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## Ki Hadjar Dewantara's trikon principles towards the development of Indonesian education

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### ABSTRACT

Ideas are ideas resulting from one's thoughts. The idea here is the idea of Ki Hadjar Dewantara as the father of Indonesian Education and is also one of Indonesia's national heroes. One of the ideas of Ki Hadjar Dewantara is about the principle of Trikon cultural theory (Continuity, Convergence and concentricity) is the concept of Ki Hadjar Dewantara culture which has always been the basis of thinking today in the process of cultural development in Indonesia. This research uses a qualitative approach with descriptive analysis. Data collection using library research. As for the qualitative research instrument itself, the researcher (human instrument). This study aims to explore the relevance of the basic idea of Trikon Ki Hadjar Dewantara to the development of Indonesian education which continues to this day and dynamically continues to move towards the ideal achievement goal of education. That the Principle of Trikon Ki Hadjar Dewantara has development value in the educational process.

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## 1. INTRODUCTION

Implementing the creative economy concept now requires a touch of sustainability with an The Introduction presents the purpose of the studies reported and their relationship to earlier work in the field. It should not be an extensive review of the literature. Use only those references required to provide the most salient background to allow the readers to understand and evaluate the purpose and results of the present study without referring to previous publications on the topic. The introduction describes the background of the problem solved, the issues related to the problem solved, if there are any previous research reviews by other researchers relevant to the research undertaken.

Education as a fundamental principle of civilization the progress of a nation becomes very important in continuing life across generations of human life. Man as a being who can be educated and can educate has potential in himself to be developed. Education is a strategic pillar that cannot be replaced by any sector and has been a national commitment since the country's establishment, so that the issue of education has a strategic position to always be studied and developed by Sauri, (2016).

The educational process requires the help of others in achieving the goals of education itself. Education is not only in the formal area, but also informal and non-formal. Of course, from these three regions, education has its own goals in the process. The ongoing education from one generation to the next makes education a cross-generational process for the ideal life process of the human being as an individual living in society. Education is bound by time and space. Where in this case the educational process continues to change dynamically in a better direction. The scope of internal education that is tied to individual and community life makes education a cultural breakthrough in the educational environment, and this is what should happen in the scope of education in Indonesia. Where education becomes a process of forming a culture that gives birth to a society that is moral and responsible for itself and the surrounding environment to achieve life welfare. Human.

The educational process dynamically continues to move towards change in order to achieve the complete well-being of human life. However, in the educational process there are still many obstacles that are often faced in the implementation of education. One of them is the development in the content of education related to teaching materials that have a goal direction as the achievement of competencies that are the goals of Education itself. The need for a holistic development principle in the Education process requires a method that does contain holistic development principles. The lack of theoretical studies on education related to national identity is an important reference for the establishment of a national identity that still adheres to its own cultural values but does not close the development of outside cultures that are appropriate for the development and progress of the nation.

The idea as an idea of one's thinking in this case Ki Hadajar Dewantara with the principle of Trikon. The Trikon principle as a cultural concept of Ki Hadjar Dewantara which can be used as a basis for thinking in the development of Indonesian education. Ki Hadajar Dewantara is known as an Indonesian educational figure and national hero. There are several other educational figures, namely KH Ahmad Dahlan, KH Hasyim As'ary, Muhammadiyah Sjafei, Tanam and Driyakarya. Figures who also color the process of education patterns with their respective ideas of thinking that they have the same goal in achieving a better direction of educational goals. These educational figures are not only in the formal but also informal and non-formal areas.

In the midst of the rapid development of science and technology in these two decades, it actually provides many choices of educational theories that can be applied in the national education system. However, guided by the will that is the ideal of the Indonesian nation to continue to exist as a nation with a strong personality, the choice made must not be a model of an education system rooted in Indonesia's own earth (Majelis Luhur Persatuan Tamansiswa, 1989 (in Kamaludin 2018)).

However, the educational process still has many obstacles that are often faced in the implementation of education. One of them is the development in the content of education related to teaching materials that have a goal direction as the achievement of competencies that are the goals of Education itself. The need for a holistic development principle in the Education process requires a method that does contain holistic development principles. The lack of theoretical studies on education related to national identity is an important reference for the establishment of a national identity that still adheres to its own cultural values but does not close the development of outside cultures that are appropriate for the development and progress of the nation.

