

Utilization of The Dewantara Kirti Griya Museum as a Learning Resource for Civic Education to Cultivate Creative Thinking Skills

Ambar Sari^{1*}, Marzuki²

^{1,2} Universitas Negeri Yogyakarta, Yogyakarta, Indonesia
*e-mail: ambarsari.2018@student.uny.ac.id

Abstract

This study aims to reveal, first, the use of Dewantara Kirti Griya Museum as a learning resource for Civic Education to encourage creative thinking; second, the obstacles encountered in using it as a learning resource for Civic Education to encourage creative thinking; and the third, efforts made to overcome these obstacles. In this study using a qualitative approach with a descriptive type. Determination of research subjects using a purposive technique, for collection data is done by observation, interview and documentation. Data analysis was carried out by interactive analysis, namely data collection, data reduction, data display and conclusion. The results show that, first, Dewantara Kirti Griya Museum can be used as a learning resource for Civic Education through collections, buildings and activities held at the Dewantara Kirti Griya Museum. Second, the obstacles encountered are the lack of museum educators and the insufficient area of the museum building for a large number of visitors. Third, efforts to overcome these obstacles are by utilizing technology, namely providing barcodes in museum collections and using the Grand Hall for activities that invite many participants.

Keywords: Museum, Civic Education, Creative

1. Introduction

Civics education is important to implement because it is based on the idea of Pancasila which contains the values of the nation's struggle, the influence of globalization to the development of Science and Technology (Dharma & Siregar, 2015; Gani, 2019). The same thing is also conveyed that civics education also has a role in cultivating character for citizens so that they are able to foster a sense of nationalism, tolerance, pluralism, and peace in life (Asmaroini, 2017; Tsai et al., 2020). Through Civics education, it is expected that a person's character will change gradually along with age development towards a better direction (Dharma & Siregar, 2015; Prihandoko et al., 2017). Unfortunately, this is in contrast to the current reality, there are many problems that arise in society, especially the younger generation who will be the spearheads of the progress of this nation and country (Aswasulasikin et al., 2020; Winarti, 2017). The existence of globalization has a positive impact as well as a negative impact in life, the development of technology and information makes it easier for someone and another to be creative (Adha & Susanto, 2020; Sutiyo, 2018). However, there are impacts that lead to negative things, namely the uncertainty of national identity and character (Angga et al., 2020; Sugiman, 2017). For example, among students the behavior of cheating on other people's work, writing papers only from internet downloading, even imitating other people's work. If this is allowed to do so, it is feared that the student's creativity will decline, such as being lazy, disliking challenges, looking for shortcuts that are not in accordance with the prevailing norms (Sumara et al., 2017).

Civics education is a systemic vehicle in building the character of the nation, however various political influences cause this subject to experience a dilemma, such as tends to be less attractive, considered trivial and boring (Cohen et al., 2018; Nurgiansah et al., 2020). Facts in the field show that Civics education is still in a conventional learning position, namely: the teacher centered approach; expository dominance; growing verbalitic learning culture; teaching based on textbooks; low-level cognitive-oriented evaluation; and the

*Corresponding author.

position of teachers who are still *transferring of knowledge* (Adnyana & Citrawathi, 2017). This apprehensive condition should be intensified even more for the nation's character building through Civics education. Civics education involves aspects of knowledge, feelings and actions from society so that good citizens are created (Meihui, 2000; Nuryadi, 2020; Otsu, 2000). Civics education is not only limited to subjects known as PPKN, but also needs to be instilled in all aspects of life (Mariana, 2019).

Learning experiences in making good citizens can be done in the family environment, community organizations, religious organizations or other media (Dharma & Siregar, 2015). Learning is something that can have implications for educational, socio-cultural, economic, and political life (Killian & Bastas, 2015). Another thing that was also conveyed was that places for learning were not limited, this meant that learning resources were not limited to just inside schools, but other places / buildings could be used as places for learning. Learning resources are guidelines used by teachers in the teaching and learning process in the classroom, the learning resources most often used by giri are textbooks or supporting books (Perdana et al., 2019). Learning resources are all sources including messages, people, materials, tools, techniques, and backgrounds that students can use individually or in groups to facilitate the learning process and improve learning abilities (Sulistiowati et al., 2018). Learning resources are not only tools and materials used in the learning process, but also include people, budget, and facilities. Everything that makes it easier for someone to learn is also a learning resource.

