THE CONCEPT OF TRICENTER OF EDUCATION IN THE PERSPECTIVE OF ISLAMIC EDUCATION AND NATIONAL EDUCATION POLICY

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***Abstract** – The educational environment known by the community so far consists of the family environment, school environment, and community environment in the concept of the Tricenter of Education. The purpose of the research is to criticize and strengthen the Tricenter of Education in the perspective of Islamic Education and the perspective of national education policy. The research was conducted through a descriptive-qualitative approach with primary data sources obtained directly from the field and secondary data in the form of documents, books, articles and theories, as well as laws and regulations. Based on the results of research and analysis of facts, data, and information can be explained as follows. First, the concept of the Tricenter of Education consisting of the family, school, and community environment is theoretically considered still relevant. Second, in the perspective of Islamic Education, that the educational environment begins since the child in his mother's womb as the first and main environment of the educational environment. Third, in the perspective of national education, the concept of the Tricenter of Education is even strengthened by the state as an educational environment by gaining recognition from the government in the constitution and laws and regulations in the field of education as national policy. Based on the results of the analysis, it can be concluded that the educational environment consists of: the educational environment in the womb, the family education environment, the educational environment in educational institutions, the community education environment, and the educational environment in a sovereign state that has policy authority.*
***Keywords**: National Education Policy; Education Environment; Islamic Education;Tricenter of Education*

INTRODUCTION

The study of the Education environment always refers to the Tricenter of Education which consists of the family education environment, school education environment, and community education environment. The concept of the Tricenter of Education which has been known by the people of Indonesia was initiated by Ki Hajar Dewantara who was awarded as the father of national education. Ki Hajar Dewantara who was born in Yogyakarta on May 2, 1889 with the name RM SoewardiSoerjaningratwho fought in the field of education so that the Indonesian government honored him with various positions in the government of the Republic of Indonesia. In 1950 Ki Hajar Dewantara was appointed Minister of Education and Culture. In 1959 he received an Honoris Causa Doctorate from Gajah Mada University, then was appointed as a national hero on November 28, 1959. Another award is that the date of his birth is May 2, which is used as a momentum as National Education Day.

The concept of the Tricenter of Education, explained by Ki Hajar Dewantara (Rosyadi, 202 1: 563-580), that (1) educational goals cannot be achieved through only one path; (2) The tricenter of education must be interconnected and carried out harmoniously; (3) the family environment is the most important center of education and provides education in ethics, religion, and social practice; (4) educational institutions as Wiyata halls that provide knowledge and skills education; (5) the nature of youth as an environment / community nature) is a place for children to practice shaping their character or character and personality; and (6) as a rationale and effort to enliven, add and provide social feelings for children. (Islamic Education: Journal of Islamic Education. Vol. 02, August 2021. p. 563-580)

The Educational Environment in the context of the Tricenter of Education is still a study of educational experts from various scientific points of view. The results of research delivered by Maylamirsyah (2023: 179-186), that (1) the family environment acts as the first and main educator for children, ensuring children's comfort and happiness, the occurrence of continuous social interaction, motivating children; (2) The school environment plays a role in directed and structured formal education of children, provides facilities to support children's needs, and provides encouragement and support to children; (3) The community environment becomes a place for children's social activities, as well as supporting children's social skills. In this study, it was found that there were obstacles in the implementation of the tricenter of education for children with special needs, due to the lack of responsiveness of the family environment to reports from schools. (Trihayu: Journal of Elementary Education. Vol. 9, No. 2, 2023. pp. 179-186).

Siti Khoiriyah (2022: 80-86) said that the tricenter of education as a means of educating the religious character of elementary school children plays a very important role, because in the formation of the character of elementary school children, cooperation between the family environment, the school environment and the community environment is needed. Cooperation in this case is the consistency of the family, especially parents in accompanying children at home, giving advice and directing children, and being the main role model in behaving, behaving and speaking in the family environment. The consistency of the school in developing the potential of students while bridging children to have good character. Likewise, the consistency of the community in providing a good place for children's growth and development. (Multiverse Journal. Vol. 1, Issue 1, April 2022. pp. 80-86).

