



CATHARSIS 10 (1) 2021
27-33

p-ISSN 2252-6900 I e-ISSN 2502-4531



Catharsis: Journal of Arts Education

<http://journal.unnes.ac.id/sju/index.php/chatarsis>

Implementation of Humanist Concept in Music Learning at Qaryah Thayyibah Learning Community Salatiga

Ahmad Yazid Taqi✉, Udi Utomo, Agus Cahyono

Email: ahmadyazidtaqi@gmail.com

Universitas Negeri Semarang, Indonesia

Received 25 January 2021, Accepted 29 March 2021, Published 31 May 2021

Abstrack

Humanist education is related to Ki Hajar Dewantara who is referred to as the Father of education. It prioritizes the humanitarian aspect by maximizing the potential of individuals, it is free, open and unbound. Qaryah Thayyibah Learning Community (KBQT) is a learning community that uses the learning method of student freedom in determining interest. This study was conducted to analyze and describe the application of humanist education concepts to music learning in the Qoryah Thayyibah Learning Community. The method used was a qualitative analytical method. Data collection techniques were carried out by observation techniques, interviews and document studies. Data analysis techniques were carried out with learning theory and humanist educational concepts. The results of the research on the application of humanist education concepts in music education in KBQT were conducted in terms of students as curriculum makers, discussion model learning, Gelar Karya (GK), and Final Project. This research can expand the reader's perspective on the importance of the learning process in KBQT, as it teaches the compactness among students, students and mentors, and sense of responsibility of students to determine their plans, and to be worked on.

Keywords: Humanist Education, Ki Hajar Dewantara, Music Education

DOI : <https://doi.org/10.15294/catharsis.v10i1.47511>

INTRODUCTION

Ki Hajar Dewantara is a great figure in the field of education who is nicknamed as the humanist Father of Education. Since the beginning, he had formulated how schools should be a place to produce students who are not only smart but also intelligent in character. He also said that school is a fun place to learn. Education is held with the aim of helping students to become independent human beings and be able to contribute to society.

In fact, education is a very valuable national asset. The purpose of education itself is to educate the nation's life, to make the Indonesian people as intelligent people both intellectually and morally. But ironically, the education which was initially considered as a weapon to build intelligent Indonesian society, it turns out to be a great trial and blow that caused the confusion of various elements.

First, it is undeniable that our education is increasingly elitist and unreachable by all levels of society. Second, the problem with the education system being implemented is not a system that empowers but curbs and makes students unable to explore the potential that exists in themselves. The system that is applied indirectly kills the creativity of students. Shindunata (Basis, 2008: 15) mentioned that educational practices in schools nowadays are like a turbo engine. Students are encouraged to absorb as much knowledge as possible in the shortest possible time. Their education runs very mechanical and embraces to the principle of profit oriented (business). Schools are organized as if its main target is efficiency. As a result, children are only educated to be instruments to achieve that efficiency. Such educational model certainly has an impact on the learning patterns applied in schools as well as the outputs and the students produced. In this case, students are required to memorize without knowing the meaning or essence of the material given. There is no interaction between educators and students so that the learning only becomes a

spectacle, in the end students will be shackled and cannot develop their creativity.

Humanistic theory is a theory that aims to humanize humans (Sugiarto, 2016). This means that the behavior of each person is determined by the person themselves and that makes them understand humans to the environment and themselves. As in the paradigm of humanistic education that views humans as "humans", that is the creatures created by God with certain natures (Makin, 2009: 22). As humanistic education places humans as the starting point as well as the destination point with various philosophically formulated humanitarian views, therefore there is great hope in educational paradigm that the pragmatic values of science and technology (whose changes are so powerful) will not shut down the interests of humanity. By the paradigm of humanistic education, the world of humans will be spared from the tyranny of technology and it will create a life atmosphere and life itself as conducive to the human community (Putri, 2012:14).

Qaryah Tayyibah Learning Community (KBQT) is a learning community located in Salatiga City. KBQT is an alternative school which in its learning process leads to the education system proposed by Ki Hajar Dewantara and it can be seen from various aspects, particularly the ongoing teaching and learning process. By considering this phenomenon, the researchers focused on looking at the application of the humanist education concept in music education in the Qaryah Tayyibah Learning Community (KBQT) Salatiga.

METHODS

This research was a qualitative research and the research design was a case study. Researchers participated directly in the learning community, studied a process or discovery that occurred naturally, recorded, analyzed, interpreted, reported and drew conclusions. Bogdan and Taylor (Sumaryanto, 2007, p. 75) also explained that qualitative

method research is a research procedure that produces descriptive data in the form of written or spoken words from the observed behavior.

The research approach used in this study was an interdisciplinary research approach. The interdisciplinary studies are usually designed to comprehend or measure a research problem that is outside the study tradition of a scientific discipline, which is carried out according to its use. (Rohidi, 2011: 65).

