have reportedly decreased the repetition of juvenile delinquency (Macy et al., 2019; Young et al., 2017).

Meanwhile, UNICEF (United Nations Children's Fund) (2021) (2021) reports that adolescents (aged 10-19, 46 million) who smoke cigarettes have increased: 33.9% in 2014 to 35.5% in 2019; Furthermore, suicide attempts averaged 5.1%, violent experiences accounted for 62%, and bullying amounted to 27% in elementary schools, 32% in junior high schools, and 20% in high schools. Based on Lestari's (2012) phenomena of juvenile delinquency is increasingly concerning in Indonesia, due to various factors, both genetic and environmental influences, such as family, school, friends, and the general environment. Therefore, strong character education is very important for the formation of a better young generation in the future.

Character education is an important thing that must be instilled in the formation of a mature, mature, and qualified young generation. However, there is currently a lack of attention to character education in schools and families, leading to many cases of violence, bullying, and other dishonorable acts among students. Furthermore, understanding the importance of character education is also still an issue that needs attention (Ahmad et al., 2021). Character education not only aims to shape the personality of students, but also to form a generation that has good morality and ethics (Subianto, 2013). Therefore, schools and families must work together in providing character education to children, so that they can grow into good personalities and noble morals. Character education should be instilled from an early age, so that children can internalize good moral and ethical values in themselves and bring a positive impact on their lives in the future.

Strong character education in the heart and mind needs to be emphasized from childhood to help adolescents understand positive and constructive values in life, so that they can grow into responsible, ethical, and caring individuals for the surrounding environment. With strong character education, it is hoped that the phenomenon of juvenile delinquency can be reduced and community life can become safer, peaceful, and prosperous (Lestari, 2012).

The phenomenon of juvenile delinquency as a "wicked problem" has invited the attention of academics and researchers who are concerned about the condition. *First of all*, a person's views affect the judgment, attitudes, and approaches taken (Brickhouse, 1990; Zohar & Schwartz, 2005). This pattern is analyzed by David Armstrong (2021) article "*Addressing the wicked problem of behavior in schools*". David Armstrong (2021) criticizes the paradigm behind management and discipline models often used in countries such as Australia, Canada, the UK, New Zealand, and the US. Similarly, the phenomenon of delinquency in Indonesia; Lestari (2012) the problem of

child delinquency must be approached by all parties (community, parents, schools, government) with a holistic and inclusive paradigm, including: children's self-acceptance, collaboration of all ethically responsible parties by implementing preventive and restorative strategies through improved relationships and communication (Armstrong, 2021; Lestari, 2012).

This holistic and inclusive approach is particularly relevant when looking at factors of juvenile delinquency, such as social class (Rocheleau, 2018), parental control (Freisthler et al., 2009; Macy et al., 2019), sensation seeking and peers (Mann et al., 2015; Van Ryzin et al., 2016). For example, Khusna & Budiart (2019) highlight the factors that influence juvenile delinquency in Indonesia, namely family, school, social, and personal psychology so that solutions cannot rest on school institutions. Furthermore, Lobos (2017) examined various factors of juvenile delinquency in the Philippines. Through a survey of 105 respondents between the ages of 12 to 31 who had been involved in juvenile delinquency in the Philippines, using logistic regression analysis, Logos tested and proved the association between factors such as education, occupation, income, parental marital status, and sex with juvenile delinquency behavior, and found that these factors had varying influences on juvenile delinquency.

In addressing the problem, Sarwirini (2011) offers a preventive solution: "prevention is better than fixing". For him, the strategy to prevent child delinquency is the best effort that can be done early by all parties (parents, schools, and the community). Furthermore, Trijaka (2021) raised the relationship and its quality as a solution. Through the analytical framework of Travis Hirschi's Social Bond Theory, Trijaka affirms the correlation between *affection or attachment to the immediate environment, strong positive stances, views of high moral values*, and social involvement. In line with Sarwirini, Trijaka, and David Armstrong, this research raises the paradigm of Ki Hadjar Dewantara's educational philosophy as a fundamental solution to the problem. However, compared to previous studies that were in the realm of praxis both theory and data, this research offers novelty, in the form of pedagogical implications of philosophical thinking. In addition, the idea of education from Ki Hadjar Dewantara as a national teacher can offer (novelty) in educational studies, especially basic education as the foundation of character education, by realizing the comparative studies by Winarso (2016) on character values, Muthoifin et. al (2020) on the concept of leadership, and Suparlan (2015) on essentialism. All of these studies underlie character education in basic education, in three main pillars or ideas: the values behind character education and the methodology built on the educational thinking of Ki Hadjar Dewantara.

