



Implementation of Ki Ageng Suryomentaram's Teachings Values in Character Education at SMP Negeri 3 Tulung

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ABSTRACT

The formation of the character of the student is a very important thing in the world of education. It is not just the pursuit of cognitive and psychomotor aspects. The affective aspects that are assessed of the character that forms the attitude of the student also need to get a balanced attention. The teaching of Ki Ageng Suryomentaram is well seen when applied in the State High School. Three bones come from a diverse family background, a diverse environment. This study aims to look at the implementation of the teachings of Ki Ageng Suryomentaram in the school. This research is done by qualitative methods. The data is collected through direct observations such as interviews, field observations and secondary data. Data is analyzed with triangulation of data to obtain answers. The results of the research showed that education and character in the State University of Tulung has been in accordance with the principles and views of Ki Ageng Suryomentaram with characteristics of child-friendly education, culture of smiles and greetings and family.

Keywords: Implementation, Teaching Ki Ageng Suryomentaram, Character Education

A. INTRODUCTION

Education constitutes a fundamental pillar that is indispensable for ensuring the ongoing stability and continuity of a nation, serving as the bedrock upon which future generations can build their lives and aspirations. The youth of today are in dire need of comprehensive guidance and direction as they embark on their life's journey, a journey that carries with it the immense burden of upholding the legacies and sacrifices made by the valiant heroes of independence, while simultaneously striving to actualize the collective aspirations of the nation, which, in this context, revolves around the vision of a prosperous and thriving Indonesia. The significance of the education sector, which spans the entire spectrum from early childhood education through to higher educational institutions, cannot be overstated, as its role is both strategic and pivotal in shaping the minds and characters of the nation's populace.

It is crucial that the focus of educational systems extends beyond merely fostering cognitive abilities and psychomotor skills; rather, it should also incorporate a well-rounded approach that equally emphasizes character education, a vital component that falls under the umbrella of the emotional domain (Anggraini et al., 2022; Sánchez-Álvarez et al., 2020). Character education is intrinsically linked to prophetic education, which embodies and promotes essential humanitarian values, such as the principles of *amar ma'ruf*, which advocate for cooperation, generosity, honesty, humility, and tolerance among individuals within society. Furthermore, these values are not isolated; they are inherently interconnected with the principles of liberation, or *nahi munkar*, which are predicated on fostering solidarity and nurturing positive relationships among individuals. This

interconnectedness, as noted by highlights the necessity of integrating both character education and humanitarian values into the broader educational framework, thereby ensuring that the next generation is not only equipped with knowledge and skills but also with the moral compass needed to navigate the complexities of modern life (Prayitno et al., 2022).

Education holds a pivotal position in the life of every individual, serving as a cornerstone for personal and societal advancement (Shankar et al., 2013). The term 'education' encompasses a multitude of interpretations, and at its core lies the fundamental interaction between educators—those tasked with imparting knowledge—and students, who are the recipients of this knowledge, all aimed at fulfilling specific educational objectives. This dynamic interplay occurs within a framework known as the educational environment, which is not merely confined to physical spaces such as classrooms, but also includes the social and intellectual climates that influence the learning experience. Furthermore, education and the process of learning are intricately linked to the cultivation of values; thus, to educate is to provide guidance, nurture growth, and instill a robust set of values within students that ultimately shape their character and moral compass (Kurnia Fitra, 2022)

Moreover, education extends beyond the mere acquisition of academic knowledge situated within the cognitive domain, as the development of character education emerges as an equally vital component of comprehensive educational practices. The shortcomings observed in the Indonesian educational system regarding its ability to produce individuals of strong character echo the sentiments expressed by Ketut Sumarta, who critiques the national educational framework for its disproportionate emphasis on intellectual capabilities, while simultaneously neglecting the equally crucial aspects of emotional, moral, and spiritual intelligences (Kulsum & Muhid, 2022). In order to cultivate students into well-rounded human beings, the implementation of character education becomes not just beneficial but essential.

Within the context of SMP Negeri 3 Tulung, it is noteworthy that the student population is characterized by a diverse array of family backgrounds and environmental influences. These students hail from families that vary significantly in terms of educational attainment, employment status, and economic conditions, highlighting a spectrum of socio-economic realities. Indeed, a considerable number of students may not enjoy the same privileges as their peers, as not all have parents who are able or willing to provide them with the necessary attention and support that fosters their development. The absence of adequate familial support and affection can compel students to seek validation and attention from less desirable social circles, which may lead them down paths of negative behavior that could ultimately alter their character and expose them to detrimental influences from their surroundings.