Research conducted by ArifMahya Fanny (2020: 176-183) stated that the synergy of the education tricenter in supporting the character education strengthening program (PPK) policy andproducing a policy recommendation to improve the quality of education. While the cooperation model of all school transactional directions can reach mutual agreement from all educational environments of schools, families, communities. (Edustream: Journal of Basic Education. Volume IV, Number 2, November 2020. pp. 176-183).

Ni Made Sri Agustini (2018: 25-46) emphasized in the results of his research, that the Tricenter of education is three educational centers consisting of family, school and community education environments that gradually and integratedly carry a responsibility in the development of learning theories in children. Theeducation center is a series of integrated systems in carrying out the educational process that can lead students to reach maturity that can be useful for the archipelago and the nation. (MAGISTRA - Volume 9 Number 2 December 2018. pp. 25-46).

Several Tricenter Education researches related to student character education in the school education environment, among others, were delivered by Al-Masjid (2019: 131-142) with the topic Tricenter Education as an Effort to Strengthen Student Character Education in Taman Muda Ibu Pawiyatan. (Trihayu: Journal of Elementary Education. Vol. 5. 2nd edition). Fanny, ArifMahya (2020: 176-183) with the topic of Education Synergy in the Character Education Strengthening Program (PPK) in Elementary Schools in the View of Ki Hajar Dewantara. (Vol. IV No. 2). Kurniawan, Machful Indra. (2015: 41-49) with the topic Tricenter of Education as a Facility for Character Education of Elementary School Children. Journal of Pedagogy. (Vol. 4 No. 1.) Qomarudin, A. (2018: 1-7) with the topic of Tricenter-Based Character Education Education. STAI, Ma'had Aly. (Al-Hikmah Malang. Vol.1. November). Subianto, J. (2013: 331-354) with the topic The Role of Family, School, and Community in Quality Character Formation. (Edukasia: Journal of Islamic Education research. Vol. 8. 2nd edition).

Likewise, various research of the Tricenter of Education related to learning processes and educational institutions in the school environment, among others, was delivered by Idris. (2017: 162-178) with the topic Tricenter as an Institute for the Development of Learning Theory. (At-Ta'lim. Vol. 16 No. 1). Muliati, B. (2016: 101-110) with the topic Restoring the Meaning of the Tricenter of Education in Educational Institutions. Al-Hikmah: Journal and Islamic Studies. (Vol. 4. 2nd edition). Setiadi, B. &; Rahmalia, R (2022: 369-377) with the topic of Implementation of Ki Hajar Sewantara Thought in Managing Educational Institutions. (Journal of Educational Article Structure. Vol. 6. 3rd edition). Saleh, RachmaliaFitriani. (2020: 58-63) with the topic Reinterpretation of the Tricenter of Education: A Philosophical-Pedagogical Critical Study. (Journal of Elementry Education. Vol. 3. Number 02).

Based on the results of the author's research from several research articles published through accredited journals, it is known that there have been no research results on paradigms or concepts about the educational environment. The results of the research as described are mostly related to problems of behavioral education, character, spiritual, ethics, and the learning process. In this case, the author raises the topic of writing from the results of this study related to the wider educational environment to distinguish it from previous research on the Tricenter of Education.

Therefore, the study of the educational environment based on the concept of the Tricenter of Education needs to be studied and criticized again comprehensively with the following research questions. First, is the concept of the Tricenter of the Education environment still considered relevant? Second, what is the educational environment in the perspective of Islamic Education? Third, can a sovereign state be called an educational environment? The author considers the importance of this educational environment problem, it is necessary to conduct research with the topic "The tricenter concept of the educational environment in the perspective of Islamic education and the perspective of national education policy".