## Research Methods

This study aims to examine Ki Hadjar Dewantara's thoughts on character education and its implications for the development of values in Basic Education students. This study used a qualitative approach with a phenomenological literature review design (Julia. et al., 2020; Library, 2009; Toar et al., 2022) This approach was chosen because it provides advantages in producing rich and in-depth data on the thoughts of Ki Hadjar Dewantara. In this approach, researchers select texts that are relevant to the research topic, such as books, articles, papers, and speeches of Ki Hadjar Dewantara. Researchers then compare and analyze these texts to gain different viewpoints and a broader understanding of Ki Hadjar Dewantara's educational philosophy (Starks & Trinidad, 2007) The contribution of phenomenology lies in its ability to express assumptions that are taken for granted and unconscious in our way of perceiving life experience (Sokolowski, 2000; Starks & Trinidad, 2007). Through systematic analysis and interpretation of data, researchers can reveal the meaning and complexity of research topics (Cohen et al., 2007; Starks & Trinidad, 2007).

This study designed three research questions to be explored, namely (1) what values does Ki Hadjar Dewantara teach? (2) how to build and develop values in Primary Education students? (3) what are the motivations and inspirations of Ki Hadjar Dewantara's educational philosophy for character education research? These questions were answered using data from a comparative literature review. The literature shows that Ki Hadjar Dewantara teaches values such as freedom, independence, creativity, cooperation, tolerance, justice, and love for the motherland. These values can be built and developed in Basic Education students through educational methods that are in accordance with the principles of Tri Sakti Budi Utomo, namely *ing ngarsa sung tuladha* (giving examples), *ing madya mangun karsa* (giving encouragement), and *tut wuri handayani* (giving support). The study also found that Ki Hadjar Dewantara's educational philosophy provided impetus and inspiration for character education research, as it offered a holistic, humanist, and nationalist concept of education.

## Results and Discussion

### *Good Character in the Inner Quality and Attitude of the Child*

This research shows Ki Hajar Dewantara's thoughts on self-quality that focuses on character education in elementary schools. Ki Hajar Dewantara conveys the vision of good character education through the words: *antêp-mantêp-têtêp*, *ngandel-kandêl-kêndêl-bandêl*, and *neng-ning-nung-nang*, which pay attention to the quality of the child's heart and attitude. Good character education starts from the formation of the inner goodness of the child, and the educator has a role in three positions: in *ngarsa sung tulada*, in the middle of building *karsa*, *tut wuri handayani*, which can relate to the 'among' system as a learning method.

*First, the inner interiority in Neng, Ning, Nung, and Nang.* The teachings of Ki Hadjar Dewantara focus on the inner competence or soul of students in the formation of good character. The teaching is contained in the expressions of the words *Neng*, *Ning*, *Nung*, and *Nang* which have deep meanings. *Nêng* (*mênêng*) refers to silence or solitude, which becomes the foundation for students to build self-awareness. *Ning* (*wening*) deals with inner clarity and sorting ability, which allows students to make good decisions. *Nung* (*hanung*) refers to the determination and inner steadiness needed to dare to behave consistently and decisively. Lastly, *Nang* (winning) shows inner success and an unyielding attitude. In the context of character education, the teachings of Ki Hadjar Dewantara teach students to strengthen the foundation of character both through self-awareness, inner clarity, constancy, and steadiness, as well as inner success.

*Second, the One (Will and Heart) who is "antêp, mantêp, têtêp".* Good character building through education requires focusing on one's mental dimensions and attitudes. Ki Hadjar Dewantara teaches three terms in the attitude of the heart that are important to keep: *antêp*, *mantêp*, *têtêp*. That is, education must shape the character of students by building strong confidence (*antêp*), steady self-confidence (*mantêp*), and perseverance to be true to those beliefs and self-confidence (*têtêp*). A good character is a clear, strong, stable, and consistent character. Therefore, basic education is very strategic to instill the basics of character in students so that they can develop and build stability, trust, and strong confidence to face life.