The endeavor to educate and mold the character of students is not solely the province of teachers, including homeroom instructors, guidance counselors, and subject matter experts; rather, it is a collective responsibility that encompasses all stakeholders involved in the educational process, including the parents or families of the students. This collective accountability arises from the recognition that character education, which is essential for the holistic development of students, necessitates serious and sustained attention from all

parties involved. In an era characterized by rapid advancements in technology and the proliferation of information, the avenues available for learners to explore and engage with various content have expanded and accelerated exponentially. Unfortunately, this increased access often occurs without the necessary oversight from parents and is compounded by the limitations faced by teachers in providing adequate support and guidance. As a result, students may find themselves in positions where they could potentially misuse the capabilities afforded to them by technological advancements and the information age. The evolution of cultural dynamics, highlighted by significant progress in scientific and technological fields, has become an unavoidable reality that shapes the educational landscape and the experiences of learners (Handiyani & Muhtar, 2022).

Technological advancements, which have been rapidly proliferating in contemporary society, are increasingly likely to exert a significant influence on the observed deterioration of moral and ethical standards among students, a phenomenon that merits serious academic scrutiny. This evident decline in ethical principles and moral values necessitates that educational institutions expend considerable effort and resources in their mission to effectively educate and impart essential knowledge to their student populations, ensuring they are well-equipped to navigate the complexities of modern life. One potential strategy to ameliorate this troubling decline in moral standards is the implementation of character education, which should be adopted not merely within the confines of the home but also in a systematic and structured manner within educational settings, thereby creating a more comprehensive approach to character development (Atika et al., 2019).

The concept of character education is by no means a novel or recent development; rather, it is an issue that has been a subject of contemplation and discourse for an extended period, as the fundamental essence of education revolves around the cultivation and formation of character in individuals. (Kamal Faisal, 2017). To unpack the etymology of the term "character," it is essential to acknowledge that the word is derived from the Latin term "kharakter," the Greek word "kharassein," which denotes the act of marking, and the French term "caracter," which implies the processes of sharpening or engraving, all of which contribute to a deeper understanding of the foundational ideas surrounding character formation (Studi et al., 2021).

In the realm of education, it is imperative that the focus extends beyond the traditional cognitive and psychomotor domains; rather, there must be a concerted effort to provide a balanced emphasis on character education, which is an integral component of the emotional domain, thus fostering a more holistic educational framework (Marhamah, 2021; Istiningsih et al., 2023a). This endeavor is also directed towards the preservation and continuation of the esteemed virtues and noble character traits exhibited by our forebears, with the explicit intention of transmitting these values to the younger generations who will inherit our cultural legacy. Ki Ageng Suryomentaram, a revered figure in the realm of philosophical thought, posited that human beings are fundamentally driven by a complex interplay of emotions, which significantly influence their actions and decisions.

The movement and progression of individuals, therefore, can be interpreted as a concerted effort to aspire towards a more elevated and meaningful existence; a human devoid of distinguishing characteristics is one who has successfully liberated themselves

from the shackles of materialistic attachments and societal accolades such as titles, degrees, and the perception of sacredness, thus paving the way for true happiness and contentment in life. The philosophy of living is encapsulated in the six principles known as "sa," which include sabutuhe (as needed), saperlune (as necessary), sacukupe (sufficiently), sabenere (actually), samesthine (ideally), and sakpenak'e (appropriately). The essence of this framework implies that it is of paramount importance for individuals to avoid excesses and to engage with various facets of life through a lens of moderation, mindfulness, and vigilance, thereby fostering a balanced approach to existence (Kholik, 2015; Marhamah et al., 2015).

The teachings espoused by Ki Ageng Suryomentaram are not only relevant but can be profoundly integrated into the character education curriculum within educational institutions, effectively enhancing the learning process in schools. The insights derived from Ki Ageng Suryomentaram's philosophical teachings, which provide profound spiritual enlightenment and cultivate an inner sense of tranquility, serve as an exceptionally appropriate framework for the development and nurturing of student character, as well as for addressing and resolving instances of behavioral deviations that may arise within the school environment. (Marhamah, Murtadlo, & Murtadlo, 2015).

Moreover, another significant concept introduced by Ki Ageng Suryomentaram is that of kawruh pamomong, which translates to the methodology of educating children. The term momong, originating from the Javanese culture, specifically refers to the practice of nurturing and educating the younger generation. The evolution of ideas stemming from these foundational principles of moral knowledge holds immense significance for the enhancement and optimization of empathy education among children, which is essential for their holistic development (Muniroh -IAI Tarbiyatut Tholabah Lamongan Halaman et al., n.d.).

Students are inherently dynamic beings who are characterized by movement, possessing their own will and desires, and are composed of an intricate interplay between body, soul, and spirit. As human beings, they are uniquely complex entities, consisting of a harmonious integration of physical and spiritual elements, and they exist not only as individual entities but also as integral parts of a broader societal context. (Sholeha & Yazid, 2023). The multifaceted role of a teacher transcends mere instructional duties; it encompasses the profound responsibility of acting as a guide and mentor. The educator's role is to facilitate the growth and development of the innate strengths that reside within each child, ensuring that these strengths are nurtured and harnessed effectively, leading to an improvement in their behavior (while preserving their essence) as they navigate the journey of life and further develop their inherent capabilities (Ayu Sri Wahyuni, 2022).