The researchers acted as the key instruments. Researchers participated directly to the community, adapted with the local time and place to get accurate data and observed phenomena that occurred in the field.

This research was conducted in the Qaryah Tayyibah Local Community located in Salatiga City, Central Java Province. Data were collected through controlled observation, interviews and document studies. Deeper interviews were conducted with Mr. Baharudin as the initiator and founder of the Qaryah Tayyibah Learning Community (KBQT), then interviews with the mentors and students in one music class.

The triangulation technique used in this study was source triangulation, it means that the testing process was carried out by examining the data that had been obtained from various sources, which were then described, categorized and analyzed so as to produce a conclusion.

RESULTS AND DISCUSSION

The Qaryah Tayyibah Learning Community (KBQT) is an alternative school which in its learning process leads to the education system proposed by Ki Hajar Dewantara and it can be seen from various aspects, particularly the ongoing teaching and learning process. Unlike the other educational institutions, KBQT as an alternative school has different learning and management system, one of which is in grouping or classes. In the Qaryah Tayyibah Learning Community, besides the students being grouped into classes,

they are also grouped based on their interests, such as music, dance, literature, photography, English, mathematics, fine arts, etc. In its educational process, KBQT applies four main principles of community-based learning, some of the methods used by KBQT are related to the concept of humanist education, including:

Students as the Curriculum Makers

During the learning process at KBQT all students have the right to determine the curriculum that they want to study, it is conducted in order to make the students be able and understand about things they want to learn as ideally learning means the learning based on the desire of the learners. Each individual/student is given the same freedom and rights to determine and create a curriculum individually. This individual-based curriculum is very suitable with the students' desire and needs as they have different needs each other, particularly in KBQT as this community applies freedom in every elements of its members.

Conceptually, it frees every learners to determine and create the curriculum according to their individual needs and desires, added with the support and discussion with the mentors. The function of mentors is not to prohibit, change, or determine whether the curriculum they will study is valid or not, but as a discussion partner and indirectly a facilitator liaison between the school and students. Therefore, they will find themselves as fully humans who are free to determine to which direction they want to study, as well as the learners who get the facilities for the learning needs as they have expected before (Sugianto, 2017).



Figure 1. One of the music student
Source: Researchers 2019

The following is an example of a curriculum made by Fadil, one of the music student, as a form of freedom in the music learning process, namely: listening to all songs, particularly POP PUNK genre, choosing one song, memorizing the flow of the song, exploring the musical instruments of the song, imitating as close as possible to the original song, creating a different song although under the same genre, determining the process of the song's flow, determining the lyrics of the song, and preparing for the recording process.

Based on the explanation above, the researchers has concluded that the learning process at KBQT is in line with Ki Hajar Dewantara's Humanist education, namely Freedom to Learn. It is because with such learning, students become human beings who are appreciated and independent, students are taught a sense of responsibility indirectly without forcing to be responsible. They will indirectly appreciate the lessons they have chosen and if students already appreciate what they choose, they will certainly be serious about what they are doing.

Discussion Model Learning

One application of learning methods in the learning process at KBQT is the discussion method, both with classmates and mentors. As using discussion method, the students are able to be active to ask questions and express their ideas openly. For the students who explain their discussions, it is certainly a transfer of new knowledge for their opponents and for students

who are as opponents of the discussion, it becomes a feedback/input for them. Even there are some students who express the obstacles or difficulties they face during the learning process.

As well as the mentors, they will certainly gain new knowledge. By using this method, the mentors must position themselves as members of the class where they also learn as students instead of teachers in general formal schools. They must always be ready to listen without ignoring, giving directions without coercion, and also reminding without emphasizing, remembering that such a learning process makes the students happy in the learning process.

The discussion learning model has a lot of impacts, including developing or training students' self-confidence to express their creative ideas in learning, training students to be more active in the learning process, fostering sympathy among students in responding to and helping problems they deal with. It also makes relationship between students and mentors closer, positions the mentors as it should be, namely as a friend to tell stories, and as a friend to reveal all the difficulties faced by students.



Figure 2. Class Discussion Activity at KBQT
Source: Researchers 2019

The implementation of KBQT as explained above is part of Ki Hajar Dewantara's Humanist concept, namely the joy of learning methods. An encouraging method will be created when the students are comfortable with the class conditions, friends, and mentors. When a student experiences any difficulties or problems, the discussion can be a

forum for them to express their problems. The students and mentors are already like family that respond to the problems and there are also some of them who give solutions related to the problems. If a sense of comfort has come among them, automatically the joy of the teaching and learning process will come by itself.

Gelar Karya (GK)

Degree Karya is one part of several applications of the humanist learning model at KBQT. It is a monthly event or agenda and it is held every Saturday at the end of the month. It is a platform to display the student works, either individually or groups, or what they call as small performances. From this event, the students are increasingly honed in the process of improving the curriculum that they make themselves as a form of student responsibility during the one month learning process. Based on that, the mentoring provided by the mentors on students is measured to find to which extend the mentors actively accompany the students' work.