Returning to the Idea of Education Ki hadajar Dewantara which gave birth to the basic idea of Trikon (Continuity, Convergence and concentric) is a cultural concept. The Trikon principle as a cultural concept that can be used as a basis for thinking in achieving educational goals that give birth to culture is certainly an important study in the development of Indonesian education. Especially the Trikon Principle is the idea of a Bangsa Indonesia education figure, namely Ki Hadajar Dewantara who is certainly no stranger to coloring the process of Indonesian education patterns.

## 2. METHODS

The research method used by the literature (Library Reasearch) or Literature Review of the thoughts of Ki Hadjar Dewantara and other written works that have relevance to be the purpose of research. The literature study method is a series of activities related to the method of collecting library data, reading and recording, and managing research materials (Zed, 2008: 3). The proximity used uses a descriptive qualitative analysis approach. Ki Hadjar Dewantara and other written works that have relevance to be the purpose of research. There are several qualitative instruments, namely (human instruments) or the researcher himself.

## 3. RESULTS AND DISCUSSION

### The Principle of Trikon's Cultural Concept

The Trikon principle is the idea of Ki Hadjar dewantara's thinking about the concept of culture having deep philosophical values that can be the basis for thinking about advancing the life of the Indonesian nation so as not to lose the identity of the nation but also to have excellence with the tate of the world community. The Trikon Principle in Dewantara (2011) which is derived from Continuity, Concentric, Convergent.

A continuity which means that our lifeline today must be a "continuation, a continuation" of our past lives, not a "replay", nor a "clone" of the lives of other nations; Convergence, in the sense of having to avoid "solitary living", (isolation) and to go in the direction of meeting with other nations of the world; Concentrisitet", which means that once we are "United" with the other nations of the world, let us not lose our own "personality": even though we are dotted – center one, but within the circle – the concentric circle" we still have our own circumference. (Dewantara, 2011)

1. Continuity: as a process of sustainability from the previous state towards renewal

The view of continuity in the process of life expects to be better in the achievement of each time that is not bound by the scope of life which is only limited to imitation that does not have an unclear background. Continuity expects processes also not to be a replay that occurred in the past that does not have values and functions that are irrelevant to life conditions that correspond to current circumstances. Therefore, continuity expects a continuous process of life towards goodness towards the well-being of life.

2. Convergent: living alone towards meeting with other nations

Convergence has meaning in the process of life where although the state of the nation is good, it still requires living with other nations in achieving goals. Together towards peace and welfare of a harmonious life in the nation of state within the scope of world citizens. In addition, the life of the nation seeks to fulfill the existence in the global order as a nation that has advantages over each other who live in a harmonious world that helps each other and exchanges knowledge and technology to achieve the general welfare of world citizens living in a global system.

3. Concentric: having the identity to live with other nations

Konstentris is that even though life is with other nations which is indeed a necessity in fulfilling the life of the nation and state, but does not forget the identity of the nation that has the identity of the state of national identity which is a characteristic in the lives of citizens of the world (Kasiyan, 2020).

The relationship between the three has a use value to be used as a basis for thinking in assimilating culture from the outside by not dying from the culture of the nation's identity which becomes a distinctive identity of one nation that is different from others but has the same goal of achieving prosperity. Living in peace, in harmony in the life of one nation to another.

The difference between one nation and another is a necessity because of the form of diversity in the process of human interaction with each other which creates cultures with each other has its own characteristics as an identity that has an identity that lives globally with other nations in the world. Openness to other cultures and not closing oneself to the advancement of other cultures both in terms of science and technology is an important part of maintaining existence as a nation that lives with other nations.

### **Development Of Education in Indonesia**

When referring to PISA 2018, it shows Indonesia's achievements by being ranked in the bottom 10 out of 79 participating countries. The results show that the average reading ability of Indonesian students is 80 points below the OECD average (Puspendik, 2019). When viewed globally, referring to the results of PISA 2018 (Programme for International Students Assessment) Indonesia in the field of science is ranked 71 out of 79 countries with a score of 396 while the average international score is at a score of 489. These results are a concern for the backwardness of our education to other countries. Therefore, the development of students' potential is not only in certain fields but various fields according to needs must be developed by presenting material in teaching materials that are in accordance with the needs of students.