The manner in which students engage with their immediate environments plays a pivotal role in shaping and molding their character development over time. Through a systematic assimilation of previously acquired knowledge, students have the opportunity to uncover new insights and understanding, often facilitated by their interactions with the natural world and through various social engagements that occur within the broader context of society at large. (Radiusman, 2020). Within the educational landscape, the notion of character education emerges as a critically significant topic that warrants thorough

examination and consideration. The integration of character education into the learning process is not merely beneficial but rather an essential requirement, as it is widely posited that such an approach not only enhances the intellectual capabilities of students but also equips them with the necessary character traits and habits that are vital for their development into responsible and impactful citizens, thereby contributing meaningfully to both their individual lives and the welfare of society as a collective entity (Insani et al., 2021).

The philosophical underpinnings of gratitude as articulated in the literary work "Kawruh Jiwa" encompass profound guidance as imparted by the esteemed Ki Ageng Suryomentaram, particularly concerning the importance of gratitude in enriching discourse, broadening insights, and deepening the comprehension of the existential journey that humans navigate throughout their lives (Saputri, 2021). The instructional philosophies espoused by Ki Ageng Suryomentaram regarding the essence of the soul offer valuable perspectives and solutions that aid individuals in confronting and overcoming the myriad challenges that life presents. The spiritual teachings that revolve around the concept of "ngudari reribet," which was initially developed by Ki Ageng Suryomentaram, bear a striking resemblance to methodologies found within the realm of psychotherapy, particularly those that emphasize the importance of identifying the root causes of personal difficulties and subsequently devising effective solutions to address them (Kholik, 2015).

In light of the points elucidated above, the author finds themselves compelled to delve into and explore the implementation of the character values espoused by Ki Ageng Suryomentaram, specifically within the context of character education at SMP Negeri 3 Tulung, thereby contributing to the ongoing discourse surrounding educational practices and the cultivation of character in contemporary settings.

B. RESEARCH METHOD

This particular study employs a qualitative research methodology, which is distinguished by its emphasis on understanding phenomena in their natural context. In the context of this research endeavor, the investigator assumes an active and participatory role in the process of data collection, thereby immersing themselves in the environment being studied. Qualitative research fundamentally relies on natural settings as its primary source of data, wherein the researcher is regarded as the essential instrument for gathering information and insights, as articulated (Romlah et al., 2021). Furthermore, while the researcher serves as the principal tool for data acquisition, this investigation also incorporates supplementary instruments to enhance the richness of the data collected. These additional instruments for gathering information manifest in the form of carefully designed questionnaires and methodical observations of the written materials produced as a result of the respondents' research (Hanum et al., 2015). The researcher's role as the primary source of data is of paramount significance, as it influences the quality and authenticity of the insights derived from the study. The defining characteristics of qualitative research include a concentrated focus on the natural conditions surrounding the phenomenon under investigation, with direct engagement with both primary and secondary sources of data (Augina et al., n.d.)

In the course of conducting their research, investigators are fully engaged and present in the meticulous task of uncovering valuable data and nuanced information that can contribute to a deeper understanding of the subject matter. Scientific research is inherently an empirical activity, which implies that the answers procured from this investigative endeavor are shaped by the subjective interpretations of the researcher, albeit these interpretations are rigorously tested against objective realities that exist beyond the confines of the researcher's personal beliefs. Consequently, it is imperative that every assertion or conclusion drawn by the researcher is firmly grounded in verifiable truths that have been secured through comprehensive empirical testing and exploration, as supported (Sari et al., 2022). Within the realm of qualitative research, certain characteristics distinctly differentiate it from those found in quantitative research. The intrinsic nature of qualitative research necessitates that a researcher, prior to embarking on the research process, must possess a thorough comprehension and recognition of the fundamental characteristics inherent to qualitative inquiry, with the aspiration of facilitating a seamless research process and meticulously unveiling qualitative information through a descriptive-analytical framework that is both meaningful and insightful, as articulated (Rijal Fadli, 2021).

The methodological approach adopted in this investigation encompasses a multifaceted strategy, which includes literature studies, field observations, and the acquisition of secondary data sourced from educators. The literature study referenced here pertains to a rigorous library research methodology. In the pursuit of this scholarly writing, the library research method is employed through a critical and in-depth examination of pertinent library materials that are directly related to the content of the paper, including scholarly books and peer-reviewed journals that provide suitable references, as emphasized (Assyakurrohim et al., 2022). In the context of this research, the investigator undertakes a literature study that is anchored in relevant academic journals. This literacy study is conducted by aggregating information pertaining to the teachings of Ki Ageng Suryomentaram through a careful review of journals that illuminate his philosophical and educational doctrines. The teachings espoused by Ki Ageng Suryomentaram encompass a wide array of subjects, including the intricate knowledge of the soul, fundamental principles of the science of happiness, as well as profound insights regarding the dualities of joy and sorrow, expansion, and contraction..

