

Internalization of Tamansiswa Teachings in The 21st Century in Geography Subjects

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Abstract

The 21st century adjustment in the field of technology one of them is Education. Education must be able to aspire to a generation that is adaptive and contextual to nature, geography subjects that were initially less desirable by students must adapt to an era that demands compatibility and still carries the noble value of Tamansiswa's teachings. This study aims to 1. Describe Tamansiswa's teachings that are relevant in the 21st century, 2. Analyzing the internalisasi of Tamansiswa's teachings in the 21st century in geography subjects. This research uses the literature review method which is a series of activities related to the method of collecting information from the library, reading, recording, and processing materials. This method is by describing articles related to the internalization of tamansiswa teachings in the 21st century in geography subjects. The results showed that problems in cognitive, affective and psychomotor aspects that have been educational challenges can be solved if the students' Park teachings are applied properly. The benefits of the teachings of the pancadharma of nature in geography subjects are used as a basis for consideration of proposed street names with toponymy techniques. The Education Tricenter can be modeled in outdoor study learning to shape the collaborative spirit of students according to the demands of the 21st century. Geography learning planning can refer to the Tri-Nga concept to produce teacher skills and learners in the 21st century.

Keywords: Internalization, Tamansiswa, Geography

1. INTRODUCTION

In the 21st century, the revolution that occurs today has changed various aspects of human life, including the aspect of space (Grinin, 2022). The aspect of space in question is the loss of spatial boundaries between countries in the world so as to allow exchanges in various elements of life. This global change eliminates the authority of traditional states and opens a new paradigm in the global world of freedom of knowledge that rapidly demands changes to humans.

The 21st century demands human qualities that have a breakthrough mindset, knowledge and action (Stevens, 2012; Reaves, 2019). In other words, this era requires new competencies to form superior human resources, with this shifting competence, it will shift the cultural pattern of a country that is characterized today as instant and digital. Changes in the digital field require the right competencies so that the digitization process can be utilized optimally.

Adjustments in the fields of technology and digital are needed, including the world of education, education must also be able to create a generation that is adaptive to nature and the times in accordance with the principles of education in the 21st century which includes thinking, feeling and processing the heart so as to create a generation that has a global, honest and integrated natural character (Ristekdikti, 2018). 21st century education provides a real picture that students today need to master technology and information and are ready to survive

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in the changing conditions of the times with the competencies they have today (Tucker, 2014). According to Aydin-Ceran (2021), 21st century learning also needs to connect the values in the classroom with the contextualization of nature in their environment. This is to support the process of internalizing knowledge and skills so that they can blend with nature so that the development of the learning context can have a maximum impact on students (Jou et al, 2016).

Geography subjects in schools are also still less attractive to students in contrast to geography learning abroad which is in great demand because of spatial skills based on technological advances and teacher resources (Hursen & Beyoğlu, 2020). Learning geography in the 21st century requires 4C competencies (Communication, critical thinking, creativity and communication), so that in adjusting geography learning in the classroom must have the right strategy and preparation so that geography subjects can develop with the times.

In doing this, a process and effort are needed in the form of curriculum adaptation and the embodiment of the philosophical values of Ki Hadjar Dewantara through SBII customs (Nature, Form, Content, and Rhythm) which will grow an adaptive generation to the times. A process of adaptation by deepening, appreciation of certain beliefs or teachings so that they can be realized in everyday life is a form of internalization (Khoeriyah, et al, 2022). This adaptation process is important to be translated into a strategy that can be internalized to aspects of education so that philosophical aspects of Indonesian education that are in accordance with Indonesian culture can be created properly and can be maximized.

The form of internalization of Tamansiswa teachings in the 21st century can lead to various aspects of education, previous research on the forms of internalization of Tamansiswa teachings are as follows: 1.) internalization of KHD educational philosophy in Realizing the Pancasila Student Profile by Fajar (2021) which found a relationship between KHD's educational philosophy and the Pancasila Student Profile initiated by Nadiem Makarim. 2.) Implementation of the MPATM Yuniarto learning model (2022) in elementary schools that shows improved learning outcomes ranging from skills and knowledge as well as learning attitude perspectives. 3.) Internalization of the noble values of KHD teachings in an effort to develop cultural and character education Warsito (2021) which shows the implementation of the noble values of KD with the introduction of character education.

From previous research, it can be concluded that the form of internalization of student garden teachings in the realm of education can include cognitive, affective and psychomotor aspects. The cognitive realm targets aspects of student knowledge, affective targets the realm of forming students' attitudes or characters. In general, the internalization of tamansiswa teachings can be manifested in the method of developing student character while still paying attention to its relevance to the 21st century.