There are many factors, of course, that cause this phenomenon to occur, if viewed from the components of education delivery, there are several influential factors, including educator/teacher factors, curriculum (materials, media, sources, evaluation), facilities and

infrastructure as well as leadership factors in educational units. Sementera Mulyana, 2004 in Sauri (2016)

Ki Hajar Dewantara stated that education is a demand in children's growth and development. The point is, that education forces children to maximize and develop their potential by guiding all the strengths of their nature as human beings so that in social life they can achieve the highest safety and happiness in life. According to Driyarkara in Sudiarja, (2006) argues that education can be interpreted as an effort to humanize young people or raise young humans to a human level.

Referring to Law No. 20 of 2003 that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, as well as the skills needed for themselves, society, nation and state.

National education is an education system that stands on the foundation and is imbued with the philosophy of life of a nation and its purpose is to serve the national interests and ideals of the nation according to Sunarya 1969 (in Fuad, 2010). Meanwhile, according to the Ministry of Education and Culture, national education is an effort to guide Indonesian citizens to become Pancasila, who are personal, based on the

Godhead with community awareness and able to cultivate the surrounding nature. The purpose of National Education is to build the quality of human beings who are devoted to God Almighty and can always improve culture with Him as a citizen with a Pancasila spirit has a high spirit and awareness, noble character and strong personality, intelligent, skilled, can develop and nourish democratic attitudes.

The purpose of the national education system, serves to provide direction to all educational activities in existing educational units. The existence of an education system is the sum of its entire parts that work together to achieve the expected results based on predetermined needs. Every system must have a purpose, and all activities of all its components or parts are directed towards the achievement of the goal.

The development of education in Indonesia continues towards the direction of potential development of the subject of education. The Indonesian education process certainly does not forget the foundation of thinking based on the philosophy of the Indonesian nation, namely Pancasila and the Mandate of the 1445 Constitution which has the aim of educating the nation's life. Pancasila as the foundation of the nation's façade has deep philosophical values. As stated by Soekarno that Pancasila was dug from the archipelago earth which is now the Indonesian nation. Of course, Pancasila's philosophical values are based on the excavation of values from the archipelago earth in Latif, (2018) teacher has conformity with the identity of the Indonesian nation itself in carrying out life in the process of nation and state. Therefore, Indonesian education is also based on Pancasila as the foundation of the nation's philosophy in carrying out the educational process. Pancasila does not only recognize the values of kindness from within in the sense that in the life of the Indonesian nation itself, but is open to values from outside that have use values for progress for the life of the nation and state by not contradicting the values of the nation's life.

Indonesian culture itself is a culture that is born through the process of interaction of Indonesian people with each other which is inherent in the life of the Indonesian nation. Indonesian values that must not be faded by cultures that enter from outside, of course, there must be preventive efforts against the entry of outside cultures that are not in accordance with Indonesian values. In this case, Ki Hadajar Dewantara's thinking, namely

the Trikon Principle, became the basis for thinking about assimilating the incoming external culture and became a preventive effort against external values that contradicted the philosophical values of the Indonesian nation.

Multiculturalism in Indonesia is a wealth, so maintaining wealth is important. While globalization is a challenge, mastering a number of competencies and responsibilities is the answer. Through education in schools, the competence and character of responsibility are educated to students (Firmansyah, Sauri, & Kosasih, (2021)

Education in Indonesia which has a purpose in accordance with the Mandate of the 145th Constitution, namely educating the life of the nation, which means that all the

blood of the Indonesian nation is spilled. Indonesian education used to have a cottage or pwiwatan system where teachers and students lived in the nature of the college in a dormitory. Which until now has continued to grow with international standard schools.

In the educational process, of course, it has goals according to the level and type of education. As is the case in the type of formal education in the school system. Schools become the instutisi of the educational process that takes place between the school environment, of course, between the interaction of teachers and students in the learning process. This learning process is the foundation of the educational process where the interaction of teachers and students as subjects in interacting in achieving goals both intuitively and institutionally, namely in the achievement of each subject and school level. Ideal learning puts the position of teachers and learners into the subject of education. But it does not deny that in the learning process the interaction between the teacher and the learner interacts between the objects, the subject with the subject and the subject with the object.