To facilitate a comprehensive understanding of the phenomena under scrutiny, direct observation is executed through field observations and structured interviews with students. The researchers, serving as key instruments in this study, engage in direct observations of the subjects and contexts being researched. In addition to these observations, secondary data are meticulously gathered from the official documents maintained by the Guidance and Counseling (BP) teacher and the homeroom teacher at SMP Negeri 3 Tulung, which contribute valuable contextual information to the study.

Subsequently, the data that has been meticulously collected is subjected to rigorous analysis employing the triangulation method, which encompasses a thorough examination of data obtained from document studies and written reports, as well as insights derived from direct observations and the results of interviews conducted. Beyond the triangulation of data, the researcher also implements source triangulation and method triangulation as

complementary techniques for the collection and validation of data, thereby enhancing the credibility and reliability of the research findings.

C. RESULTS AND DISCUSSION

Research Results

Based on direct observation and interviews conducted by the researcher, the following results were obtained.

1. The number of teachers at SMP Negeri 3 Tulung is 26 ASN, 2 GTT. The number of TU ASN is 1, PTT 6. And one principal. So the total number is 35 people.
2. The number of learning groups per class level is 5 groups; thus, for 3 class levels, there are 15 groups.
3. The number of students in each group is 32 students; thus, the total number of students is 480 people.
4. The school program as an effort to form character, which is the implementation of the teachings of Ki Ageng Suryomentaram, is as follows.
 - a. Conflict resolution among students is carried out with a familial, heart-to-heart approach.
 - b. Guidance and counseling services for students are provided in a child-friendly manner.
 - c. Organizing congregational prayers for Muslim students.
 - d. Organizing Friday prayers on a rotating basis by grade level.
 - e. For students who are Christian and Catholic, conducting Bible study activities while Muslim students perform the Friday prayer.
 - f. Collaborating with external parties for the purpose of inspiration classes.
 - g. Create a parent class program held every 2 months.
 - h. The school also facilitates students with a variety of extracurricular activities. The extracurricular programs include: Scouts, Youth Red Cross, traditional music, gamelan, vocal, dance, taekwondo, etc.
 - i. Organizing a breakfast gathering every third Friday of the month.
 - j. Developing a 5S culture. (Senyum, Salam, Sapa, Sopan dan Santun).

In general, the research at SMP Negeri 3 Tulung regarding the implementation of Ki Ageng Suryomentaram's character values in character education can be described as follows.

Conflict resolution among students is carried out through familial communication, with heart-to-heart talks accompanied by teachers, homeroom teachers, and guidance counselors. If there are heavy and serious issues, the case handling also involves the school principal. The implementation of character education instilled in students, namely by greeting them, teachers welcome students at the school gate with a handshake. The practice of performing Dhuhr prayer together for Muslim students, and spiritual guidance for non-Muslim students. The practice of performing Friday prayer together for Muslim students accompanied by a teacher.

Child-friendly guidance and counseling services represent a fundamental aspect of the educational framework at SMP Negeri 3 Tulung, which is not only recognized as an institution that provides driving lessons but also esteemed as a child-friendly school that rigorously implements a nurturing and supportive environment across all services

rendered to its students. In this context, the school endeavors to prioritize the emotional well-being and empathetic needs of each student, ensuring that all interactions are characterized by a stark absence of violence and bullying, thus fostering a safe and inclusive atmosphere conducive to learning. However, it is important to acknowledge that there are instances where deviations from these child-friendly ideals may still manifest, particularly in situations where a student exhibits behavior that is deemed deviant or contravenes the established agreements and norms of the classroom. In light of this reality, it is essential to recognize that educators, being fallible human beings, occasionally find themselves grappling with significant challenges in managing their own emotional responses, particularly in the face of such behavioral issues.

Moreover, the successful execution of the inspiration class program is further enhanced through collaborative partnerships with external parties, which significantly enriches the educational experience offered to students. The inspiration classes, which are integrated into the regular school agenda, provide a platform for inviting external speakers who bring diverse perspectives and specialized knowledge to the school environment. These activities are designed as a comprehensive service to students, aimed at broadening their knowledge base and facilitating character development that aligns with their individual needs and aspirations. For instance, the school often arranges for native speakers of English to engage directly with students, thereby providing them with invaluable opportunities to practice conversing in English in a real-world context, which is instrumental in enhancing their language proficiency. This initiative not only seeks to cultivate students' linguistic skills but also aspires to instill self-confidence, foster intrinsic motivation for learning, and provide firsthand experiences that enrich the curriculum being studied. Furthermore, the inspiration class encompasses a wide array of additional activities, all of which contribute to a holistic educational approach.

