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## **The Humanistic Value of Ki Hadjar Dewantara's Education in Fine Arts Learning at SMP Taman Dewasa Jetis – Yogyakarta**

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### **Abstract**

Ki Hadjar Dewantara is a nationalist figure who express his thoughts in education field. Many of his thoughts reflect the existence of a humanist perspective that assume humans as important subjects. This study aims to analyze the humanistic values found in the art of learning at SMP Taman Adults Jetis, Yogyakarta. This study uses qualitative methods with data collection techniques including observation, interviews, documentation, and questionnaires. The data analysis uses data reduction procedures, data presentation, and drawing conclusions (verification). The validity of the data used was a triangulation technique which included triangulation of sources and techniques. The results showed that there were humanistic values in the art of learning which included the following values: (1) solidarity; (2) tolerance; (3) freedom; (4) respect and love, and (5) justice and equality. Based on the results of the research, the researcher can provide suggestions as a material for consideration, so that SMP Taman Dewasa Jetis continued to improve discipline in implementing Ki Hadjar Dewantara's thought-based education, improve work skills for art teachers and students as well as develop teaching materials, methods, and media used.

**Keywords:** education, humanistic, art

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## INTRODUCTION

An advanced nation is certainly the ideal of every country in the world, and one of the factors that influence the progress of a country is education. This was revealed by Widodo (2015: 297), that the education factor is the most important part because if the output generated from the education process is successful, it will also affect the success of other sectors and the advancement of the quality of human resources.

An educator who is responsible for the educational process must have knowledge of the psychology of his students, because education can only run effectively if the education can answer and meet the psychological needs of students (Sakerebau, 1994). Humans are humanistic beings who have natural natures that cannot be forced on the real life. It means that, the predicate of humans as God's creatures, with all their ontological natures, has their respective autonomy, freedom, limitations, and responsibilities (Hadi, 2017). According to Sambo and Yasunari (2010), educational institutions in Indonesia have not positioned themselves as agencies that always try to understand the interests of students as stakeholders and make them a goal in practice. As a result, education in Indonesia is busy with activities dominated by the cognitive domain. Education in this condition makes teachers in schools only act as teachers (transfer of knowledge) and it is not yet conditioned as educators and facilitators as well as playmates for students. Meanwhile, students as the next generation of Indonesia become humans who are skilled at work, but have shallow reasoning on the values of life, humanity, and the meaning of work.

In addition, teaching methods that are coercive, authoritarian, and even suppress students' mental which have negative psychological effects, namely stress (Assaat, 2007). Stress is a challenge to a person's capacity to adapt to the demands, which can arouse physiological conditions, burden

emotional condition, and cause cognitive and behavioral responses (Westen, 1996).

According to Hafiz and Almaududi (2015), authoritarian parenting tends to provide opportunities for children to make choices within predetermined limits, and what children choose or do is suitable with the best of what their parents think. In several studies, this pattern of learning can lead to negative impacts namely loss of freedom in children, so that children are not confident in their abilities (Gunarsa, 2002). Children who are cared for authoritatively are often unhappy, unable to express themselves, and less independent (Hidayati, 2014).

The mental quality of students will affect their mental motivation to continue to develop and compete, therefore a humanistic and has sense of human education system is needed. As humans, basically have the potential to advance and develop themselves, but to cultivate this potential humans are motivated by several needs that always move themselves to achieve a goal, namely appreciation and love (Sriyanti, 2011: 91). Therefore, education should give freedom for students to choose what is best for their lives according to their potential and interests. The humanistic approach has a view that considers humans to be the most important object of study, especially regarding their human characteristics (Triyanto, 2017: 41; Qodir, 2017)

One of the educational figures called humanist in Indonesia is Soewardi Soerjaningrat or he is better known as Ki Hadjar Dewantara, who is an activist for the Indonesian independence movement, columnist, politician, as well as a pioneer of education for natives (Sambo and Yasunari, 2010). He founded the *Taman Siswa* Schools as a form of his dedication to develop education in Indonesia which was still underdeveloped at that time. In the education system, it is quite clear that the influence of progressivism has made students the center of learning (Kumalasari, 2010).