One of the sources of Civics education learning is by visiting museums (Angel Burke, 2018). Visiting the museum is an innovative activity that can add to the civic education learning experience directly through buildings, relics, and stories about the museum (Asmara, 2019; Suda, 2008). For the world of education, the existence of a museum is very important, because its existence is able to answer various questions that arise in the learning process, especially those related to the spirit of nationality, democracy, love for the country, and creativity (Dratiarawati, 2015; Nugroho & Mareza, 2016). Museums have benefits in educational facilities, learning resources that are the result of valuable history and civilization. Even though museums are synonymous with the history of civilization, there are several museums that present museum collections related to Civic Education learning resources (Agam, 2014; Nugroho & Mareza, 2016). Museums that were previously only focused on the preservation and conservation of *tangible heritage*, this data focus is added with the elements of intangible heritage. *Tangible* is a collection that takes the form of objects, such as statues, books, letters, photographs, mock-ups, dioramas to war instruments (Asmara, 2019; Dratiarawati, 2015). Meanwhile, *intangible* collections are collections that are not in the form of objects, such as norms, values, culture or community habits. Museum functions is in the educational and academic fields; socio-cultural manner, this means that a museum can be a memorial to the fairy stiwa experienced by humans; a place for recreation with family or relatives; and (4) a political tool, meaning that the museum is needed to provide a large narrative explanation of identity, because it is possible that some news is confusing and even forgotten (Agam, 2014; Anom et al., 2017).

In general, museums are very closely related to the historical past, there are still many people, including education circles, who see museums as ancient places because they only function as places to store and maintain historical relics and city decorations. In addition, the majority of research shows that the use of museums is more widely used as a medium or source of historical learning, even though museums contain many civic values that can be used as a learning resource for Civics education. There are still few studies or studies that discuss the use of museums as a learning resource for Civics education, because more research is directed towards the realm of history or cultural arts. Based on the background, focus of this paper is the use of Kirti Griya Dewantara museum as a learning resource Civics education in encouraging creative thinking abilities.

2. Method

The approach taken in this research is a qualitative approach with a descriptive type (Milles & Huberman, 1992; Sugiyono, 2015). This research was conducted at Dewantara Kirti Griya Museum from March to May 2020. Dewantara Kirti Griya Museum is located together with the Agung Tamansiswa pendopo complex located on Jl. Tamansiswa No. 25, Kelurahan 25, Kelurahan Wirogunan, Mergangsan District, Yogyakarta City, Yogyakarta Special Region. The Dewantara Kirti Griya Museum building was originally the residence of Ki Hajar Dewantara and was inaugurated as a museum on May 2, 1970, to coincide with National Education Day. Before Ki Hajar Dewantara died, he gave a message on April 26, 1958 to the pamong (teacher) of the student park for the house in the student park complex to be used as a museum, Ki Hajar thought that the museum would be able to help study and education. In 1968, Ki Yanoyo, the chairman of the Tamansiswa Foundation, received a letter from Nyi Hajar to make the Dewantara Memorial the Dewantara Kirti Griya museum. The Dewantara Kirti Griya Museum is directly managed by the Taman Siswa Foundation, because Ki Hajar Dewantara actually initiated the establishment of Taman Siswa at that time, so this museum belongs to the Taman Siswa Foundation.

Data collection was carried out by observation, interviews and documentation. Determination of the research subject was carried out by *purposive* technique, namely subjects that have been selected by the researcher according to the specified criteria, namely: The Yogyakarta Special Region Cultural Service Museum section; the Head of the Dewantara Kirti Griya Museum; and Museum Duta. The validity test of the data used in this study used triangulation techniques, then data analysis was carried out using the interactive analysis (Milles & Huberman, 1992), namely data collection, data reduction, data display and conclusion / verification.

3. Result and Discussion

Results

The results of the research are the forms of activities organized by museum managers and communities at the Dewantara Kirti Griya museum, as well as Ki Hajar Dewantara's heritage collection which has the potential as a learning resource for Civics education. Activities and collections at the Dewantara Kirti Griya Museum can not only develop the senses but also other aspects of development, such as cognitive, motor, language, social and emotional development, so that they can encourage someone to think more creatively. These activities are carried out using a cultural approach such as playing traditional games, singing regional songs, local stories and using natural materials as learning media, and local languages as a means of communication.

The contents of the museum are presenting the values of the struggle and life teachings of Ki Hajar Dewantara and Tamansiswa in fighting for education and culture with a national perspective, while its mission is to develop and inform a collection of historical objects from Ki Hajar Dewantara and Tamansiswa heritage for the purposes of study, research and recreation to Public. The purpose of establishing Dewantara Kirti Griya Museum has several objectives, namely as follows : (1) Inviting the younger generation to learn, understand and realize the values contained in the Dewantara Kirti Griya Museum in the life of the nation and state, (2) Preserving, securing and cultivate the values taught by Ki Hajar Dewantara to make a nation with noble character, culture and dignity, (3) To become a service center for the wider community in the needs of research, culture , education, politics.