Additionally, the establishment of active communication channels between the school and the parents of students is exemplified through the implementation of the parent class program, which serves as a vital component of the school's engagement strategy. This parent class operates as a systematic agenda that is scheduled to occur every two months, creating a consistent opportunity for interaction between educators and the families of their students. Within the framework of this program, parents are initially given a comprehensive overview of the school's programs, including insights into the progress being made and any current challenges that may be pertinent to the school community. Following this general briefing, parents are subsequently guided to participate in classes that correspond to the respective grade levels of their children, facilitating targeted discussions. During these specialized sessions, parents have the opportunity to meet with their children's homeroom teachers, where all matters related to the academic development and progress of students are openly communicated and thoroughly discussed. This proactive approach fosters an environment of direct and interactive communication between the school and parents, thereby strengthening the collaborative relationship essential for student success. Furthermore, during these parent-teacher meetings, a mutual agreement is often reached concerning the strategies and actions to be implemented for the advancement of students' educational journeys, as well as for their overall character development.

The strategic implementation of various extracurricular activities that are specifically designed to cultivate a profound love for one's homeland, alongside dedicated efforts aimed at preserving and promoting the rich and diverse culture of the nation, is of paramount importance in educational institutions. Furthermore, the school takes proactive measures to provide its students with a wide array of extracurricular activities that cater to their diverse interests and talents. Among the numerous extracurricular programs offered are various organizations and activities such as Scouts, the Youth Red Cross, traditional music ensembles, gamelan performances, vocal training, dance classes, taekwondo, and many others. The overarching purpose of these meticulously structured extracurricular programs is to accommodate the individual needs of students while simultaneously providing them with opportunities to nurture and develop their inherent interests, talents, and abilities in a supportive environment. Ultimately, this multifaceted approach culminates in the holistic development of students' characters, which is instrumental in fostering essential qualities such as a heightened sense of responsibility, enhanced self-confidence, deep-rooted empathy, and genuine concern for the well-being of others in the community.

In addition to these initiatives, the school has instituted a breakfast program that is specifically designed to foster a strong sense of familial connection among students and staff alike. This initiative includes the organization of a monthly breakfast gathering, which is thoughtfully scheduled to take place regularly on the third Friday of each month. The breakfast together initiative represents a concerted effort by the school to actively shape the character of its students, ensuring that they become increasingly aware of their personal bodily needs while also recognizing the importance of cultivating good habits that should ideally be practiced on a daily basis. Through the establishment of this communal breakfast culture, the significance of having a nutritious breakfast is effectively instilled in the character of the students, thereby encouraging them to develop a sense of responsibility towards their own personal needs and fostering a degree of independence that is crucial for their growth. This comprehensive approach ultimately leads to the formation of students who are not only responsible and independent but also responsive to both their own needs and the needs of others within their community.

Moreover, the school actively promotes the development of the 5S culture, which encompasses the principles of Smile, Greeting, Salutation, Politeness, and Courtesy, as a foundational element of its educational framework. The 5S culture is recognized as one of the several innovative programs implemented at SMP Negeri 3 Tulung, and it facilitates the students, along with all members of the school community, to consistently practice and embody the values of smiling, greeting one another, using appropriate salutations, demonstrating politeness, and exhibiting courtesy in their daily interactions and behaviors. This concerted effort is vital in fostering a positive and inclusive atmosphere within the daily life at school, contributing to an environment that is conducive to learning and personal growth. It is essential to actively promote this 5S culture so that it can effectively shape students' personalities and instill in them the character traits that are necessary for appreciating and respecting others. This initiative aims to nurture a sense of unity in diversity, ensuring that students treat one another with kindness and respect while upholding ethical standards and courtesy. Moreover, it seeks to eliminate any tendencies

toward discrimination against individuals from different groups or factions, thereby building a profound sense of respect for others and actively discouraging arrogance and pride. Through these comprehensive measures, it is anticipated that a strong foundation of good character will be firmly established among the students, ultimately contributing to their overall development as conscientious and respectful members of society.

