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**"LOCAL WISDOM CUM SUIS EDUCATION: Reviewing Ki Hadjar
Dewantara's *Gusjigang* Perspective"**

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ABSTRACT

Technology's rapid progression must not erode local wisdom. To achieve a prosperous life, youths must adhere to noble character as a primary component, in addition to their knowledge and technology. This is relevant to the teaching concept taught by Sunan Kudus, called *Gusjigang* (Gus: good/noble character, Ji: smart at Ngaji (studying religion), and Gang: trade, business/economy). Through a literature research study, the results of photographing *Gusjigang* in Ki Hadjar Dewantara's educational philosophy using content analysis and hermeneutics show that Gus (noble character) is the main goal in education, notably inner sovereignty (morals, character). Ji-gang, on the other hand, is the objective of self-education (exoteric dimension), notably mastering science and business/economics. Thus, *Gusjigang* is local wisdom as a representation of autonomous education, that is, inner and outer autonomy, as an alternative to the freedom of learning policy in Indonesia.

Introduction:

Gusjigang is a legacy of Sunan Kudus' teachings, which is recognized as local wisdom and culture by the people of Kudus and its surroundings (Sunarti & Habsy, 2018). *Gusjigang* stands for three words, namely *bagus*, *ngaji*, and *dagang* (Nawali, 2018). *Gus* refers to a noble religious realm (*akhakul karimah*). *Ji* (*ngaji*) refers to studying religion as well as general knowledge, including technology.

Gang (*dagang*) means trading (entrepreneurship) (Nawali, 2018).

Local wisdom in the form of *Gusjigang* teachings by Kudus people has become a character and culture, according to them, because it can lead people to fortune in the world to the afterlife. In practice, the three philosophies serve as guidelines for maintaining good relationships (morals) with others, constantly providing life with continuous study of knowledge, and pursuing welfare through various endeavors. *Gusjigang* is also a balance between achieving life in this universe and life in the afterlife. This demonstrates that *Gusjigang* has evolved into a synthesis of local wisdom that has been passed down from generation to generation in Kudus city since the Sunan Kudus period until present time (Hasan, 1990).

In the modern era, the process of cultural evolution is now becoming increasingly complex. Even when technological developments in the industrial revolution 4.0 have shaped cultural encounters (Hasan, 1990). Culture from other countries must be filtered to avoid the direct effect on youths. As a result, traditions and culture must still be integrated into daily life and education. The teachings of Sunan Kudus must always be the identity of the Kudus people and its surroundings, including *Gusjigang*. It is preferable if cultural items, especially *Gusjigang*, are cared for and preserved through education. This is due to the fact that education and culture are like two sides of the same coin; there is no culture without an educational process, and vice versa, education is always within the scope of culture (Tilaar, 2000) However, it should be noted that preserving culture necessarily requires a sense of love, and that ideas, concepts, and thoughts are always developed in an open society (Tilaar, 2002).

According to previous studies, *Gusjigang* contains a wide range of values including philosophical, moral, scientific, spiritual, work, and economic values (Nawali, 2018). *Gusjigang* has so far been widely used as advice for the Kudus society, especially in social interaction and entrepreneurship, particularly in the era of the industrial revolution 4.0. *Gusjigang* is assumed to shape a religious and industrious entrepreneur (Ghofur et al., 2019). *Gusjigang* is also Sunan Kudus's advocacy media in order to build Kudus society and its surrounding areas (Bastomi, 2019)

Similarly, when *Gusjigang* is analyzed from an academic perspective, according to Abid, it has shown a relation with students' soft skills to replenish their hard skills. This is reflected in the value of the syllable "gus" in terms of soft skills, communication skills, and teamwork. The value of the syllable "ji" corresponds to lifelong learning soft skills. Meanwhile, the value of "gang" relates to the soft skills of entrepreneurship skills. Furthermore, *Gusjigang* values can be embedded into learning by instituting a role model, followed by material development, and completed with the selection of learning methods (Abid, 2017).

For Kudus people, *Gusjigang* is so important in their life, both in social life and in education, that even a broader understanding of the philosophy of this *Gusjigang* teachings is deemed necessary. Ki Hadjar Dewantara, as is well known, is the figure in charge of education in Indonesia. His holistic education philosophy has made local wisdom an inseparable and an important part of education (K. H. Dewantara, 1977a). This is intended to become the nation's identity, though it does not preclude accepting other cultures that can improve the quality of one's own.