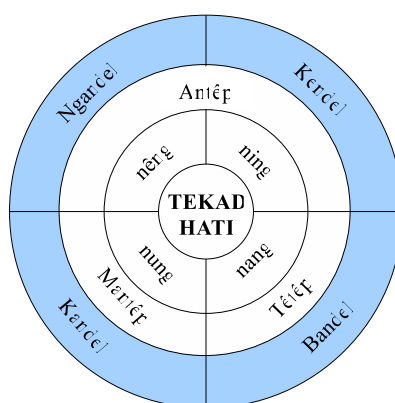
*Third, the child's attitude is "Ngandel, Kandêl, Kêndêl, Bandêl" (attitude area).* Character education in elementary school is very important because it shapes students' attitudes into individuals who *ngandel* (trust), *kandêl* (brave/strong), *kêndêl* (brave), and *bandêl* (tough, persistent, never give up). Personal qualities are developed and strengthened to live their lives with courage and resilience. Thus, a good character possesses trust, strong determination, courage to fight,

perseverance, and resilience. Character education is challenged to build these character traits in students.

The three qualities above constitute understanding in the child's soul. Therefore, Ki Hadjar Dewantara provides a basis for action for children or students in their moods, thoughts, and attitudes (Sugiharto, 2021). Overall, the comparison resulted in heart- and mental-based character education to underlie students' actions. Overall, the improvement of Ki Hadjar Dewantara character education resulted in the following comprehension analysis:

**Table 1.** Comparison of Different Attitudes, Moods, and Meanings

<b>Internal Inner</b>	<b>Internal Limbs</b>	<b>Personal Qualities</b>	<b>External Attitude</b>	<b>External Limbs</b>
<i>mênêng</i>	<i>Silence, self-awareness</i>	<i>Antêp</i>	<i>Ngandel</i>	<i>Now, understanding</i>
<i>wêand</i>	<i>Clear, clean,</i>	<i>Antêp</i>	<i>Kendel</i>	<i>Bold</i>
<i>Hanung</i>	<i>Strong, decisive, steady</i>	<i>Mantêp</i>	<i>Kandel</i>	<i>self-confident, strong</i>
<i>MÊNang</i>	<i>Achievements, successes</i>	<i>têtêp</i>	<i>Bandel</i>	<i>persistent, resilient</i>



**Figure 1.** Configuration of self-determination based on personal qualities

To achieve a character soul and personality, character education requires the right approach and method. Ki Hadjar Dewantara suggested the spirit of Ing Ngarsa Sung Tulada, Ing Madya Mbangun Karsa, Tut Wuri Handayani, and Among methods in character education of students in elementary schools. With this method, students can develop holistically through the formation of a positive mind, heart, will, and attitude. A strong educator spirit will support effective and sustainable character education (Muthoifin et al., 2020).

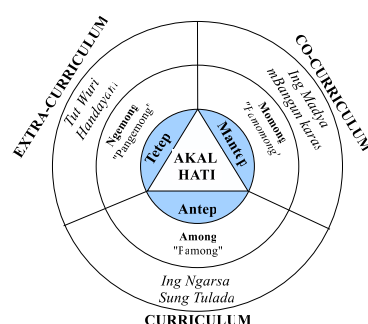
**The "Among" Education Method with enthusiasm: "In Ngarsa Sung Tulada, Ing Madya Mbangun Karsa, Tut Wuri Handayani".**

The phrase Ing Ngarsa Sung Tulada, Ing Madya Mbangun Karsa, Tut Wuri Handayani is the educational motto of Ki Hadjar Dewantara which contains an educational philosophy that describes the principles of leadership in education (Muthoifin et al., 2020). A teacher acts appropriately. For example, in addition to example, teachers can create an environment and provide spiritual support or religiosity in building positive perceptions for juvenile delinquency (Zane & Pupo, 2023). In this view, students are not objects of education. Instead, students are human beings who learn like growing buds: sometimes they must follow closely behind, walk sideways, or must go forward. At the point of child growth, the trilogy follows a fundamental nature: children who are given guidance and example, adolescents who are accompanied, and

adults who are given trust and ready to be released into society. Here, the role of teachers in schools also applies to monitoring parents in the family as a social institution that plays a role in preventing delinquency (Freisthler et al., 2009; Van Ryzin et al., 2016)