The Dewantara Kirti Griya Museum was the original house that Ki Hajar Dewantara lived in during his life, without changing the order like his house, this museum consists of a family room, main living room, Ki Hajar Dewantara special room, Ki Hajar Dewantara bedroom with his wife and room. Ki Hajar Dewantara's work. Some of the collections in the Dewantara Kirti Griya Museum are collections of Ki Hajar Dewantara obtained from friends, mementos from an official, or his work. His collection is 1) Ki Hajar Dewantara's letters, the collection of letters found at the Dewantara Kirti Griya Museum reaches 879 letters. These

letters are Ki Hajar Dewantara's own personal collection, there is also an arrest warrant for Tuga Serangkai (Douwes Dekker, dr. Cipto Man gunkusumo, and Raden Mas Suwardi Suryaningrat, 2) household items that are collected at the Dewantara Kirti Griya Museum starting from the bed used by Ki Hajar Dewantara's family, comb, then piano, 3) Photos and films, and 4) Books.

Discussion

Utilization of Dewantara Kirti Griya Museum as a Learning Source for Civics education

Civics education is the key to shaping good citizenship character for society, so it must follow the current developments. The relevance of government programs in creating a society with national characteristics and the vision and mission of the Dewantara Kirti Griya museum. One of the values taught by Ki Hajar Dewantara, for example, was willing to sacrifice, Ki Hajar was willing to sacrifice to be exiled to the Netherlands in order to advance the education of the Indonesian nation. In addition, if we want to see the purpose of establishing the Dewantara Kirti Griya museum, it is inviting the Indonesian people to study and realize the values contained in the life of the nation and state. The location of the Dewantara Kirti Griya museum is quite strategic, which is located in the middle of Yogyakarta City, so that it is easily accessible by schools and the general public who want to go to the Museum to study Civics education. The condition of the Dewantara Kirti Griya museum is related to collections and books both as a means of learning Civics education, because even though the museum building has been long enough, visitors from schools, colleges and the general public to visit to study related citizenship characters.

Through colleges and activities at the Dewantara Kirti Griya museum, it has the potential to be used as a learning resource for Civics education. Here are the collections: (1) Ki Hajar Dewantara's house which is used as a museum, Ki Hajar Dewantara's simplicity needs to be used as an example in the Indonesian nation of living a life. The room consists of Ki Hajar Dewantara's special bedroom, family room, living room, work room, main bedroom and first child's room, with an area of 300 m², even though Ki Hajar Dewantara is a noble and a hero who could have had a bigger house, whereas Ki Hajar Dewantara was a noble and a hero who could have had a bigger house. Ki Hajar's special bedroom is an additional room that was not there before, he deliberately added this room so that if he worked late at night it would not disturb Nyi Hajar's rest. His noble attitude in respecting a wife or family should be exemplary. Then, Ki Hajar's hobby of reading and writing teaches us to always learn. (2) Ki Hajar Dewantara's prison shirt, was used when the Dutch Colonial was exiled because of his criticism of the Dutch government at that time.

The value reflected in Ki Hajar Dewantara's clothing collection is the national spirit in him. The beginning was when Ki Hajar Dewantara criticized the Dutch government for planning to celebrate its independence in Indonesia, then this made the Dutch Government displeased so that Ki Hajar Dewantara was detained by the Dutch Colonial. (3) Ki Hajar Dewantara's piano was purchased at the same time Ki Hajar bought the house. The piano shows that he is not only in the field of education, but also in culture. Through piano and gamelan, Ki Hajar created a learning method that was able to increase children's creativity in learning. By knowing the collection, Ki Hajar's creative characteristics can be applied in everyday life. (4) Ki Hajar Dewantara's documents are very diverse, starting from his arrest warrant, his writings in Indonesian and Dutch. Creativity and courage of Ki Hajar Dewantara are characters that the generations of the Indonesian nation must have. Through this personal document belonging to Ki Hajar, teaching the nation's generation to fight no longer with weapons, but by having knowledge we are fighting the invaders. (5) The motto of Ki Hajar Dewantara's idea is also found in the Dewantara Kirti Griya Museum, the idea reads "*Ing Ngarso Sung Tuladha, Ing Madya Mangun Karso, Tut Wuri Handayani*".