The preservation of local wisdom in the form of *Gusjigang* teachings through education can be analyzed from anxiety about how important *Gusjigang*'s position is when perceived from an academic perspective. As a result, the Kudus people still adhere to this teaching to this day. Although there have been many previous studies on *Gusjigang*, it appears that none has investigated the position and importance of *Gusjigang* from Ki Hadjar Dewantara's perspective in the world of education. Ki Hadjar Dewantara also included customs and culture as one of his great works of thought in the concept of the educational curriculum he developed (K. H. Dewantara, 1967). As a result, his thoughts can be used to analyze *Gusjigang*'s representation of the Holy City's distinct culture. As a result, *Gusjigang*'s findings in Ki Hadjar Dewantara's educational thinking are expected to support previous studies whilst still incorporating insight into cultural preservation through education, particularly in Indonesia.

THEORITICAL REVIEW

Knowledge, insightful beliefs, and customs that guide human behavior are examples of local wisdom. Local wisdom values can be lived up, practiced, taught, and passed down from generation to generation, and they always shape and guide patterns of everyday human behavior, both in nature and the environment, and are very influential in a region's educational aspects (Rohmah, 2015; Salsabilah, 2019). Local wisdom, as it was also explained, is local intellectual capacity that is generated in creations, works, and initiatives so that people can face the changing social climate on their own. Local wisdom aims to foster the fundamental components of local assets (local wisdom), traditions, and beliefs (Francois, 2015, p. 89).

According to Meliono, as quoted by Abid, local wisdom has three aspects. Firstly, it is ontological manifestation, things which allow local wisdom to be recognized. Secondly, it is epistemological expression as a public awareness trigger in search of a better identity and life through Nusantara thinking, local wisdom, and multiculturalism. Thirdly, axiological perspective, which includes things like harmony, togetherness, morality, and nationalism, all of which strengthen Nusantara thinking and local wisdom in the life of the nation and state (Abid, 2017, p. 173).

Education is required as an agent for local wisdom to be more recognized, so that it becomes a distinct identity in the life of the nation. As is well-known, education is a process, method, or action that attempts to change a person's or group's attitudes and behavior in an effort to mature humans through teaching and training efforts (Bahasa, 2016). As a result of this educational process, local wisdom will become a part of the process that is taught continuously, allowing it to be passed down from generation to generation. Because the education system has evolved into a long and ongoing process of developing the Indonesian nation as a whole. The right of every citizen to an education is enshrined in the Constitution of the Republic of Indonesia, and its implementation is the government's responsibility. The nation is present to manage and care for local culture and wisdom through education, and this has been the normative principle used by the Indonesian people until the present time (Meliono, 2011, page. 230).

Although local wisdom is mostly unwritten, it has become a habit that is

favorably regarded by the community as a whole, and the strength of its ties is respected for and by the community in a particular area or place. (K. H. Dewantara, 1977a, p. 463) As a result, local wisdom will become the community's strength in certain areas, so it is appropriate that education is present to maintain, care for, and develop humans according to the context in which they live, which seems to be in harmony with their lives, mainly to build the Indonesian nation's identity. Thus, education can serve the purpose desired by society today, namely to improve the balance of cognitive, psychological, social, ideas, values, and behaviors in accordance with the needs of individuals, society, society, and the nation ('Strategy Challenges the Local Wisdom Applications Sustainability in Schools,' 2014, p. 627).

METHODS

This study is included in the category of literature (library research), with texts and documents serving as the primary sources. (Zed, 2008, p. 4) The source mentioned was about *Gusjigang* as Sunan Kudus teachings that would then be interpreted into the thinking of the national education figure, namely Ki Hadjar Dewantara (Hamzah, 2019, p. 19, 34). The process started with a content analysis approach, which includes designing text according to rules or procedures, compiling text into specific categories, prioritizing theoretical contributions, providing descriptions, and summarizing with conclusions (Muhadjir, 2002).

Following the content analysis approach, interpretation was conducted using hermeneutics to find an interconnection point between *Gusjigang* and Ki Hadjar Dewantara's educational thinking, which is then presented as findings. The study strove to interpret the text based on the researchers' knowledge (*vorhabe*), what they saw (*vorsicht*), and what they later gained (*vorgriff*), resulting in the fusion of two horizons (Sumaryono, 1996, p. 77). (*Fusion of Horizons*),¹ namely the text's horizons and the researchers' characters, in order to present the results of the interpretation of what the purpose of this research is.