Thoughts on education in the perspective of Ki Hadjar Dewantara are manifested

through the *Taman Siswa* Schools. According to Kumalasari (2010), some of Ki Hadjar Dewantara's thoughts are very relevant to responding the latest developments of education in Indonesia and have the same principles as humanistic-religious education. In connection with the problems of education that had been stated previously, Dewantara (1977) saw education as should be mobilized to build human aspects, keep children from all acts of violence, cruelty, individualistic character, materialistic character, and as an effort to protect the national identity.

Educational programs that require humanization efforts include art education (Triyanto, 2017). Rohidi (2014: 168) explains that art education should be directed at creating oneself with a strong character content as well as being the basis for developing the human aspect as a human agency. National culture and arts are very important factors to educate students to become patriots who love and defend their homeland. Therefore, art education must be education that reflects human, applicable, and normative values for the survival of students.

Researchers chose SMP Taman Dewasa as one of the *Taman Siswa* educational institutions that still uphold the educational concepts of Ki Hadjar Dewantara. At the junior high school level, adolescent students are considered to have the intuition or drive in themselves to fulfill the needs of life based on their human characteristics (Dalyono, 2007). The research target is art learning, especially in illustration learning which is considered to reflect humanistic values. Learning activities are carried out long-distance in connection with the spread of Covid-19 in Indonesia, as well as a circular from the Ministry of Education which requires school activities to be carried out online or offline.

## **METHOD**

This study uses qualitative methods because of its descriptive nature, as qualitative research has several characteristics that

distinguish it from other studies, namely: (1) has a natural background, (2) humans as a tool or instrument, (3) data analysis is carried out by induction, (4) descriptive, (5) more concerned with process than results, (6) the existence of a limit determined by focus, and (7) the existence of special criteria for the validity of Moleong data (Moleong, 2007). The research design used is a case study, which is a series of scientific activities carried out intensively, in detail, and in depth about a program, event, activity, whether for individuals, groups of people, institutions or organizations with the aim of obtaining in-depth knowledge of these events. The event or case is actual or real life event, it means that it is ongoing, not something that has already passed.

The location of the study was conducted at SMP Taman Adults which are located on Jl. A.M. Sangai No.39, Cokrodingratan, Jetis District, Yogyakarta City. The research target is in learning art online (illustration) class VIII 2. The techniques used in collecting data include observation, interviews, documentation, and questionnaires. To obtain data validity, researchers used data triangulation techniques based on sources and techniques formulated in Sugiyono (2012). The source triangulation technique was carried out by checking the data obtained through several data sources that had been analyzed by the researcher to produce a conclusion and then asked for an agreement from the research sources. Meanwhile, technical triangulation was carried out by checking the data obtained through interviews, observation, documentation, and questionnaires

The data analysis used in this study refers to the concept of data analysis by Miles and Huberman (1992), namely data reduction, data presentation, and conclusion or verification. The data analysis started from the time the researcher found the focus of the study to the conclusion of the study. This was done to achieve credible research results.

## RESULTS AND DISCUSSION

### Humanism in Ki Hadjar Dewantara's Schools.

It should be understood, there are different terms between humanism, humanistic, and humanist. Humanism in the The Great Indonesian Dictionary is defined as a flow that aims to revive a sense of humanity and aspire to better life relationships. Meanwhile, humanistic (in English: humanistic) means "human in nature", meanwhile humanists are people who adhere to humanism.

Humanism originated from a philosophical and literary movement that began in the mid-14th century in Italy and spread to countries on the European continent. The philosophy of humanism upholds the value and position of humans and makes it the criterion for everything, so that this movement became a factor for the emergence of a new civilization. Apart from a philosophical study, humanism or humanism itself is often referred to as the third school of psychology that opposes behaviorism and psychoanalytic theories (Mangunwijaya, 2001: 161).

Humanism according to Triyanto (2017) is an understanding that considers humans as the most important object of study, especially in their human characteristics. When humans are viewed with all their human characteristics, the potential in humans, both psychological, social, and cultural, must become objects of comprehensive attention. In connection with that, Abraham Maslow (1970) as a humanistic figure has described five types of basic human needs which are stratified.