DISCUSSION

Ki Ageng Suryomentaram, a prominent figure in Indonesian history, is recognized as the 55th offspring among a remarkable total of 78 progeny born to Sri Sultan Hamengku Buwana VII, who was his father, and his concubine. Ki Ageng Suryomentaram, often referred to by the acronym KAS, was not merely a royal figure; he held esteemed relationships with notable intellectuals of his time, including Ki Hajar Dewantara, who is celebrated as the visionary founder of the Taman Siswa educational system, and he was also a devoted student of Kyai Ahmad Dahlan, a significant figure in the establishment of Muhammadiyah, an influential Islamic organization in Indonesia. In a noteworthy act of humility and commitment to the common people, KAS made a conscious decision to relinquish his royal title, opting instead to lead a life characterized by simplicity and normalcy among the citizens of Salatiga, where he resided until the conclusion of his earthly existence. KAS has left a lasting legacy through his philosophical framework known as Kawruh Jiwa, which translates to the "science of happiness," a comprehensive system that encompasses six distinct categories of knowledge, referred to as kwaruh, which include (1) kawruh begja, (2) kawruh bab kawruh, which delves into the philosophy of knowledge, (3) kawruh bab unukul, which focuses on social interactions, (4) kawruh laki-rabi, exploring themes of love and marriage, (5) kawruh bab pangupa jiwa, which pertains to knowledge about work and labor, and (6) kawruh pamomong, emphasizing the importance of education for children and family development, as detailed (Gularso et al., 2023)

The pedagogical principles articulated by Ki Ageng Suryomentaram are exceptionally valuable and possess great potential to serve as a foundational guideline in the realm of character education for students, effectively illuminating pathways for them to achieve a state of inner tranquility and authentic happiness in their lives. This educational philosophy encourages individuals to approach life's challenges with a sense of moderation and balance. In an enlightening study conducted at SMP Negeri 3 Tulung, significant data was collected which underscored the successful implementation of various beneficial habits that were strategically designed to foster the development of students' character, ultimately guiding them toward becoming exemplary individuals distinguished by their commendable traits. It is posited that achieving a harmonious equilibrium between spiritual beliefs, social interactions, acquisition of knowledge, and the development of practical skills is essential for attaining the overarching objective of education, which is fundamentally to humanize individuals and cultivate their inherent potential, as articulated (Kusnoto, 2017).

Character, which can be defined as the ethical and moral attributes that shape an individual's behavior, emerges as a crucial element within the fabric of community life. Students, as integral members of their communities, require thorough and adequate

preparation throughout their educational journey within schools to foster their character development effectively. It is imperative to note that character is not merely a theoretical construct; it is also an essential component that is evaluated by educators through various forms of assessment, including the allocation of attitude grades that reflect students' moral standing. At SMP Negeri 3 Tulung, character education is meticulously crafted and derived from the noble values espoused by Ki Ageng Suryomentaram, thus ensuring a strong moral foundation for the students.

Among the commendable habits cultivated at this educational institution are methods for resolving conflicts that may arise among students, which are approached through nurturing familial communication strategies, and ensuring that discussions are heartfelt and supportive, often facilitated by teachers, class advisors, and guidance counselors. When issues involving students manifest within the school environment, these situations are addressed with a framework that prioritizes child-friendly approaches, ensuring that the dignity and honor of each student are upheld throughout the process. Numerous cases have surfaced, drawing significant attention to the challenges faced by students who come from underprivileged backgrounds, both economically and socially, particularly in relation to their familial circumstances and psychological well-being. It is not uncommon for some students to be raised in environments where they do not live with their biological parents, instead residing with elderly grandparents or extended family members, while others may tragically find themselves as orphans or even double orphans. Among this vulnerable group, many individuals face financial hardships that exacerbate their circumstances.

This troubling reality compels these students to seek attention and affection, occasionally resorting to behaviors that are less than desirable, which may manifest as disruptive actions aimed at attracting attention or creating sensational incidents. Recognizing the gravity of these circumstances, the principal of SMP Negeri 3 Tulung consistently emphasizes to the teaching staff and educational personnel the importance of approaching each situation involving students with a composed and thoughtful mindset during every training session. Educators are encouraged to first investigate the underlying motivations and reasons contributing to the behaviors exhibited by the students involved in these incidents rather than resorting to immediate punitive measures against those who may have violated school rules. It is essential for teachers to engage in a process of discernment, exploring the root causes of such behaviors with genuine compassion and sensitivity, embodying the principles of understanding and empathy that were famously advocated by Ki Ageng Suryomentaram.

Students who engage in behaviors that contravene established norms and regulations are provided with comprehensive guidance and insightful advice regarding the manner in which they ought to conduct their lives in pursuit of ethical living and the attainment of genuine happiness that is not merely superficial. At this juncture, the invaluable teachings espoused by the esteemed Ki Ageng Suryomentaram are systematically introduced and made accessible to the students, thereby facilitating a deeper understanding of their implications. Consequently, the approach taken in addressing each individual case is characterized by an unwavering commitment to fostering a communicative resolution that transcends mere superficial dialogue, aiming instead for a profound connection that

resonates from heart to heart. In this educational paradigm, the teacher assumes a role that is fundamentally distinct from that of a judge; rather than meting out punitive measures, the educator emerges as a mentor who consistently provides guidance and direction, illuminating the path that students should diligently follow. This process is integral to the realization of the noble aspirations held by the nation, which seeks to humanize humanity and cultivate individuals who embody the essence of complete human beings, in alignment with the foundational teachings imparted by Ki Ageng Suryomentaram.