Primarily, what is the role of *Gusjigang* in education, as initiated by Ki Hadjar Dewantara? To obtain the intended text/document, the researcher gathered written documentation, photographs, or a monumental person (Sugiyono, 2005, p. 82), namely writing and research on the documentary works of *Gusjigang* and Ki Hadjar Dewantara. As a result, it is easier to investigate *Gusjigang*'s role as local wisdom in Ki Hadjar Dewantara's educational thinking.

FINDINGS

According to the findings of this study, Kudus people have preserved the *Gusjigang* teachings in the context of their lives. The findings about educational thinking in Ki Hadjar Dewantara's ideas are then presented.

1. The Influence of *Gus, Ji, Gang* in the Community of Kudus City, Indonesia

Gusjigang is a difficult term to interpret because it is the result of years of interaction between Sunan Kudus and residents in the surroundings of *Menara*.²

1 (Gadamer, 1975, p. 364) See also (Grondin, 1991, p. 113–115) And (Supena, 2012, p. 81–90)

2 Sunan Kudus, a walisongo member who was born around 1500 AD, is one of Indonesia's foremost Islamic propagators. Sayyid Ja'far Sadiq Azmatkhan is his full name. He is Sunan Ngudung's son..

The dialectical process has been carried out on an ongoing basis by the residents of *Ngisor Menara* (the people living in the surrounding of *Menara*). They associate the presence of *Menara Kudus* with a cultural lifestyle capable of developing interactions in an Islamic manner (Sunarti & Habsy, 2018, p. 26).

Gus is an abbreviation for "*Bagus* (Good)," *Ji* is an acronym for "*Ngaji* (studying Islam)," and *Gang* is a shortened form for "*Dagang* (Trade)." (Ihsan, 2017; Nawali, 2018; Sunarti & Habsy, 2018). For more than 700 years, *Gusjigang* has served as daily advice to the community. Kudus, as well as a social asset to the Kudus community and a daily behavioral philosophy (Zamroni, 2016, p. 120). Furthermore, *Gusjigang* is the representation of the Sunan Kudus' *good* behavior, with *Ji* who is well-known for his *Sufi* (philosophy), high religious knowledge, and sharia.. Sunan Kudus is also well-known for his ability to trade economically (*gang*). The acronym *Bagus*, *Ngaji*, and *Dagang*, which was later abbreviated as *Gusjigang*, arose from this.(Sunarti & Habsy, 2018, p. 26)

Because of the importance of the *Gusjigang* philosophy, it is hoped that the people of Kudus City, particularly the residents of *Ngisor Menara* (the surrounding mosque), have good character, are wise in knowledge through the *Ngaji* (Islamic studies), are diligent in worship, and are self-sufficient in the economy through various trading businesses and the like. As a result, residents in *Menara* neighborhood are assumed to have a high level of religiosity and work ethic (Ihsan, 2017, p. 163–164). This demonstrates that Sunan Kudus, as a role model with his *Gusjigang*, has a strong economic background and extensive knowledge. He is known as the founder of Kudus city, as well as a community educator and scholar heir to the Prophet. The figure is felt by the majority of the people in Kudus city. Until now, the spirituality of the Kudus people has been inextricably linked to the story of Sunan Kudus, as exemplified by the preservation of attributes or symbols interpreted as legacy (Ihsan, 2017).

Gusjigang's teachings are another manifestation of Sunan Kudus in developing human beings with noble morals in order to gain salvation in the world and the hereafter. *Bagus* (good) refers to not only the physical/outer aspect, appearance, but also the inner aspect, namely the noble character, good attitude, behaving and speaking politely, and ethically (Sunarti & Habsy, 2018). *Ji*, which means smart at *Nhaji* (Islamic studies), also refers to learning. Primarily, studying Islamic books to better understand the relationship between humans and Allah, as well as how to get closer to Him. The proof is that until now, youths in Kudus city have always been studying, and students from outside Kudus are also drawn to the city's magnet to study here. The term *gang* is "*Dagang* (trading)." Trading as Sunan Kudus advice for those who follow him so that they can live better economically. However, in order to survive at the time, one could also work as a farmer, rancher, or other occupations. Sunan Kudus is well-known as a diligent entrepreneur, as an essential component of preaching, and as a role model for the community, particularly for the Kudus people living in the neighborhood of *Menara Mosque* (Ihsan, 2017).

Gusjigang has several implicit meanings: First and foremost, it is religion. People with noble morals, for instance, obey Allah the Almighty, study hard and diligently through Islamic studies, or become students. This means that *Gusjigang* becomes a concrete reference for religiously based behavior in order to encourage the development of a religious society (Sunarti & Habsy, 2018).