This need is called the "Hierarchy of Needs" which includes: (1) physiological needs, (2) security needs, (3) need to be loved, (4) need to be respected, and (5) need for self-actualization. Each need has an important contribution to encourage humans to survive and act more, so that if all needs are able to be fulfilled, it will ultimately improve health, pleasure, happiness, and a meaningful life (Yusuf, 2008: 157)

Samho and Yasunari (2010) state that Ki Hadjar Dewantara has been seen as a humanistic educator, with an ambition to develop and advance the dimensions of humanity or intelligence of the Indonesian generation. Ki Hadjar Dewantara's efforts to educate the nation's children were motivated by his concern over political engineering carried out during the Dutch and Japanese governments. At that time, one of the neglected areas of life in Indonesia was education. The limited number of schools, facilities and infrastructure, as well as the marginalized majority of the natives to gain knowledge are the strong foundation for Ki Hadjar Dewantara's struggle to build Taman Siswa schools. Apart from the above, the conditions of existing schools in the country namely the *Hollandsch-Inlandsche School (HIS)* and *Meer Uitgebreid Lager Onderwijs (MULO)* were founded based on the interests of the Dutch government to divert the attention of the Indonesian generation so as not to carry out propaganda.

Meanwhile, Taman Siswa is an educational institution that aims to uplift the dignity of Indonesian people. Education is not intended to cause certain groups of people (Dewantara, 1977: 11). According to him, education is a medium for developing humanity as a whole and in full, so that it becomes the key word for a person or a nation to achieve independence. Therefore, education must reach all human circles (universal), as equal rights and degrees of humanity in the broadest sense (Samho and Yasunari, 2010).

Ki Hadjar Dewantara had thoughts in the field of education through the *Among System* which he implemented in all Taman Siswa Schools. *Among* comes from the Javanese language which means "to guide" (Wiryoprayono et al., 2017). The *among system* is an educational system that is based on kinship and based on the nature of nature as a condition for progress as quickly as possible and as best as possible, independence as a condition to revive and mobilize students' mentally and physically strengths so that they

can have a strong personality and can think and act independently. The teacher acts as a tutor who can guide students with great love and put the interests of the child first. In addition, kinship as the foundation of the among system means that the relationship between teacher and student is close, children are not seen as objects but subjects (Susanto & Jaziroh, 2017).

Based on the basis of the among system, it had been reflected in the view of humanistic education which requires love, respect, and freedom for each human being. Another thing that is mandated in the among system is that there is no acceptance of punishment, coercion, orders, or even violence because it is considered as rape of the child's life mentally (Suparlan, 2015). Teaching in *Taman Siswa* uphold national or cultural principles. Ki Hadjar Dewantara (1977) said that *Taman Siswa* is a institution that has interests are aligned with the needs of the community, that in all our affairs we must be able to maintain and organize our own civilization according to what is going on.

SMP Taman Dewasa Jetis was established on July 3, 1948, twenty-six years after *Taman Siswa* was first established. In the vision, mission and educational objectives, Ki Hadjar Dewantara's thoughts and the implementation of the among system were clearly stated. Even so, Ki Susaryanto as the Principal of the School said that the implementation of the vision and mission of education as taught by Ki Hadjar Dewantara had not been fully achieved. According to him, this was due to the uniqueness of *Taman Siswa*, which the majority of students are motivated by poor families, namely broken homes, so it became a challenge for the tutor (teacher). Ki Agus Somanis as a Fine Arts teacher admits that he really needs patience and sincere love to educate students.

Teachers at SMP Taman Dewasa Jetis educated on the principle of Patrap Triloka with their magic motto which reads "*Ing Ngarso Sung Tuladha, Inga Madya Mangun Karsa, Tutwuri Handayani*". The principle of "*Ing Ngarso Sung Tuladha*" is an integral part of the teacher, so that being a teacher means accepting

the responsibility to be a role model. Like the teacher's expression could be *digugu lan ditiru* (noticed and mentioned), it has the meaning that the messages conveyed by the teacher can be trusted to be implemented and their lives can be imitated by students (Warsito and Widodo, 2018: 8). "*Ing Madya Mangun Karsa*" means that in this case the teacher acts as a motivator, which is to provide encouragement or motivation for students to work (Warsito and Widodo, 2018: 8). The teacher can act like a friend. Meanwhile, "*Tutwuri Handayani*" means supporting, following, the teacher following the development of students with wholehearted attention, based on love, and sincerity (Suwarjo, 2009).