The trilogy of educational mottos finds a connection with the educational model of Ki Hajar Dewantara, namely the *Among* system which includes actions: *among*, *momong*, and *ngemong*. The term "*among*" denotes the figure in front, as in the phrase: *guest guard*. The role of a *among* is 'to guide, direct, and demonstrate' (*Ing Garsa Sung Tuladha*). The term *momong* means "nurturing, loving, and protecting a child" so that a child can be independent as a person. Meanwhile, the word *ngemong* is an act (adult) that gives someone a chance, makes someone independent, accompanies him and walks throughout life as far as needed (Indrayani, 2019; Rahman, 2018). Thus, the *Among system* means 'to be ahead' to give directions; *momong* means to get together and walk aside; *Ngemong* must be 'left behind' because it is enough to provide confidence and supervision of students' actions. This is a process of maturing students that involves their responsibilities and trust with *compassion*, sharpening (sharpening their minds, hearts, actions), and fostering (maintaining protection) for the next time love becomes the foundation for the process of self-development and the process of self-independence (Wijayanti, 2018).

The three learning methods above are the implementation of the educational motto proclaimed by Ki Hadjar Dewantara in student character education. This model has implications for the figure of educators as *among*, *pamong*, or *pêngemong* in line with student development levels and education levels (Hakam, 2013), such as curriculum policies with student-centered education (*Student Center, Learning* or *SCL*) (Al Faris et al., 2015; Julia. et al., 2020; Robert Maribe Branch, 2009; Zhou & Brown, 2015). The following education system is the result of an analysis of character education contained in the thought of Ki Hadjar Dewantara.

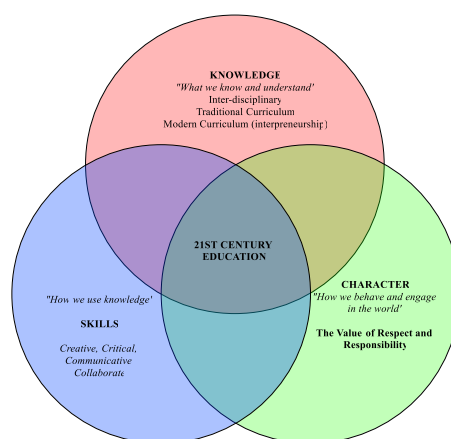


**Figure 2.** Comparative analysis of the character education trilogy ki Hadjar Dewantara

Ki Hadjar Dewantara's educational thought explores the model of determination of the heart and mind. In both models, education (character) remains based on the creation of the senses-intention as a human force. However, Ki Hadjar Dewantara teaches more about the power of thinking of the heart and the deliberate heart. Most likely character building starts from sharpening the heart, sharpening-action, sharpening-thinking. This pattern is in stark contrast to Western thinkers who imply character education comes from cognitive understanding completed through action. By affirming precision as the foundation, character building is built on the foundation of the hearts and souls of the students. Understanding is necessary in the process of character education but acts as a servant for the construction of the student's self-foundation.

The idea of the character of ki Hadjar Dewantara education that has been put forward earlier is in line with the challenges of the times in the world, which demands good personal

qualities and quantity of good deeds abilities. In the development of the 21st century, for example, a student is required to have good morality and quality of action. Negatively, a person cannot be said to be of good character if he is good but lazy, or diligent but a liar. Furthermore, the demands of the character of the 21<sup>st</sup> century are in accordance with the challenges of the current times (Bialik & Fadel, 2015).



**Figure 3.** The Position of Character Education in 21st Century Education

The above presentation confirms that the educational concept of Ki Hadjar Dewantara provides a character base, where skills and knowledge are developed as character models of the 21st century. Child Education is to shape the hearts and personal qualities of students into 'meta-learning' so that students are able to be reflective and adaptive to the domain and vision of character education that is instilled according to the demands of the times, as well as faith and reality (Siswantara, 2020).