The second is persistence. *Ji-ngaji* refers to diligent study in a progressive manner as well as self-motivation in acquiring knowledge. It implies implicitly the meaning of a person's perseverance in broadening and constantly developing knowledge and insights (Sunarti & Habsy, 2018).

The third meaning is Honesty. *Gusjigang* promotes honesty, particularly among traders and entrepreneurs. It is hoped that there will be no elements of deceit in working, as exemplified by the Prophet PBUH, who when trading always preserves an Islamic character, speaks according to the facts, does not make huge profits, nor lie to prospective buyers that their merchandise has been bargained (Sunarti & Habsy, 2018).

The fourth meaning is responsibility. *Gusjigang* urges people to always meet their obligations and responsibilities. Each individual is responsible for his or her family, developing his or her roles in social life through activities such as mutual cooperation, attending neighbors' invitations, organizing, and participating in religious and other social activities (Sunarti & Habsy, 2018).

The fifth meaning is blessing. *Gusjigang* strengthens the order of society life so that it does not deviate from religious teachings. Blessing or seeking blessings is a concrete manifestation of *Gusjigang's* teachings, which are very influential for Kudus entrepreneurs and traders. Business/trading is a job done to seek blessings, and it is accompanied by consistency in adhering to Islamic teachings/beliefs. According to the text's explanation, *Gusjigang's* philosophy is a principle that is used as a guide for society to follow in order to be blessed in this world and the hereafter (Sunarti & Habsy, 2018, p. 29–31).

According to the explanation above, *Gusjigang* is the spirit of the Kudus people in living their everyday life. The Kudus people, particularly those living near *Menara*, have traditions or stand firm local wisdom. This can be gained from indicators of noble character, self righteous pursuit of knowledge, and a strong business ethos. Furthermore, people's lives are always adorned with religious, honest, and responsible people who are always looking for blessings for the happiness of living in the world to come. All of these are tangible manifestations of respect for the *Gusjigang* inherited from Sunan Kudus' teachings.

2. Analyzing the Notion and Objectives of Ki Hadjar Dewantara's Education as a Role Model for Indonesian Education

Ki Hadjar Dewantara was born on a special day, Thursday *Legi*, May 2, 1889 AD, to coincide with the date of Ramadan 2, 1309 Hijri, and named *paraban* (mockery) of *Jemblung Joyo Trunogati* baby (B. S. Dewantara, 1989, p. 26–27). He is the son of Kanjeng Pangeran Harjo Suryoningrat, Sri Paduka Paku Alam III, and Mrs. Raden Ayu Sandiyah, and a great-grandson of Nyai Ageng Serang, a descendant of Sunan Kalijaga (Rahardjo, 2014, p. 9)

He resided in the palace, *Pura Pakualaman*. Raden Mas Suwardi Suryoningrat was his name from teenage years to 39 years of age. Raden Mas Suwardi Suryaningrat's name was officially changed to Ki Hadjar Dewantara on February 3, 1928, and his wife's name was changed to Nyi Hadjar Dewantara (B. Dewantara, 1989, p. 33) His contributions and struggles for education in Indonesia led to his appointment as the country's first Minister of Education, Teaching, and Culture following independence. Through Presidential Decree No.305 of 1959, on November 28,

1959, the government designated Ki Hadjar Dewantara's birth date, May 2, as National Education Day in recognition of his outstanding contributions to the development of national education (Rahardjo, 2014, p. 48)

Ki Hadjar Dewantara defines "teaching" as the process of delivering humans to a freedom in an exoteric dimension (external), whereas "education" is a process toward an independent human being in an esoteric dimension (inner) (K. H. Dewantara, 1977b, p. 3). Furthermore, Ki Hadjar Dewantara recognized esoteric values over exoteric dimensions.³ It is clear that Ki Hadjar Dewantara is more compatible with the term education than teaching. Because, according to him, education reaches both the esoteric and exoteric dimensions, whereas teaching only reaches the exoteric dimension.

Ki Hadjar Dewantara explained that the goal of education is to perfect human life so that it can meet the physical and mental needs derived from nature ("Poesara Tamansiswa 1931-1940," 1989, p. 50) Furthermore, education, according to Ki Hadjar Dewantara, is a guide to the process of development, guiding all the natural (basic) powers that students have, as a perfect human (*insan kamil*) individually or as a member of society, being able to achieve the highest level of safety and happiness (K. H. Dewantara, 1977b, p. 20).