Education in the process in formal schools has a system to achieve educational goals both nationally, institutionally, curricularly. Education contains a system that becomes a part or component that is mutually sustainable to achieve the expected goals of education itself. The components of such Education include 1. Educational Objectives, 2. Learners, 3. Educators, 4. Educational Methods, 4. Educational Content/Educational materials, 5. Educational Environment, 6. Educational Tools and Facilities. These components have their respective roles in education so that they become a unified system as a whole in the process of achieving

Understanding teacher competence in education which contains the learning process has a foundational value. Therefore, the professional competence of teachers is based on the rules of Law No. 14 concerning Teachers and Lecturers. Which has four teacher competencies that must be possessed, namely, professional competence, pedagogic competence, personal conditions and social competence. Where these four competencies are the reference competencies to become a teacher.

Of course, these four potentials become the competencies possessed by a teacher in carrying out his duties and functions. The teacher as an adult who has the ability of these 4 competencies plays an important role in the educational process that takes place at every level. The learning process as the core of education requires interaction in accordance with the goals to be achieved in each process. The ability of teachers to understand the potential of students is important considering that the learning process requires a foundation in its implementation. The teacher's ability to carry out the learning process is an art owned by a teacher.

This art is what distinguishes the teacher's profession from his profession because after all, each profession has special skills in carrying out its duties and functions in every

process carried out. The art of educating as a skill possessed by the teacher certainly goes through a long process to achieve it. Therefore, LPTK plays an important role in preparing a teacher to become a professional. This is in line with Sauri, (2016) national education is closely related to the quality of human resources and the competitiveness of global life. National education as the basis for the development of human resources needs to be improved by improving the quality of education through the professionalism of education management and the professionalism of LPTK which produces educators and education staff starting from the arrangement of related elements in the field of education.

The teacher as a facilitator and has the task of guiding, directing to achieve goals has a very important role in the educational process. Student-centered learning is a learning process that needs to be emphasized at this time. But do not forget that the role of the teacher also has a very important role in exploring the ability of students to achieve the expected goals. The objectives here are goals both in accordance with the achievement of the goals that are expected to exist in the potential of students and institutional goals even in the objectives of the national education unit which in essence is to achieve educational goals towards the development of students' potential in their growth. In addition to the great responsibility of teachers to educate students through the transfer of knowledge, teachers are required to master various competencies to support the continuity of learning activities. (Permatasari & Arianto, 2022).

The ability to manage the teacher's learning process in choosing teaching materials to be implemented in the learning process certainly requires analysis in choosing teaching materials that are in accordance with the goals to be achieved in the process of achieving and developing the potential of students. Abilities that require a scientific understanding of pedagogics related to the level of age development of students. Characteristics of learning style, Social conditions of the background. The goal of education will be achieved

### **The Principle of Trikon on the Development of Indonesian Education**

The basic cultural concept of Ki Hadjar Dewantara's trikon has deep value, which can be explored to produce methods for developing teaching materials for the process of developing education and learning. As a process that is not only a transformation of cultural values and the development of individual potential, education also in the process must be able to prepare individuals to be able to exist in life, both individually and socially. Of course, it is in that process that education as a planned effort has a goal. Learning as a process of interaction between educators, students and learning resources must be in accordance with the needs and circumstances of students as subjects who interact with learning resources.

Likewise, knowledge about education which continues to move dynamically which is bound by space and time has led to the study of Education science as the latest breakthrough as an effort to find the best way to achieve the expected goals. Likewise changes in the educational process in achieving goals have a significant impact on their development. In this case, of course, the educational process has a method that makes it easier to implement these changes. The Trikon Principle as a concept of Ki Hadjar Dewantara Education has great capacity as a method that can be used to develop an educational process that dynamically continually moves towards the expected goals.

Trikon principle as a basis for thinking that has philosophical values in the process of developing cultural management in the life of the Indonesian nation. Where the Trikon Principle which became the idea of Ki Hadjar Dewantara became the basis for thinking to

always not forget national identity but also not forget to continue to live in an international scope with other nations. This means that the principle of the trikon is a basis for thinking that can be applied in placing educational needs in the implementation process. Educators, as the main objective of developing individual potential to live and live not only at the individual level but also within the social sphere of individual interaction with other individuals. As the mandate of Indonesia's national education in its process which is rooted in the culture of the Indonesian nation and which is based on Pancasila and the 1945 Constitution. However, the process of Indonesian education is also not closed in accepting other cultures with other nations which do have positive values for the progress of the nation to can exist with other nations.