#### **Humanistic Values in Fine Arts Learning at SMP Taman Dewasa Jetis.**

The learning of fine arts (illustration) that has been taking place online at the Jetis Adult Park Junior High School has several reflections of humanistic values, especially in the perspective of Ki Hadjar Dewantara. The following shows the results of the study.

#### **Value of Solidarity.**

*First*, the value of solidarity which is reflected in the concept of learning carried out by SMP Taman Dewasa during the Covid-19 pandemic. Solidarity is the ability to ignore differences in ethnicity, religion, race, customs, ideology, class, and others and to feel the equality both in suffering or abuse experienced by others, this is done because of the fact that humans are easily hurt (Hardiman, 2012: 57). Schools strive to support government efforts to prevent Covid-19 transmission by facilitating online learning (in network/ online).

The support of the SMP Taman Dewasa was a reflection of the humanistic value of solidarity which indirectly implements solidarity among people so that it did not cause the Covid-19 cluster and make things worse. In addition to support from the school, a high solid climate was created. Solidarity is a type of organic solidarity as a human relationship that is united over heterogeneous humans, each of

which has a special role, different part or task, but is interdependent (Durkheim, 1973: 69).

*Second*, the value of solidarity was reflected in the two learning methods of SMP Taman Dewasa, namely online and offline. Online and offline learning were carried out alternately to create varied learning conditions. In addition to create variations in learning methods, offline learning (outside the network) is also carried out to facilitate student learning difficulties caused by various conditions, namely limited facilities and infrastructure from student families and network limitations. This type of solidarity is called mechanical solidarity because it is formed from human involvement in similar activities and responsibilities, depending on individuals with the same characteristics, beliefs and normative patterns (Durkheim, 1973: 69). This condition is appropriate because the person who does it is all elements of school education, which includes students, teachers, and parents/representatives of students.

The above activities are classified as humanistic actions because they are carried out on the basis of humanity, by paying attention to the situation of others above one's own interests. This solidarity has been explained by (Dewantara, 1977), that mutual help is a form of solidarity with fellow human beings without discriminating against race, class, gender, and so on, so they can have sympathy and empathy for the suffering felt by others. Getting used to this mutual help will encourage a strong sense of brotherhood and kinship among individuals.

Douwes, et al (2018) explains that solidarity is considered important to realize human rights, he emphasizes the interdependence among individuals in society, which allows individuals to feel that they can improve the lives of others. In this case, it can be seen from how various parties contribute to create equal opportunities for students who are inadequate in the means of communication to carry out online education.

### **Value of Tolerance.**

Humanism is familiar with tolerant attitudes towards differences as "humane" actions, while the rigid attitude that divides fellow human beings into ethnic, religious, ideological, or class fences is an act of "inhumanity" (Hardiman, 2012: 68). Tolerance according to Bahari (2010: 51) is an attitude of *tasamuh* (Arabic) which means an attitude of letting go and being generous, namely an attitude or a stance that is manifested in a willingness to accept various views and positions even though they disagree with them. Tolerance is an attitude of mutual respect, through understanding and goals for peace (Tillman, 2004: 95). Therefore, it can be seen that tolerance occurs as a result of differences or plurality, so that mutual appreciate and respect for all differences in principles is needed in order to create peace in life.

The value of tolerance is reflected in the wise attitude of the teacher during the art learning process. *First*, how the teacher gave opening greetings to students who had different religious backgrounds. The teacher has a role as "*ing ngarso sung tuladha*" who provides an example for students to respect each other and be in harmony with all religious communities in Indonesia.