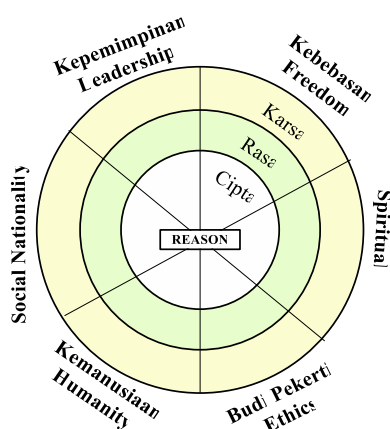
### ***Self-Confidence System: Foundations of Character Education in Elementary School***

The world of education is shaken by technological developments so that character education, such as nationalism, is very urgent (Indriani & Ghani, 2022) by seeing symptoms of loss of student integrity seen in bullying attitudes and academic delinquency (cheating, for example) (Swandewi & Nugrahanta, 2023). In general, Bloom's taxonomy became an educational reference, as stated in the taxonomic arrangement made and formulated by Benjamin S. Bloom in 1956. On the basis of Complete Learning Theory, Benjamin states that there are three domains in education: cognitive domain (knowledge), *affective domain* (attitude), and *psychomotor* (skill) in a centralized circle where *cognitive* becomes the basis for other domains (Zhou & Brown, 2015, 2017, p. 90). However, long before that, Ki Hadjar Dewantara had created three domains similar to the term: creation (reasoning), taste (passion), and intention (practice), or the concept of *Tri-Nga* consisting of *Ngerti* (cognitive), *Ngrasa* (affective) and *Nglakoni* (psychomotor) (Wijayanti, 2018) which are also expressed with terms: cognitive moral, moral *feeling*, *moral action* (Lickona, 2019; Vebrianto Susilo, 2018). In a sense, the thought of Ki Hadja Dewantara is the crystallization of local wisdom in Nusantara (Indriani & Ghani, 2022; Siswantara, 2021). In this local wisdom, a child is educated to be a good person or character.

Good character is built and formed not only through the development of creative (cognitive) power, but includes all the potentials and abilities of children, according to the principles of Pancadharma they are the principle of nature, the principle of independence, the principle of culture, the principle of nationality, and the principle of humanity (Samho, 2014). The



logical consequence is that an education must pay attention to spiritual development (nature), freedom education (independence), ethical education (cultural), social (nationality), humanity (humanism or humanity), which is driven by leadership models (*Tut Wuri Handayani*) (Muthoifin, 2015; Muthoifin et al., 2020). In addition, children's character education must follow children's potential optimally in accordance with their natural development and abilities so that they become independent individuals, and contribute to social life in society, nation and state (Siswantara, 2021). That way, good character develops and is rooted in their personality, in the understanding, feelings, and beliefs of children. On the basis of this self-character, a child contributes and is able to contribute to community life (Dewantara, 1967a, 1937, 1967b; Siswantara, 2012, 2016; Sugiharto, 2021).



**Figure 4.** Elements of Education in good character development

Ki Hadjar Dewantara sees that *good* character is built based on beliefs embedded in the *mind, heart, and soul* of students. Therefore, basic education not only optimizes the development of thinking, emotional, or psychomotor power, but also provides a variety of ways that encourage students to build a good self-confidence system. The belief system or self-confidence is the basic basis for the heart and quality of students to have knowledge of morality and competence based on good and correct action guidelines (Sugiharto, 2021)

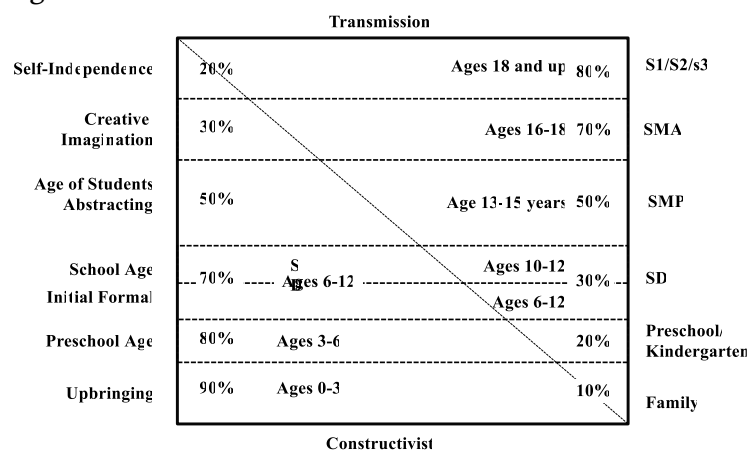
#### ***Constructivism and Transmission: Character Education Options in Primary Schools***