Ki Hajar Dewantara stated that education is a demand in the development of children. The point is, that education forces children to maximize and develop their potential by guiding all their natural strengths as human beings so that in social life they can achieve the highest safety and happiness in life. Meanwhile, according to Driyarkara in Sudiarja, (2006) argues that education can be interpreted as an effort to humanize young people or elevate young people to a human level.

In learning, the role of the teacher is not "pouring" his knowledge to students. Everything that is learned by students must be in accordance with their needs, interests and personal problems. Pragmatism requires that students, in dealing with a problem, should be able to reconstruct the environment to solve the needs they feel. Different characteristics of students ranging from learning styles, interests and potential require special treatment in the learning process.

Education has an important role in developing human resources to reach an optimal level in exploring their potential. If you look at it from a classical view of that sees humans from their birth. Based on the first classical flow of the empiricism school which holds that individuals who are born are like blank slate that do not carry any potential within themselves so that the individual environment or external stimulus has a major role in achieving the optimal level of humanity in the educational process to achieve the goals of the individual itself. As for the view of nativism which has an innate view that individuals have potential from birth where the educational process is only limited to the development of the individual's own potential which excludes innateness from outside the individual's environment. So that the flow of nativism is considered a stream of pessimism that individuals cannot be educated.

As for the flow of naturalism which holds that individuals from birth have good nature and it is the environment that makes it bad so that the educational process in the view of individual naturalism is allowed to grow and develop according to his wishes. Furthermore, the flow of convergence holds that individuals have potential within themselves and need other people to develop their potential. So that the educational

process in the flow of convergence, both the potential of the individual himself and the help of other people or external environmental factors within him have an equally important role in achieving life goals in the educational process.

Based on this flow, education has an important role in supporting both the development of individual potential and the cultivation of life values in achieving the human level. National education based on Pancasila and the 1945 Constitution of the Republic of Indonesia functions to develop capabilities and shape dignified national character and civilization in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, having



noble character, being healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen. In this case, the government organizes a national education system as stated in Law no. 20 of 2003 concerning the National Education System. The Indonesian education system, which has been built from the past until now, is still not able to fully respond to global needs and challenges for the future. The equity program and improving the quality of education which has been the focus of coaching is still a prominent problem in the world of education in this Indonesian. The functions and objectives of national education are urgent to be realized so that students as the holders of control of civilization are swift in responding to the development of world civilization which continues to develop so rapidly (Miah, 2022) the fact that the era of globalization has brought changes to students towards digital-based social development. This means that these changes will have an impact on other things, and what is most visible is the change in the way and form students communicate. (Firmansyah, Sauri, & Kosasih, (2021). According to Sauri, (2016) to solve national problems related to today's global competition is needed by increasing the role of quality education for the development of competent human resources in their fields with noble moral values in responding to these challenges.

Reading is the main requirement in learning, and literacy skills are the strength of the character. The ability to read is not only limited to formality barriers, but covers all educational pathways (informal, formal and non-formal) and lasts a lifetime. As with honesty and caring, the motivation to become a lifelong learner is belief in God. (Firmansyah, Sauri, & Kosasih, (2021)

Law No. 20 of 2003 chapter II article 3 which states that "National education functions to develop and shape national character and civilization that is useful in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible country. According to Sauri (2016) that the article implies that, the practice of education in Indonesia is directed towards efforts to develop whole human beings, human beings who are not only intelligent in terms of intellectual prowess, but also personality and skills, or in the author's terms human beings who are smart in brain, soft in heart. and skilled hands.

The importance of quality education is increasingly recognized, because the creation of human quality and the quality of an advanced and independent Indonesian society can only be realized if public education is successfully improved (Mutofin, 1996 in Sauri, 2016). Gunawan, Sauri, & Ganeswara, (2019) one of the goals national education is to educate students to become moral human beings, therefore every lesson plan includes contexts related to the internalization of moral values. Education in Indonesia in fact prioritizes cognitive (thinking) and psychomotor (skills) aspects, compared to affective which is in direct contact with "values" or meaningful learning (gestalt) (Gunawan, Sauri, & Ganeswara, (2019).