Tolerance as a form of peace is implied in the mission and objectives of SMP Taman Dewasa Jetis, namely to carry out security, order, kinship, cleanliness, shade, and exemplary, and *Zending's Arbeit* which means spreading the ideas and ideals of community in an orderly, peaceful, and has happy sense. In Susilo (2018: 37) it is also said about the ideas of Ki Hadjar Dewantara that the goal of education is to advance the nation as a whole, without discriminating against religion, ethnicity, customs, culture, habits, economic, social status, and based on values. The value of fundamental independence.

This attitude of tolerance as expected can increase religious harmony and build unity. Karolina, et al (2019) said that harmony between religious believers through education is an effective way of building religious

tolerance in schools, namely by uniting plural diversity and providing teaching on the importance of being tolerant, both explicitly and implicitly.

Second, the tolerance value can be seen from the teacher's response to students who do not have complete drawing or coloring equipment. It is proven in Dewantara (1977: 13) that our education does not use compulsion conditions, but rather to *momong* (treat), *among* (give example), and *ngemong* (observe). The method should not be pushy, even if it is just leading, sometimes it is also unnecessary. We only have to interfere in the child's life when he turns out to be on the wrong path. Regarding students who do not have drawing equipment, this is not a fault but the inability of students or parents to meet learning needs.

#### **Value of Freedom.**

Freedom is based on the nature of humans as beings who have freedom and reason, and are driven by their instincts. Humans have a mechanism for self-interest or social interests which can be returned to their instinctive tendency to seek pleasure and avoid themselves from pain (Hardiman, 2012: 12).

The value of freedom in fine arts learning at SMP Taman Dewasa was reflected in the attitude of the teacher who gave freedom to students to draw according to their talents and interests. The teacher provided a big theme that aims to focus the direction of the students' point of view or ideas in work.

The giving of freedom from teachers to students is considered to have met the basic human needs mentioned by Abraham Maslow as the "Hierarchy of Needs", namely the need for self-actualization. This need is based on the tendency of humans to express their desire to do more, to become everything they should be able to (Maslow, 1970: 46). It means that human tendency needs freedom to actualize it.

The fulfillment of this highest need is expected to build independence, courage, self-confidence, freedom of thought, and produce creative ideas. According to Thalberg (2012) actualization is very important for the existence

of human life because it is different from other needs. The need for security, ownership, love and respect can only be met through the other person, namely only from outside factor of the person. In contrast, the self-actualizing individual is much less dependent, less attached, much more autonomous and self-directed. Such people become much more independent, they are aware of their own nature, mind, potential, talents, capacities, needs and desires. So that at the highest level, he is not too anxious about the views (responses) of others, does not want too much respect, love, and pestise.

The freedom to actualize is certainly a reflection of the ideas in humanism that uphold human dignity, as expressed by Sugiarto (2016: 13) that humanism is not merely a movement that opposes the church's dogmatic way of thinking, but seeks to place human dignity in a place that is worthy in his personal and social life. Meanwhile, the implementation of education focuses on optimizing the potential of students (Sugiarto, 2016: 18).

Ki Hadjar Dewantara (1977: 48) also views that in education, children can become human beings who are independent in mind, have free thoughts, and are independent in their energies. That the teacher does not have to provide only knowledge, but also educates students so that they can seek their own knowledge. In addition, this freedom by Ki Hadjar Dewantara means that it must contain three main aspects, namely: standing alone (*zelfstanding*), not dependent on others (*onafhankelijk*), and being able to regulate itself (*vrijheid, zelfbeschikking*) (Dewantara, 1977: 4). From the three main aspects of independence based on Hilman (in the Directorate of History, 2017) it is clear that independence is not only freedom from coercion by other parties, but the most important thing is independence to take the position. Ki Hadjar Dewantara considers that independence is much more important than freedom, because freedom can only be obtained from someone's gift so that it can be withdrawn, but independence can be obtained through one's own efforts, therefore it can be a

strong basis for realizing lasting freedom, it does not depend on other people's gifts.

The implementation of the above principles of freedom has an impact on children who are free to work, so that they are free from coercion or severe punishment. He is not limited by physical, psychological, or threatening wear. According to Suseno (1989) this freedom is physical, spiritual, and normative freedom.