The meaning of *Ing Ngarso Sung Tuladha* is the attitude of a leader who must be able to set an example for those he leads and must also be able to manage the group. *Ing Madya Mangunkarso* means that a leader or teacher must be able to become friends, together with learning and struggling, and *Tut Wuri Handayani* means that a leader or teacher must be able to provide encouragement, enthusiasm and motivation so that students

or the people they lead can advance to personal even better. In this idea, it is a character that is able to support the inclusion of the character of citizenship in the nation's generation, such as the character of being responsible, friendly / communicative and socially caring. Apart from collections, museum activities can also be used as a learning resource for Civics education, namely as follows. *Pekan Dewantara*, are activities held routinely in the framework of National Education Day which is appropriate on May 2nd. This activity lasted almost 2 months since March, in collaboration with the Cakra Dewantara community. The activities range from seminars, workshop, to children's *games*. This activity certainly aims to instill the character of citizenship for the nation's generation, such as the character of never giving up, discipline in learning, creativity and also responsibility. *Dolanan anak*, game captivate children for children to learn, by how unique that is to invite children to *dolanan*. This was also done by Ki Hajar Dewantara in providing education, namely through arts and culture. Learning through art was what Ki Hajar Dewantara did at that time using piano and gamelan. Game which are usually introduced and practiced are *cublak-cublak suweng* and *jamuran*. Children's games are often carried out by young and kindergarten students, as well as elementary school children, so that the character of creativity in children can develop.

Diskusi Mben Seloso, discussion for on Tuesday, which means that the discussion is held every Tuesday at Dewantara Kirti Griya Museum. The discussion in this discussion was quite diverse, such as ' National Education for Schools Adopting Ki Hajar Dewantara's Thought. Five Days School Education to build NKRI ". The discussion activity presented experts, which were then followed by all levels of society who wanted to attend free of charge. The Ambassador museum's visit to the school, the Museum Duta Museum is carried out by the Museum Ambassador Dewantara Kirti Griya which is fully facilitated by the Dinas Kebudayaan Daerah Istimewa Yogyakarta. Ambassador Museum safari activity introduces school children that there is a lot of knowledge that needs to be explored in the Dewantara Kirti Griya Museum, in addition to inviting children to do *games* together to increase the sense of togetherness between others and creativity in children.

Creative Thinking Character Cultivation

The collections and activities at Dewantara Kirti Griya Museum have the potential to instill a creative character in society. Through activities *dolanan anak*, *diskusi mben Seloso*, Safari Ambassador Museum and Dewantara week can be used as a means to learn Civics are expected to be able to embed a person's creativity. Civics education that can be carried out in the classroom can be carried out in a museum with various and interesting activities. The collection of piado, gamelan, and lyrics, which makes the museum approach through art culture as mentioned above, namely with traditional games, nembang, Javanese stories, and using Javanese language as a communication tool, plus the title of Ki Hajar as Father of Culture teaches, we believe that learning can be done through cultural arts but it does not override the values taught in Civics education. Activities and collections that are closely related to art are needed to educate the souls of the nation's generation to be able to think creatively, so as to create good citizenship.

Resistance

Several obstacles were encountered in the use of Dewantara Kirti Griya Museum as a Learning Resource for Civics education for the cultivation of creative thinking, *first*, the minimum number of HR (Human Resources) at the Dewantara Kirti Griya Museum, with only two managers managing the museum starting from administration to museum visit activities. There are quite a lot of visitors to the Dewantara Kirti Griya museum, especially if there are visits from schools and university students, as a result the museum managers are overwhelmed in guiding visitors. *Second*, the minimum funding for the museum, this is because the Dewantara Kirti Griya museum does not charge fees, so it only gets voluntary funds from visitors. Funding from the Tamansiswa Foundation is not mandatory, but sometimes you also get help from the Cultural Heritage for renovations. Third, the location of the Dewantara Kirti Griya museum is less spacious, which

is only 300 m², which consists of 6 rooms, especially each room is also narrow. This results in limited space for visitors to carry out event activities, for example discussions, workshops or just community gatherings

Solutions to overcome obstacles

However, some steps performed by Kirti Griya Museum Dewantara to overcome these obstacles, including, first, coordinating with visitors so that the visit is more affective, then if there is an activity that invites a lot of people, long before we propose a loan of the pavilion to the Tamansiswa foundation to be used by the Dewantara Kirti Griya museum in supporting the museum's vision and mission. Second, Dewantara Kirti Griya Museum has provided a barcode in each collection, so that if a visitor is not accompanied by a guide, they can access it via their cell phone. Third, the Museum continues to innovate in packaging the museum to be attractive to the public, so that people want to study in museums, especially in enhancing one's character by inviting collaboration from communities, so that many participate in activities. In implementing the use of the museum as a learning resource, of course it has several supporters in carrying out its mission to instill the character and values that are raised from Ki Hajar Dewantara. Community or student organizations or the general public that hold activities at the museum.

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4. Conclusions and Suggestions

Based on the research results that have been described in the discussion, the conclusions can be formulated, namely, first, the Dewantara Kirti Griya museum can be used as a learning resource for Civics education for the cultivation of creative thinking through its collections and activities. Among the collections of gamelan, piano, books, and public telephones, on the other hand there are activities, *Pekan Dewantara*, *diskusi mben Seloso* and *dolanan anak*.

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