2. METHOD

The research method used in this study is a literature review method using a qualitative approach. The systematic literature review (SLR) method (Wibawa, 2022) is a series of activities related to methods of collecting information from libraries, reading, recording, and processing materials. (Wahyudin, & Rahayu, 2020) SLR is a way to identify, evaluate, and interpret all available research by asking questions based on specific research. The method is by describing articles related to the internalization of tamansiswa adaptation strategies in the 21st century in geography subjects with article review steps through the following stages:

1. Selection of review topics, in this case the topics taken are those that correlate with the internalization of Taman Siswa adaptation strategies in the 21st century in geography subjects.
2. Selection of selected articles according to the research topic, article selection steps by inputting keywords (Internalization, Tamansiswa) on the page: a.) Google Scholar with criteria for years under the last 5 years that are accredited and non-accredited. b.) Science direct page with International article.c.) SINTA page with S3-S5 categories.
3. nalyze and synthesize articles that have been obtained.
4. Organizing literature.

The data analysis technique used in systematic literature studies is Miles and Huberman analysis with a two-stage data analysis process as follows:

1. The first stage, analysis at the time of data collection aimed at capturing concepts that focus on internalizing the teachings of Taman Siswa in the 21st Century.
2. The second stage is to analyze the relationship or relevance between the teaching concept of Taman Siswa and internalization in geography subjects.

3. RESULTS AND DISCUSSION

Panca Dharma TamanSiswa in 21st Century Education

Taman Siswa panca dharma is a principle held in the beginning of the formation of the 1947 curriculum, the five dharma contains five basics, namely (1) the basis of independence, (2) the basis of nationality, (3) the basis of humanity, (4) the basis of culture, (5) the basis of nature. These five basics are still very relevant to be internalized in 21st century education where the five dharmas contain glory that guides the formation of student character. Panca dharma is also the hope of orientation and revolution of Indonesian Education towards a better direction (Nugraha, 2021)

The style of the education system aspired by Ki Hadjar Dewantara is oriented towards the realm of humanity by building a sense of brotherhood with one's own nation which is the guideline of the principle of nationality. Cultural principles are positively correlated with the progress of the times where the orientation is more towards the progress of the development of the world era and is in line with the standard of human life. The principle of humanity shows an attitude of purity of heart and love for others as a whole as a form of trust in God's creation. The next principle is freedom and the nature of nature, freedom being the absolute nature of Education because humans can grow from free Education. Freeing the value that humans bring from birth will bring students to happiness and safety and bring progress quickly (Pratiwi, 2014)

The Relevance of Tamansiswa Teaching in the 21st Century

The 21st century, which demands competence in cognitive, affective and psychomotor aspects, is a form of challenge that can be solved if the implementation of Taman Siswa teachings is carried out optimally (Nurmawati et al, 2022). The form of Taman Siswa teachings that is very relevant to the Merdeka curriculum and the demands of the 21st century is Tri Nga, the teaching contains activities of understanding, feeling and acting. The form of this activity is the same as the flow of learning activities in the form of lesson study which

contains the flow of plan, do, see activities. The concept of Tri Nga (ngerti, ngrasa and nglakoni) includes the main activities, planning, implementation and assessment. Learning planning in the classroom must consider the ability and potential of students, the planning uses the concept of Ngerti. The implementation of learning uses the Ngrasa concept which is continued by Nglakoni all learning syntax taken and ends with reflection (Wibawa, 2022). The relationship between the concept of Tringa and the concept of foster love cannot be separated, these two concepts characterize the learning brought by Ki Hadjar Dewantara which can now be implemented and follow the 21st Century. Education that exists today needs to bring value and develop various aspects holistically and be ready to accept all differences of learners. This adaptive process in seeing the characteristics of students is the basis of the parenting learning method (Rochmiyati et al, 2023).