### **Value of Appreciation and Love**

Hardiman (2012: 24) states that humanistic civilization is closely related to a sense of respect for humans not because of its conformity with certain humanitarian standards that have been previously established, but because humans are freedom. This means that respect for humans is not done because they have done things according to the exalted standards, but because humans are free to determine their lives so that they must be respected as a form of humanity. Rogers (1961) views that humans basically have a strong desire to get positive attitudes such as warmth, respect, appreciation, love, and acceptance from the people closest to their life.

According to Maslow (1970: 45), appreciation is an important need to be fulfilled in one's life, because without appreciation, a person can feel inferiority (low self-esteem), weakness, and other feelings of helplessness. Based on Maslow's opinion, the researcher found a form of reciprocal appreciation, both from the teacher and from students. First, the teacher always gave awards to students who took part in the online learning process through memorable responses. For example, to students who were present when the teacher was absent and students who answer questions, the teacher gave the words "Good, Smart, and Good" and cheerful emoticons were aimed at students. Second, the teacher gave a positive response in the form of flattery to students who did assignments with discipline, as well as to students who had good poster illustration work.

This appreciation for students who were disciplined, had good work, and exceeded

contains a conditional positive reward value as expressed by Carl Rogers. Conditional positive regard according to Rogers (1961) is the reward received by the child after the child succeeds in meeting the expectations of others. It means that this conditions require students' success in reaching the standards that had been determined or expected by others beforehand.

In the observation, it was found that the complement given by the teacher was not too excessive, nor too insufficient. Complement, motivation, and support regardless of student work are consistent with the type of reward that Carl Rogers describes as unconditional appreciation. Unconditional positive regard is a condition of "acceptance" of a child's negative expressions, bad things, painful feelings, fear, and other abnormal characteristics, as well as other good qualities. It means that there is no inherent value, accepted, appreciated, and loved without any conditions, reasons, notes, or exceptions (Rogers, 1961: 283).

The second value of appreciation is in the attitude of the teacher who prioritizes students' feelings when showing illustration work via WhatsApp. The teacher chose personal WhatsApp which aimed to reward students who were still less confident in showing their work in public. . Appreciation made by the teacher, either directly or indirectly, had increased self-confidence in students to freely express themselves without being afraid of judgments from other people or their peers.

In line with the above statement, the teacher has implemented the principles of humanistic education as explained by Anosov, et al. (2015) that there are principles confirmed by humanistic pedagogy, including: (1) the principle of respect for the personality of a student or teacher as the main character of pedagogical process, (2) consideration of the characteristics of each individual, age, and individual abilities, (3) individualization of the instructional process, and (4) respect for a person's right to choose the life and career.

The award given by the teacher will foster self-esteem in students, as according to



Pandia, et al. (2015) in their research it was stated that self-esteem determines student behavior and becomes an important problem in students, therefore everyone needs positive appreciation about himself so that it can give a feeling that he has succeeded even though he has weaknesses and often experiences failure. This award will give strength in students to keep trying and never give up and feel confident about the efforts they do. To increase the self-esteem of these students, democratic parenting from teachers and parents is needed. Research by Pandia et al. (2015) concluded that the higher the democratic parenting, the higher the learning motivation and self-esteem of the students. As democratic parenting is the care of children by prioritizing dialogue, giving and receiving, always listening to children's complaints and opinions, giving reasons for every action, encouraging children to help each other and act objectively, firmly but warmly and with understanding (Sardiman, 2011).

Of course, the teacher's actions must be accompanied by a sense of love for students. Love or affection has a very important role in the inner life of the child. According to Dewantara (1977: 381), a family based on love in every leadership action will easily eliminate egoism, materialism, and actions that can damage welfare, order, and peace.

### **Value of Justice and Equality**

Justice comes from the word fair, in the Great Indonesian Dictionary, fair means not arbitrary, impartial, and impartial. Meanwhile, equality comes from the word "equal", which means equal, equal position, equal level, and proportional. According to Suseno (1988), justice is a condition in which humans are treated equally, respecting each other's rights and obligations so as to create harmonious conditions. Hardiman (2012) states that a humanist will not underestimate reason and human values, namely the power of reason, the principle of equality and justice. For most people, justice is a general principle which states that each individual should receive what they deserve (Santoso, 2012: 85).