According to the philosophy articulated by Ki Ageng Suryomentaram (KAS), the essence of humanity is fundamentally composed of two intertwined components: the physical body and the intangible soul. The body represents the material aspect of a human being, which is perceptible and observable to the naked eye, whereas the soul embodies the spiritual dimension, an entity that eludes direct observation yet undeniably exists. Despite its invisibility, the presence of the soul manifests itself through the existence of feelings, which serve as the indicators of emotional states and internal experiences. The term "feeling" encompasses the entire spectrum of movements within the heart, which includes a range of emotions, cognitive ideas, thoughts, and desires that collectively shape human experience. Ki Ageng Suryomentaram further posits an intriguing equivalence between the soul and feelings, succinctly stating that "the soul is feeling." He delineates three fundamental elements that comprise human existence: *karep*, denoting desire; *jasad*, referring to substance; and the self, encapsulated in the pronoun "I." These three components are characterized by their eternal nature, being immortal, devoid of physical odor, and lacking any form or shape, thereby transcending the material constraints of existence. These three elements collectively serve as the foundational causes of the universe's existence. Desire, in this framework, emerges as the source of movement and force, providing the impetus from which all material objects and phenomena arise, while the "self" represents the inception of conscious awareness regarding one's own existence (Marhamah, Murtadlo, & Murtadlo, 2015)

Drawing upon these three elemental components, Ki Ageng Suryomentaram expounds upon the intrinsic nature of humanity, asserting that humans are fundamentally driven by desires. He articulates the notion that "desires are the cause of the deepest life experiences," thereby highlighting the pivotal role that desires play in shaping human existence. Desires are characterized by a dynamic interplay of expansion and contraction; they tend to increase in intensity when fulfilled, bringing a sense of satisfaction and joy, while conversely diminishing when left unachieved, leading to feelings of discontent. This intricate relationship between desires and emotional states illustrates that the fulfillment of desires is intrinsically linked to the experience of happiness. Consequently, based on these three elemental dimensions, he delves into a comprehensive analysis of the essence of humanity, reiterating the assertion that human beings are, at their core, constituted by desires. "Desires are the cause of the deepest life," he emphasizes, further elucidating that the characteristics of desires, marked by their capacity for expansion and contraction, are crucial to understanding the human condition. When desires are successfully fulfilled, individuals experience a profound sense of happiness and contentment, reinforcing the

notion that such traits, when effectively integrated into character education for students, can significantly shape their moral and ethical development.

In accordance with the philosophical perspectives held by Ki Ageng Suryomentaram, education is delineated as a concerted effort undertaken by educators aimed at facilitating the intellectual and personal growth of students, enabling them to engage in independent or autonomous thinking that is resilient to external influences. This educational approach emphasizes the importance of students actively seeking and acquiring knowledge in a manner that transcends mere imitation, which often lacks a clear understanding of its origins. Instead, students are encouraged to cultivate a robust understanding of knowledge that is rooted in self-awareness, which encompasses a profound comprehension of the meanings underlying one's actions, intentions, feelings, and thoughts. Thus, self-awareness emerges as the foundational pillar of knowledge acquisition, providing a solid basis upon which students can build their understanding of the world around them and their place within it (Istiningsih et al., 2023b).

Individuals who have encountered the profound experience of happiness, and have thereby cultivated a comprehensive understanding of the intricate nature of happiness, will undoubtedly feel an innate compulsion to disseminate their own happiness to those around them. In a manner akin to this, the sensation of happiness is invariably felt with considerable depth, particularly in situations where others may not share in that same joyous sentiment. This profound and intense emotion that is often felt is referred to as love, which significantly enhances the experience of happiness. Each time these individuals observe the actions and behaviors of others, they are struck by a powerful sentiment that asserts, "I derive joy from the knowledge that others are also experiencing fortune and happiness," which subsequently motivates them to extend their own good fortune to those individuals they encounter. In summary, individuals who are already attuned to the essence of happiness often feel an intrinsic desire to share this invaluable knowledge with others, a phenomenon that has emerged as a defining characteristic of happiness itself, as it engenders a sense of concern and empathy towards others; thus, whenever they witness the actions of their peers, an innate sense of empathy is triggered, compelling them to think, "I am content when I know that others are also experiencing joy," leading them to actively share their happiness with those around them.