Internalization of Tamansiswa Teachings in Character Education in the 21st Century

The teachings of Tamansiswa have become teachings that are still relevant in the 21st century, through independent education initiated by the minister of education, these teachings were then transformed into teachings that are relevant to the times. Tamansiswa education which introduces the Tri-Nga concept which targets cognitive (Ngerti), affective (Ngraso), psychomotor (Nglakoni) aspects is a concept that was introduced long before Bloom's Taxonomy by Dr. Benjamin Bloom in 1956 (Subekti, 2015 in Zulfiati, 2019). Education in the Tri-Nga concept seeks to improve and cultivate the noble ethics of students, this improvement targets the inner strength and character of children. Children's character education in Indonesia carries a new spirit to build a dignified national character, so character education must be a clear and systematic form that refers to the great concept of Ki Hadjar Dewantara (Suyadi, 2013)

The character education desired by Ki Hadjar Dewantara is character education that integrates directly with teaching in each subject, noble teachings such as the conception of trihayu, tritip, trisakti jiwa, tripantang and so on into methods that can be integrated directly with learning (Warsito et al, 2021). Character education must be formed from an early age through special methods so that character can be well formed since children are still in early childhood education, education with exemplary models and games become models that can be used for the development and formation of children's character (Putri, 2019). Forms of freedom in the learning process for students such as freedom in obtaining knowledge from various sources and freedom to express opinions will be very useful to support the acceleration of the implementation of Independent Curriculum education in the 21st Century (Kurniawan, 2020).

The Pancasila student profile is currently a method of character building in the Merdeka curriculum, there are 6 elements in character building with aspirations so that students can become ideal students for Nusa and the nation. Global diversity is a crucial issue in the 21st century because of the factors of division and intolerance that have an upward trend in this era, Global diversity through the Pancasila student profile wants to shape students into students who are tolerant and respect diversity (Ghozali, 2020). The concept of the noble teachings of tamansiswa believes in a firm stance (ngandel), brave and not easily intimidated (kendel and bandel) into a concept that can be integrated with the group investigation model in the classroom to shape the character of students who are global, collaborative and become a forum for reflection for students for their development (Jamalulail, 2020).

Internalization of Tamansiswa Constructivism Education

The education presented by Tamansiswa is closely influenced by the concept of Ki Hadjar Dewantara thought which brings a constructivistic approach. Education according to KHD views equality between teachers and students in learning to be key in the view of constructivism, learning built with equality will lead to superior competence in this century. Systematic and logical critical thinking competencies can be obtained from a constructive learning system because learning will bring its own meaning to students (Muzakki, 2021)

Tamansiswa education has its own style that is very thick with eastern customs, cultural patterns also decorate the form of learning in Tamansiswa. Eastern cultured learning brings a certain closeness to students, this closeness contributes to changes in student behavior when they finish receiving education. This approach is part of KHD's constructivist model to strengthen the teacher's position as a facilitator who is not patronizing to students but a friend to students. The results of a constructivistic learning model will develop the interests, talents and cognitive learners. (Muzakki, 2021).

The system among Tamansiswa carries three interconnected concepts. Momong, among and ngemong are the basis of the among system, this system means nurturing students. Being part of the Indonesian education curriculum that breathes the among system is the concept of nurturing children's growth and development and developing all forms of potential that exist in students (Muzakki, 2021). The among system is practiced in the approach of Sekolah Taruna Nusantara affiliated with ABRI, in the school system adapts from the existing system in tamansiswa by applying the Tri central system, namely school education, family education (dormitory) and community education (Wangid, 2009).

Internalization of the Tricenter of Education in Geography Subjects

Trisentra is a concept built by Ki Hadjar Dewantara, this concept tries to connect educational activities in three scopes. Family scope, school scope, and community scope, the connection of these three parts of education is implemented in disaster literacy activities. Disaster literacy is important to understand because Indonesia is very prone to natural disasters (Prakoso, 2021). The concept of the Education Tricenter which is associated with disaster literacy will be very useful to reduce the risk of potential disasters that exist, so that the important role of geography in the scope of school centers is very crucial considering that disaster material will be very appropriate to be taught in the scope of geography material. Education in the nature of universities or school centers tries to help provide knowledge and information that is useful for students to develop the intelligence of the mind. (Nurhalita, 2021)

Education based on the environment tries to take advantage of phenomena or events that exist in their environment, learning resources sourced from this environment bring students' knowledge to explore surrounding phenomena and existing cultures (Brown, 2009). Contextual learning in collaboration with collaborative learning is the basis of learner-centered learning (Muzakki, 2021) . Learning based on environmental awareness and sensitivity to the phenomena around them will further instill the nation's personality values. The formation of this personality will strengthen local values that are the basis of technohumanistic education (Giri, 2018).

Internalization of Pancadharma Teachings with Gography Subjects

The principle of nature teaches a very thick eastern concept, the process of individual development is based on nature that has existed since birth. This nature is then translated in the 21st century into education that reunites with nature so that there is involvement in students' subconscious thoughts to build competencies that are more meaningful and can be felt useful (Nugraha, 2021). The process of uniting the subconscious mind of students with nature or the environment is the process of forming students' spatial abilities. Spatial abilities are important for students to have a conjunction of thoughts and can relate between phenomena in space. Spatial abilities are identified as the psychological awareness of students who play an important role in success in each field. According to (Lohman in Li et al, 2020). "spatial ability as the ability to generate, retain and manipulate abstract visual image", spatial ability as an attempt to psychologically visualize abstract images or phenomena that exist in the environment or space.