Ki Hadjar Dewantara stated that education is an effort (endeavour) to encourage the development of character (character, inner strength), mind (intellectual), and physicality of children as a whole in order to acquire the perfection of life while being in harmony with their world (K. H. Dewantara, 1977b, p. 14–15). Also, an effort to educate adults (teachers, parents) in ensuring that children progress in their lives, grow spiritually and physically, and develop in accordance with their own human nature (K. H. Dewantara, 1977b, p. 471)

According to the description above, it can be collaborated that according to Ki Hadjar Dewantara, education is a tangible form of guidance or assistance for adults in growth, guiding all the natural (basic) forces that exist in humans (students) to encourage the development of character (morals, inner strength), mind (intelligence), and body as a whole, both being human individually and as a whole so as to achieve the highest level of life perfection, harmony with the world, safety, and happiness.

Ki Hadjar Dewantara established national education system called *Taman Siswa* to realize his educational ideas, as a concrete manifestation of his opposition to the Dutch colonial education pattern at the time. *Taman Siswa* was there to accommodate all classes of Indonesian people, aiming to gain intelligence and develop a nationalistic attitude in order to achieve independence. *Taman Siswa* offers a humanist-religious education model (Kumalasari, 2010).

The religious aspect is marked by the slogan '*Taman Siswa Suci tata Ngesti tunggal*' (sacred physically and spiritually to achieve perfection) (Majelis Luhur Persatuan Taman Siswa, 2017), and its humanist side can be seen in the use of the Among system. (K. H. Dewantara, 1977b; Hariyadi, 1989; Haryati, 2019; Mesi Arisandi, 2018; Sari, 2018)

Ki Hadjar Dewantara's educational method is based on local wisdom and employs '*Among*' (*momong, ngemong, among*) system (Djohar & Istiningsih, 2017). The

3 Dewantara, 97.

noble teachings that became the philosophy of the entire *Taman Siswa* community, namely *Ing ngarsa sung tuladha, Ing madya mangun karsa, and tut wuri handayani*, were then used to implement it. This is to make it easier to achieve the main educational goals, which are independence in the esoteric dimension, notably morals, ethics, or character, followed by exoteric dimension (external) objectives, namely intelligence and physic (K. H. Dewantara, 1977b).

Educational achievement in the esoteric (mental) dimension, especially regarding character, as well as the exoteric (physical) dimension, namely intellectual and physical, is carried out in a cooperative manner between the educational environment. It is called '*Tripusat*' education by Ki Hadjar Dewantara, that is, family, school, and social environment (K. H. Dewantara, 1977b). Because of the homogeneity of life in school, family, and society, it is hoped to make it easier to achieve educational goals. This is due to the fact that the knowledge gained in school can also be applied in the family and community.

DISCUSSION

In the broadest sense, society is defined as a group of people who are united by a shared culture (Bahasa, 2016). The people of Kudus city, particularly the residents of *Ngisor Menara* (people living surrounding *Menara*), are no exception. They continue to follow the teachings of Sunan Kudus' heritage. From educational perspective, society is a part of the environment as well as the educational institution itself (Ramayulis, 2019a, p. 313). As a result, education and society are intrinsically tied.

Community development and education are inextricably linked to local culture (Djamal, 2010). As a result, education should be able to act as a cultural preservation agent in areas where educational institutions are located. Similarly, the people of Kudus city value local culture as local wisdom. As previously discussed, the people of Kudus, particularly those living near *Menara*, see *Gusjigang's* teachings as a legacy of their founding father, Sunan Kudus. One of the Walisongo Ulemas in Java.

Analyzing *Gusjigang* from the perspective of education, there is a conformity with the philosophy of education initiated by the national education figure, Ki Hadjar Dewantara. *Gus* is depicted as a human with noble character for every member of society to establish harmony between one another and with Allah the Almighty. *Ji*, in addition to the meaning of learning/studying the Qur'an, has a broader meaning, notably all sciences that support human life. *Gang* or Trade is defined as having a strong entrepreneurial spirit, as well as the character and knowledge to be more creative and innovative in their pursuit of economic success in order to live a more comfortable life (Mahmud, 2018). In Ki Hadjar Dewantara's thinking, the acronym *Gusjigang* is linear with the idea of educational goals, namely freedom in the esoteric (mental) dimension, that is, character, and exoteric (physical), that is, intellectual and physical development (K. H. Dewantara, 1977b).

When the educational thoughts of *Gusjigang* and Ki Hadjar Dewantara are analyzed closely, it can be seen that there are four aspects of educational goals (Abdurrahman Salih Abdullah, 1982, p. 119–126).