The theoretical framework that underpins the choices concerning our fundamental needs is based on five principal tenets: the entirety of human motivation and behavior is fundamentally structured to satisfy the essential "needs" that are hardwired into our genetic framework, which can be succinctly categorized into the following five domains: 1) The imperatives of survival, health, and procreation; encompassing all essential physiological functions carried out by the human body in a concerted effort to sustain health and achieve homeostasis, which reflects our internal health equilibrium. This category also encompasses sexual drives, which are vital for the continuation of the human species; 2) The intrinsic need for love and possession; highlighting the profound importance of love, friendship, sharing, and cooperation in human relationships; 3) The quest for power and self-esteem; a concept that can alternatively be articulated as competence, dignity, empowerment, or the innate sense of "ability"; 4) The pursuit of freedom, which embodies

the capacity to make choices; to instigate change, to exercise independence, and to exist without constraints, including the necessity for adequate physical space; 5) The pursuit of pleasure and joy; which are fundamental needs that can manifest in virtually all human activities, encompassing interests and recreational pursuits. (Yasin & Luk Suroya, n.d.)

In light of these foundational values, the practical application within the realm of everyday educational settings involves addressing and resolving conflicts that arise among students through the medium of familial communication, characterized by heartfelt dialogue that occurs from one heart to another, often facilitated by teachers, homeroom instructors, and guidance counselors (Prasetiawan, 2016; Marhamah et al., 2015). Furthermore, another facet of character education that is being implemented at SMP Negeri 3 Tulung consists of the practice of salutations, wherein teachers extend warm greetings to students at the school entrance, accompanied by a handshake. The observance of communal prayers for Muslim students, along with spiritual guidance provided for non-Muslim students, forms a vital part of the school's inclusive approach. Additionally, the practice of communal Friday prayers serves as an important spiritual activity for both Muslim students and faculty members.

Moreover, the provision of child-friendly guidance and counseling services, combined with collaborative efforts involving external partners in the execution of an inspiring class program, is an integral aspect of the educational framework at SMP Negeri 3 Tulung. Beyond this, it is essential to maintain active lines of communication between the school and the parents of students through a dedicated parent class program, which is vital for the ongoing evaluation of children's development and educational progress. The organization of extracurricular activities designed to instill a love for the homeland and to promote the preservation of the nation's cultural heritage is also imperative. Lastly, the implementation of a breakfast program fosters a nurturing sense of familial connection among students and faculty, while the cultivation of a 5S culture—characterized by the principles of smiling, greeting, acknowledging, being courteous, and showing respect—serves to enhance the overall school environment.

D. CONCLUSION

The profound teachings imparted by Ki Suryomentaram regarding the esteemed knowledge of the soul can indeed be effectively utilized in the quotidian aspects of life as a comprehensive framework for attaining a state of happiness and well-being throughout one's existence. This philosophical approach can be seamlessly integrated into the character education curriculum practiced at SMP Negeri 3 Tulung, thereby enriching the educational environment and guiding the moral development of students. This is particularly pertinent for guidance counselors, who are often tasked with addressing and managing cases that involve students exhibiting behaviors that deviate from established norms and regulations within the school setting. Rather than merely resorting to punitive measures such as reprimands or disciplinary actions, it is imperative to provide students with constructive guidance and mentoring that is firmly rooted in the virtuous principles espoused by Ki Ageng Suryo Mentaram, thereby fostering a deeper understanding of ethical behavior.

Moreover, the application of Ki Ageng Suryomentaram's values is not limited solely to the management of student behavioral issues; rather, it extends to the implementation of a variety of additional programs that embody these character values within the overarching framework of Character Education at SMP Negeri 3 Tulung. For instance, one notable initiative includes the practice of greeting, wherein teachers actively welcome students at the school gate with a warm handshake, thereby cultivating an atmosphere of respect and camaraderie. Additionally, there is a concerted effort to facilitate communal prayers among Muslim students, as well as spiritual guidance sessions for non-Muslim students, thereby honoring the diverse beliefs represented within the student body. This includes the organization of communal Friday prayers for both Muslim students and teachers, reinforcing a sense of community and shared values.

Furthermore, the establishment of child-friendly guidance and counseling services serves to create an inclusive environment that prioritizes the emotional well-being of all students. This initiative is complemented by collaborative partnerships with external organizations that contribute to the implementation of the inspiration class program, enhancing the educational experience through shared resources and expertise. Active communication channels between school staff and the parents of students are maintained through the parent class program, fostering a collaborative approach to student development. The organization of extracurricular activities is designed to instill a profound love for the homeland while simultaneously promoting efforts to preserve the rich cultural heritage of the nation.

In addition, the breakfast program is meticulously designed to nurture a familial atmosphere within the school community, thereby reinforcing the values of togetherness and shared responsibility. Lastly, the promotion of a 5S culture — encompassing the principles of Senyum (smile), Salam (greeting), Sapa (acknowledgment), Sopan (politeness), and Santun (courtesy) — serves to cultivate an environment characterized by mutual respect and kindness, ultimately contributing to the holistic development of students at SMP Negeri 3 Tulung.

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