The teachings of the pancadharma principle of natural nature are still very relevant to geography subjects in the Education unit. The nature of nature that approaches learning through individual relationships with nature becomes an inseparable part of geography skills, in the concept (Geography for Life: The National Geography Standards 1994) states spatial abilities related to the ability to explore the environment, with the ability to explore good natural phenomena it will increase individual competence to better recognize the conditions of the surrounding environment. The basic learning approach of nature with the development of geography in the 21st century is positively correlated, with an approach that refers to nature, learning will be contextual with the times, as well as the development of geography which always leads to the development of contextual times.

Contextual learning with nature will bring broad insight into the surrounding environment In a geographical perspective, environmental awareness can be referred to as a forum for study in determining street names around the student's environment. In the perspective of geography for determining street names, it is necessary to have good spatial skills in exploring the surrounding environment and recording various surrounding phenomena. Toponymy is a method used to give names to maps, this toponymy is commonly used on maps that depict the shape of the earth and existing spatial features (Prasetyo, 2019). The determination of street names in terms of local wisdom of the region is carried out for generic naming of roads such as Banyuurip, Kayoon etc. Naming streets with local awareness by registering geographical names and names related to major events will bring benefits and become a form of our expression of the Republic of Indonesia (Prasetyo, 2019).

Internalization of the Tricenter of Education in Geography Subjects

The Tricenter of Education is the concept of three inseparable educational relationships. The family environment, school environment and community environment can be related to the outdoor learning approach, outdoor learning is an activity that equips students to gain a meaningful understanding of cooperation and knowledge based on nature (Prasetya, et al, 2020). Diverse learning resources in the student environment can be a place for preparation to be in the community and be the answer to global challenges that demand collaboration competence (Prasetya et al, 2020).

Within the scope of social geography studies, the concept of tricenter is integrated in multicultural-based learning, the basis of multicultural learning is unique learning because it has great potential for division and unity. The scope of social geography in learning with the concept of multicultural tricenters is more directed at the study of the distribution of the anthroposphere with its daily relationships in the biosphere layer (Suherdiyanto et al, 2022). The role of the education tricenter in the multicultural society distribution society is very necessary to foster the value of unity among differences. In internalizing geography subjects with a social sphere can be taught the value of freedom and not imposing the will as part of a sense of family in geography class. The scope of society can be internalized when learning mutual help as part of an eastern society. At the school level, facilitative attitudes can be internalized to students to communicate and interact with each other in class (Fahrudin et al, 2021)

Internalization of KHD Constructivism Education in the 21st Century in Geography Subjects

Education will continue to keep up with the times if it continues to reconstruct educational practices for the better, the concept of education that liberates students is very relevant to the constructivism theory that exists in tamansiswa teachings (Faiz & Faridah, 2022). The relevance of the teaching of independent learning through the concept of Tri Nga (Ngeri, Ngroso, Nglakoni) with the process of planning geography learning with the plan, do, see model is very related. The steps of the lesson study consist of three principles, namely planning, implementation and reflection (Yulianto et al, 2017). The reflection process at the end of learning refers to the Tri N Tamansiswa concept, namely niteni, nirokke, nambahi, this concept is used to foster a creative spirit, honest attitude and discipline (Nisa & Hidayati, 2015 in Wibawa, 2022). The learning process that uses the Tr Nga concept and the plan, do, see model if integrated in learning that brings a problem-based model will provide an increase in students' critical thinking skills (Suryani et al, 2023). A good geography learning process by bringing concepts to student parks and independent curricula with the use of learning resources of the surrounding environment will lead to an increase in the skills of students in the 21st century (Muzakki, 2021)

The education process not only develops in the cognitive realm but character education is also very important for students starting from an early age (Sahroni, 2017). The character building of students is correlated with the constructivistic among system of Ki Hadjar Dewantara, in the among system teachers not only provide knowledge but teachers also have an important role in the formation of student character in the classroom (Iqbal, 2022). Internalization of character building values can be taught in geography lessons with a learning model that is contextual to the environment, three environments play an important role in the formation of student character. Geography learning can integrate environment-based learning, the classroom environment being the simplest environment in the formation of children's character (Hamid et al, 2021).