First, the physical or external goal (*ahdāf al-jismiyyah*), which aims to create a healthy and strong human being with high skills (Madjid, 1976, p. 18). This

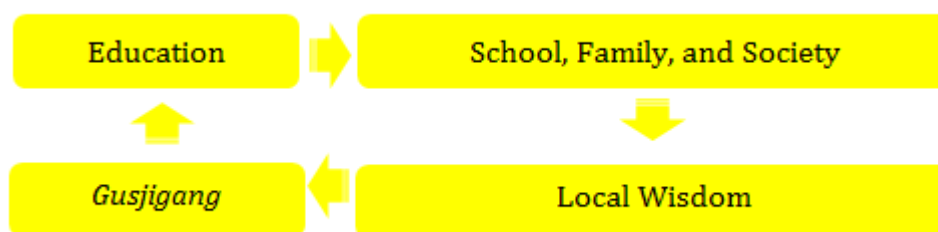
exemplifies that *Gus* is not only good in character, but also physically healthy. Similarly, the goal of education in the esoteric dimension of Ki Hadjar Dewantara's thinking is to create a healthy, strong body/physic capable of carrying out the life process completely and perfectly.

Second, mental or spiritual goals (*ahdāf al-rūhiyyah*), which are spiritual goals related to human competence to accept Islamic teachings in order to obey and have faith in Allah, obeying the morality elements of His Teachings, and following the examples shown by Prophet Muhammad PBUH (Ramayulis, 2019b, p. 223). The spiritual goal is to create people with noble character (Abdurrahman Saleh Abdullah, 1990, p. 142) Spiritual education, according to Muhammad Qutb, is the main link in the chain that connects humans to Allah. Islamic education aims to guide humans in such a way that they are always in relationship with Allah the Almighty (Qutb, 1967, p. 50). Ki Hadjar Dewantara asserted that in order for a noble character to emerge, God's nature must be present in man. Similarly to *Gusjigang*, society must have noble morals, both toward fellow humans, God, and the universe.

Third, rationale goals (*ahdāf al-aqliyah*) are the development of intelligence (intellectuality) in the brain. In contrast to non-Islamic education, Islamic education is a process of nurturing and incorporating Islamic values as part of brain intelligence, such as faith, belief, morals, spiritual activities, and social activities (Ramayulis, 2019b, p. 224). The process of *Ji* or *Ngaji*, or as it is more commonly known, studying in a broader sense, is a demand found in both Sunan Kudus teachings and Ki Hadjar Dewantara's ideas.

Fourth, social goals (*ahdf al-ijtima'iyyah*). These goals relate to the formation of a complete personality because humans are social beings rather than individuals. The goal of Islamic education is to achieve balance in one's position as an individual and as a member of society (Ramayulis, 2019b, p. 225). These goals are in line with Ki Hadjar Dewantara's belief that education must be implemented in educational institutions, schools, and communities (*tripusat* education), and that education must be capable of guiding children to be happy and safe in the future, both individually and in society (K. H. Dewantara, 1977b). *Gusjigang*, apart from being a legacy of Sunan Kudus teachings, turns out to be a concrete representation of education in the community that is still feasible today in the context of the people of Kudus city (*Menara* neighbourhood).

The following image presentation summarizes the relationship between *Gusjigang* and Ki Hadjar Dewantara's educational thoughts:



As a result, education as a cultural construction agent becomes important in maintaining harmony between the educational environment, particularly with the

community environment, so that what is taught in the school environment can be implemented in community life. Communities who live side by side according to the local wisdom that accentuate it, including *Gusjigang* as the guide for the people of Kudus city, which is relevant to Ki Hadjar Dewantara's educational thoughts.

CONCLUSSION

Cum Suis between local wisdom and education can be seen in the lives of people, particularly those living in Kudus city. *Gusjigang*, which has served as a life reference for residents of Kudus (in *Menara* neighbourhood), has actually come to represent the true meaning of education. *Gusjigang*, in Ki Hadjar Dewantara's perspective, is synonymous with the goal of education, notably a freedom in the esoteric (inner/spiritual) dimension, which is the formation of noble character/morals. Also, the exoteric dimension (external) in the form of physical and intellectuality (intelligence). In addition to the realization of a community education environment as a more advanced and noble community in social interactions (*Bagus*/good moral), learning and studying Islamic knowledge (*Ngaji*) and be insightful in business (*Dagang*/trade).

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