In its implementation, the students are free to express everything in Gelar Karya because everything in it is the students' works and ideas themselves. But even though the ideas and works are the students', it does not mean that they can create their works perfunctory, they have the responsibility towards all students' decision. Take an example of a committee in Gelar Karya for this month from class A, then all the preparations, such as themes, room decorations, schedule or sequence of events, and all other needs related to the event are the duties of the class. For the classes that are not on duty as a committee, they must be prepared for the rules made by the committee, and vice versa later for the next event. While for students who do not obey the rules, they must be ready to accept the consequences that they have agreed upon together. They are usually sanctioned to come forward and do a free show, such dancing, singing, reading poetry, telling a story, etc.



Figure 3. Gelar Karya (GK).

Source: Researchers 2019

Based on the explanation above, we can learn from Gelar Karya, that there is a compactness of the classes which is a form of working groups among the committee and a sense of responsibility from the students either as individuals or groups. Whether it is a sense of responsibility in works or sanction of the students' incompatibilities as well as the role of the mentors in supervising the students works can be fulfilled by the event held.

Final Project

Final Project is the last part of the one-year learning process and it is conducted at the end of the year as the achievement benchmark whether the curriculum that the students make have been achieved or not. This final project is one of the passing requirement of the students. It is different with other formal schools because the schools in general use report made by the teachers as the passing requirement, the measurement is on the students' intelligence for one year learning, and also determined by the grades of all subjects that achieve the pre-defined grade standard. Meanwhile in KBQT, the students present their works for one year, starting from the reasons why they choose the works, how long it takes to make the works, and what obstacles they face during the works making process.



Figure 4. The Exhibition of Final Project one of student from music class Source: Researcher 2019

If it is seen or compared to the formal schools, it may be seem simple as they only need to present one or some of their works during the one-year learning process. However, the quality of the presentation deserves to be proud of. The results of their presentations already reach above their standard as junior highschool and senior highschool students, even the results of their presentations are like students who make a final project (thesis). They also make it seriously, this is proven by the existence of final project examiners who are invited from other institutions. This becomes a strong foundation that KBQT is no careless in running their program, as well as the role of the examiners who are invited to evaluate all students' works in KBQT. Additionally, in the end of the evaluation, all students will exhibit their works in front of their parents.



Figure 5 Students present their works Source: Researchers 2019

Based on the explanation above, it can be learnt that Gelar Karya and Final Project are important parts in the learning process at KBQT because beside it teaches compactness among students, students and mentors, and there is also a sense of responsibility that the

students need to posses in determining what they have already planned and what they will do. It also supports the collaboration of all parties, as it is not only about the students and mentors who involve, but also the school and the parents also participate in the supervision of learning activities.

CONCLUSION

Based on the analysis and discussion above, it can be concluded that Qaryah Thayyibah Learning Community (KBQT) is a learning community that applies the learning principles of humanist. During its implementation, there are four main principles of the community-based learning that related to the education concept of humanist, namely: students as the curriculum makers, discussion model learning, Gelar Karya (GK), and Final Project.

REFERENCES

- Bahrudin, Ahmad. 2007. Pendidikan Alternatif Qaryah Thayyibah. Yogyakarta: LKIS Yogyakarta. Pendidikan. Jogjakarta : Ar Ruz Media.
- _____. 2011. Teori Belajar dan Pembelajaran. Jogjakarta: Ar-Ruzz Media.
- Banoe, Pono. 2003. Kamus Musik. Yogyakarta: Kanisius.
- Florentius, T. S. (2007). Pendekatan kuantitatif dan kualitatif dalam penelitian pendidikan seni. Semarang: unnes press
- Makin, M. dan Baharuddin. 2009. Pendidikan Humanistik, Konsep, Teori dan Aplikasi Praktis dalam Dunia Pendidikan. Yogyakarta : Ar-Ruzz Media.
- Muthoifin, Pemikiran Pendidikan Multikultural Ki Hajar Dewantara, Jurnal Intizar, Vol. 21, No. 2, 2015
- Putri, I.A.E. 2012. Konsep Pendidikan Humanistik Ki Hajar Dewantara Dalam Pandangan Islam. Sinopsis Tesis

- Program Magister Institut Agama Islam Negeri (IAIN) Walisongo. Semarang
- Rohidi, T. R. (2011). Metodologi Penelitian Seni. Semarang: Cipta Prima Nusantara
- Sugiarto, E. (2016). Humanisme pada Karya Mahasiswa Seni Rupa dan Implikasinya bagi Pengembangan Karakter Humanis di Perguruan Tinggi. *Jurnal Imajinasi* Vol 10, No 1 (2016).
- Sugiarto, E., Rohidi, T. R., Florentius, T. S., & Kartika, D. S. (2017). the Collaboration of School-Community in Implementing Craft Education. *PONTE International Scientific Researchs Journal*, 73(12), 24–34.