The challenges of 21st-century education require adjustments in various aspects, one of which is in the teaching of Geography (Berdnasz et al, 2013; Piotrowska et al, 2019). Education in this era not only demands knowledge but also critical thinking skills, creativity, and effective communication (Kivunja, 2014). Geography, traditionally seen as a less engaging subject for students, needs innovation to stay relevant with the times. One approach that can be adopted

is integrating the teachings of Tamansiswa, which emphasizes moral and character values, thereby supporting the development of students' competencies in the digital age. This approach aligns with the philosophy of Ki Hadjar Dewantara, which advocates for a comprehensive education that includes cognitive, affective, and psychomotor aspects—all of which are crucial in meeting the demands of 21st-century education.

In response to the rapid advancement of technology, Geography education must also adapt to remain relevant. The teachings of Tamansiswa, particularly the Tri-Nga concept—*Ngerti* (understand), *Ngrasa* (feel), and *Nglakoni* (act)—align well with the integration of technology in learning. This concept emphasizes not just knowledge acquisition but also emotional engagement and the practical application of that knowledge. This approach mirrors the current needs of students, who must master technology and information and be able to utilize it effectively in everyday life. Thus, Tamansiswa's teachings can provide clear guidance in developing education that is adaptive to technological advancements while preserving cultural and moral values.

Character education, a central theme in Tamansiswa teachings, is also highly relevant to Geography education. In this context, character education can be integrated by emphasizing the relationship between humans and nature, environmental issues, and a deeper understanding of global interconnectivity. By internalizing the noble values of Tamansiswa, such as independence, nationalism, humanity, culture, and nature, Geography education can play a crucial role in shaping students who are not only intelligent but also compassionate and responsible towards their environment and society. These values can be implemented through Geography topics that teach about the diversity of nature and culture, as well as the importance of environmental conservation.

The Tri Sentra concept in Tamansiswa teachings, which links education across family, school, and community, is also highly applicable to 21st-century Geography education. Learning must extend beyond the confines of the classroom, and Geography provides ample opportunities for outdoor learning, field studies, and community-based projects that bring lessons to life. Involving students in real-world geographical issues, such as disaster preparedness or local environmental conservation, ensures that learning is both relevant and impactful, strengthening students' collaboration and interpersonal skills. Integrating the Tri Sentra approach in Geography education allows students to engage meaningfully with their surroundings, broadening their understanding of the world.

Pancasila, as the foundation of the Indonesian state, is also closely linked to Tamansiswa teachings (Pelu, 2020). Pancasila embodies moral values that are crucial in developing students' character, making it highly relevant in Geography education. Through the lens of Geography, these values can be taught by connecting various natural and social phenomena. Geography lessons that incorporate Pancasila values help students understand and appreciate the diversity of cultures, societies, and environments in Indonesia, fostering a sense of nationalism and social responsibility.

The constructivist education model, as championed by Ki Hadjar Dewantara, is also highly applicable in Geography education. Constructivism emphasizes active learning, where students do not merely receive information from teachers but actively build their knowledge through exploration and direct experience (Bada & Olusegun, 2015). In the context of

Geography, students can be encouraged to analyze and solve real-world problems, such as environmental issues, natural disasters, or land use. This approach not only enhances students' cognitive abilities but also develops their critical thinking and problem-solving skills, which are essential in the 21st century (Rahman, 2019).

The teachings of Tamansiswa, which prioritize moral and cultural values, are vital in shaping Geography education, especially in the context of environmental and community-based learning (Setyawan, 2013). By integrating these teachings into Geography lessons, students not only learn about the physical world but also become more responsible individuals who care for the environment and their fellow citizens (Misiaszek, 2015; Reimers, 2020). Geography education that integrates Tamansiswa's teachings will produce a generation that is not only intellectually capable but also wise in making decisions related to environmental sustainability and social well-being.

4. CONCLUSION

From the results of research and discussion entitled internalization of Tamansiswa teachings in the 21st century in geography subjects, it can be concluded that the nature of students can be connected to learning as a form of understanding of student diversity. Learning that adapts to students will bring comfort to students in learning geography, interesting learning models such as outdoor learning will increase student interest in participating in learning. Tamansiswa's approach can be brought to schools to improve the competence of teachers and students in the 21st century.

Tamansiswa teachings can be internalized in the formation of student character in the classroom, the form of internalization of tamansiswa noble teachings can be through the media that has been provided, namely the Pancasila student profile in the independent curriculum. Approach through the Pancasila student profile becomes a forum for optimal affective domain development because the elements in it are very relevant to the demands of the times in the 21st century.

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