Internalization of values in education is an approach that emphasizes instilling values in students (Firmansyah & Sauri, 2010:95). A person's religious character will be tested when faced with multicultural and global challenges, as is the current condition of Indonesia and the world (Firmansyah, Sauri, & Kosasih, (2021). The building of a spiritual person, the results of research conducted by (Firmansyah, Sauri, & Kosasih, (2021) is faith and fear of God Almighty. Regarding the functioning of faith in life, in the analysis of Tafsir (2008) is the ability to solve problems that sometimes cannot be resolved through intellectual ability. The building of a spiritual person, the results of research conducted by (Firmansyah

, Sauri, & Kosasih, (2021) is faith and piety to God Almighty. Regarding the functioning of faith in life, in the analysis of Tafsir (2008) it is the ability to solve problems which sometimes cannot be solved through intellectual ability Gunawan, Sauri, & Ganeswara, (2019) stated that the teacher's role as a role model will greatly influence the educational process even to educational outcomes. The views of life and life goals of educators, the ability of educators, even educators personally in approaching students can have an impact on the educational outcomes of the students they mentor (Sadulloh, 2010:84). For children at the elementary age stage, the implementation of moral education can be done through a hidden curriculum, where moral values are integrated into every learning process through the teacher's example, or teach moral values directly through several techniques that can be used (Sumantri in Sauri, 2016:104).

Based on the explanation above, the development of education in Indonesia is returned to educators, namely both lecturers and teachers as this is in accordance with the mandate in the Teacher and Lecturer Law Number 14 of 2005 in article 8 it is stated that the competencies that must be possessed by teachers are: a. Pedagogical competence, b. Personal competence, c. Social competence and d. Professional competence. Based on these four competencies, the core competencies that must be owned by a teacher are: (1) developing a curriculum related to the field of learning being taught, (2) organizing educational learning activities, (3) developing learning materials taught creatively and (4) utilize information and communication technology to communicate and develop themselves.

Teachers and lecturers are educators who deal directly with individuals in their respective areas in developing individual potential to be able to develop. Therefore, teachers and lecturers are an important part of the Indonesian education system in building national civilization.

### **The Principle of Trikon as a Method of Developing Teaching Materials**

Ki Hajar Dewantara's view of education as a cultivation process related to the cultivation of noble values in a new generation of society, with the aim of not only cultivating the nobleness of human culture, but also advancing and developing culture. Cultural (educational) involvement is closely related to attitudes (behavior). In the process education deals with the human being as a subject that gives shade to education itself. Education and culture are closely related to the process of human development in his life as a cultured being.

Human beings are cultured beings that is, humans experience evolutive dynamics in the nature of self-formation into ethical persons. In that context, education needs to be carried out based on cultural values because culture is a characteristic of human beings. For Ki Hajar, humanity is not a static thought. Humanity is a dynamic, evolutive, organic concept. In this connection, Ki Hajar Dewantara understands culture not only as the fruit of human mind, but also as a victory or result of the struggle for human life. But in keeping with the belief in man as a dynamic being, culture is likewise. Culture always develops in rhythm with the development and progress of human life.

Understanding the relationship between education and culture as a process in the scope of human beings interacting in space and time makes understanding the principle of Trikon a process in understanding identity within the scope of limitations in one's own nature or with the outside realm. The Trikon principle which is still abstract which requires understanding in the research to be carried out is made more concrete so that it can be

used in the process of developing teaching materials as a reference for teachers in carrying out education in the learning process. So that the educational process that continues to move dynamically by using the trikon principle as a development method in education is more efficient. It requires the ability of teachers in the process of developing education at the school institutional level to be able to harmonize social conditions that are in line with the development and progress of the times both at the local, national, and global levels. The Trikon principle which is used as a development method that is made concretely to emphasize more on the principles of development that can be used practically by teachers in the implementation stage of the educational process is expected to make it easier for teachers to carry out their functions and duties as educators.

## 5. CONCLUSION

Education that continues to move dynamically with culture for the interaction of human life with one another. In a process of continuous development in a direction that requires more effort that is not easy to remember education as a cross-generational process that has a long period of time. But in the process should not be pessimistic. Hope must always arise for the world of education even though change is a challenge for each individual's life for individuals who live side by side. Ki Hadjar Dewantara's idea as the concept of the trikon principle can be used as a rationale for the progress of a cosmopolitan society that does not abandon its identity as an Indonesian nation which must still have a spirit of love for the motherland and welfare of life

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