The principle of justice and equality is basically implied in Regulation of the Minister of the State Apparatus Utilization RB No. 16 of 2009 in Chapter III which regulates the obligations, responsibilities, and authorities of teachers which reads: The obligation of teachers in carrying out their duties is to act objectively and not to discriminate on considerations of gender, religion, ethnicity, race, and certain physical conditions, family background. So the teacher should have the obligation to be fair to all students.

In this study, the value of justice is reflected in the attitude of art teachers who do not differentiate between students from ethnicity, religion, race, family background, economic conditions, and so on. First, justice can be seen when the teacher gives an opening greeting to all students without taking sides. Tolerance when the teacher said greetings one by one based on student beliefs also reflected the value of justice that did not favor one religion only, plus to further uphold that justice, the teacher conveyed a typical Taman Siswa greeting "greetings and happiness" which was said at the end. This indicated that, although there were different beliefs, all could unite in the Taman Siswa.

Although students at SMP Taman Dewasa generally came from underprivileged and broken home family backgrounds, none of the teachers' attitudes looked down on students, as well as students with capable backgrounds, teachers did not give them priority. This means that the teacher was impartial, arbitrary or one-sided. With justice without discriminating and taking the side of students based on ethnicity, religion, race, and family background, this also reflected the value of equality. Equality in the Great Indonesian Dictionary means equal, equal position, equal level, and proportional. All students were equal for teachers and schools, have rights and obligations as students as well as unique human beings. Teachers treated students as children who were studying, needing guidance, teaching, and love.

This form of justice can be related with Dewantara's (1977: 400) understanding which

states that justice is reflected in the provision of punishments and rewards that need to be considered by a teacher. Punishment and reward were given to children to give the understanding that all actions could bring their own consequences, but the gifts must be fair and humane. In this case, every child's action could be rewarded with a "reward", but the reward must be adjusted according to the action. As a reward for students' mistakes, for example being late or not doing assignments, the punishment must be in line with the mistakes, namely doing their assignments, it should not contain painful punishment.

The punishment as a form of justice based on Ki Hadjar Dewantara (1977: 400) has been stated: *The punishment must be equal with the mistake*. For example, if a child makes a dirty note, the punishment is to make a neat record again. Making a child write 50 times the words "I can't be late", stand for an hour or hit with a cane is a punishment that is torture, cruel punishment. Punishment like this will only make the child lose his love for the teacher and feel unloved.

*The punishment must be carried out fairly*. This means that children must not differentiate from one another or take sides. Investigation and punishment must be fair and balanced, so that the teacher does not damage the child's sense of justice and love for the teacher.

*The punishment must be given immediately*. The need for this rule is that children understand the relationship between punishment and their mistakes. If the punishment is not immediately carried out, then the child will feel less "fair", because the feeling of regret has disappeared.

## CONCLUSION

Humanistic education is education that makes students as the subject of attention. Students were treated based on the needs of their human nature. In the fine arts learning that had been taking place at the SMP Taman Dewasa Jetis, humanistic values that refer to the concept of Ki Hadjar Dewantara's

education include: (1) the value of solidarity that can be seen from distance learning as a form of concern in the emergency period of the Covid-19 pandemic, and two implementation of distance learning online (through the internet network) and offline (outside the internet network) as an aid for students who had learning difficulties, (2) the value of tolerance that can be seen from the wise attitude of the teacher in dealing with different backgrounds and student difficulties, (3) the value of freedom (standing alone (*zelfstandig*), not depending on others (*onafhankelijk*), and being able to self-regulate (*vrijheid, zelfbeschikking*)) which was reflected in the open attitude of the teacher to students to draw based on each other's interests, talents, and abilities, (4) the value of appreciation and love which can be seen from the reciprocal attitude between the teacher and students. The teacher gave appreciation to students who try to do their job well and appreciate the psychological condition of students who lack self-confidence, (5) the value of justice and equality as an effort to educate students by not discriminating against groups, ethnicities, religions, races, cultures, and both economic and social background of students. Justice was also reflected in the objectivity of the teacher's assessment of student assignments.

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