According to Ki Hadjar Dewantara, character education must follow the principles of natural law and the stages of personal development of children. In Belah Ketupat's theory, character education and moral values are also considered to follow the process of maturing children, which involves stages of cognitive, social, or emotional development. Each stage of development has different characteristics of approaches, such as constructivist and transmission approaches, each of which has the goal of cultivating and instilling values in the child. Therefore, education plays an important role in the process of internalizing good values and character.

Rhombus theory also incorporates constructivist views and transmission communities in viewing values and character education. The higher the level of education that a person undergoes, the smaller the process of transmitting values and vice versa, the greater the constructive process, the lower the level of education. In Ki Hadjar Dewantara's view, good character education should be able to help children develop cognitive, social, and emotional abilities in a balanced manner, as well as facilitate the development of positive character necessary to achieve success in the future.



Therefore, character education should be an important part of the educational process at all levels of education, from childhood to adulthood, so that children can become a generation that has strong character and good moral values.



**Figure 5.** Theory of Ketupat (Hakam, 2020)

Referring to the diagram, character education in children can be done through two approaches, namely constructive and transmission. In a constructive approach, values already exist in every human being, and the task of education is to cultivate those values so that they can become actual. Whereas, in the transmission approach, values exist in society, and these values must be instilled in community members. In this case, the combination of these two approaches at the basic education level can help develop character in children, as well as provide space for children to question the values instilled in them.

Ki Hajar Dewantara believes that the education system must produce a generation with character and able to contribute to advancing the nation. Therefore, he developed an educational trilogy containing three principles, namely *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, and *Tut Wuri Handayani*. The three principles emphasize character development, empowerment, and independence of students. Thus, the education system carried by Ki Hajar Dewantara is also in line with the constructive approach and transmission in character development in children.

The discussion made a significant contribution to elementary school education related to strengthening children's character education. In the face of social problems such as juvenile delinquency, it is important to strengthen good character with eastern values as the foundation of character education in elementary schools. In this case, the character education method with the motto "*Ing Ngarsa Sung Tulada, Ing Madya Mbangun Karsa, Tut Wuri Handayani*" with the among, momong, ngemong method can be an effective character education option by emphasizing character development, empowerment, and student independence. In addition, the discussion of constructivism and transmission as character education options is also important to consider in developing character education in children in elementary school. In this case, character strengthening both in the inner quality and attitude of children is also an important focus in character education in elementary schools.

## Conclusion

From the discussion above, it can be concluded that character education is very important to shape students into individuals who have good character. Education Method with spirit: "*Ing Ngarsa Sung Tulada, Ing Madya Mbangun Karsa, Tut Wuri Handayani*" with the system: *Among*,

*Momong, Ngemong* can be an option to instill character values in students in elementary school. Character education that is instilled from an early age in students in elementary school can strengthen the foundation of good character, so that students can build stability, trust, and strong confidence to face life. Character education can also be a solution to address social problems, such as juvenile delinquency, and have a positive impact on students, families, and society. By having good character, students can become responsible citizens and contribute positively to the surrounding environment. The concrete implication for elementary school education in the context of character education inspired by the teachings of Ki Hadjar Dewantara is that it is necessary to develop a curriculum that is more focused on building student character by incorporating eastern values and moral education. In addition, teachers need to receive training and competency development to carry out character education in the daily learning process. Students also need to be actively involved in activities that develop character such as social activities and interpersonal skills. The school environment and culture also need to be built consistently and purposefully to support the development of student character by strengthening the values of togetherness, care, and honesty in daily life at school. The recommendation for future research on good character in basic education is to evaluate the effectiveness of the "*Among, Momong, Ngemong*" method and focus on the factors influencing the family environment, peers, and school culture.

## Conclusion

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