METHOD

Research on the concept of theTricenter of Education in the perspective of Islamic education and the perspective of national education policy includes the category of research with a qualitative approach. Thisresearch was carried out inductively through a survey at the location of Dewantara Kirti Griya Museum, Jalan Taman Siswa No. 31 Yogyakarta. The collection and primary data source were obtained through interviews with MDKG Tamansiswa Yogyakarta Library Officers. Secondarydatais obtained through literature studies in the form of books and articles published by Accredited Journals. Other sources in the form of laws and regulationsissued by the state or other law-forming bodies that have the authority to make public policies or implementative policies. Other secondary sources in this study are verses of the Quran and texts of As-Sunnah related to Islamic Education. Research data analysis is descriptive-qualitative to explain the concept of Tricenter of Education in the perspective of Islamic Education and national education policy. Meanwhile, the validity of the data is carried out through triangulation to research informants.

RESULTS AND DISCUSSION

1.   Tricenter Education Concept

Indonesian people so far only know three educational environments in the concept of theTricenter of Education. The concept of theTricenterLeducational environment consists of family, school, and community education environments. This idea is based on an argument that every human being will always exist and experience development in these three educational environments. According to the initiator, this tricenter of education is the three centers responsible for the implementation of education in families, schools and communities in parallel and continuously. (Rosyadi, 2021: 563-564).

Educationcenters play a very important role in the success of education that is interrelated and cooperative with each other. The three of them indirectly carry out close coaching in educational practices with their respective roles. Parents carry out their obligations to educate children in the family, because of the limitations of parents in educating children at home, the educational process is continued at school as a formal educational institution. The child's next life will be in the surrounding community environment will be a facilitator for students to actualize their abilities and skills in their social life.

In addition, education in the family environment arises because humans have an original instinct to obtain offspring in order to maintain their existence, as stated by ArifRohman (2011: 199-200), that humans always educate their descendants as well as possible regarding physical and spiritual aspects. Every human being has the ability and desire to educate his children, so that the essence of the family as an educational center, although it takes place simply and unconsciously, but the family has an important role as an educational environment. Through family education, children are expected to have a steady personality, goodmorals and independence to live their lives. Thus, family education can be said to be a forum for preparing children for community life.

In the family environment according to Djumransyah (2007: 84) as a place to lay the foundations of the personality of children who are still young, because at this age children are usually very sensitive to

the influence of the family environment and society. So parents consisting of father and mother or people who are handed over responsibility play an important role in children's education. Therefore, parents are the first and foremost educators for children because they are first known by children from birth. The implementation of the function of the family as an educational environment is the realization of one of the responsibilities that must becarried out by parents, because they are most responsible for the education of their children.

Furthermore, in the concept of Tripusat Pendidikan, the community is defined as an educational environment as conveyed by Ahmadi (1989: 44), that the community as a non-formal educational institution is a group of people who help each other in life in accordance with the system that determines the relationship of education. and educate with others in order to realize certain goals with some spiritual and material ties. Meanwhile, according to Yusuf (2013: 6), explained that there are three characteristics that distinguish society from other groups, namely (1) in society there is a large enough set of individuals; (2) individuals must have cooperative relationships   between members; and (3) individual relationships bound by common values are permanent. Thus, in the context of education, society is the third environment after family and school.

The education experienced in this society hasbegun when children are separated from family care and outside school education as emphasized by Hasbullah (2009: 54-55), society is defined as a group of people who occupy an area, bound by the same experiences, have a number of matches and awareness of unity and unity and act together to meet the crisis of their lives. Likewise, Indrakusuma, (1973: 112) revealed, that society is a container and vehicle for education, the terrain of human life is plural, and humans are in multi-complex relationships and between actions in society.

Nurul Hidayati (2016: 203-224) said thateducation has a very complex role in equipping humans to become individuals with personality as expected by family, society, and state. Education will always have a relationship in its function, both the role of family, school, and community. Successful education is education that is able to deliver students to become independent and responsible human beings. Without good cooperation between the three forces, it will be difficult to expect educational success. Thecenter of education has its own role and between one element and another element is inseparable. The progress of a nation's civilization is determined by the process of each element of education and the integration of the three. (Edukasia: Journal of Islamic Education Research. Vol. 11, No. 1, February 2016. pp. 203-224).

2.   Educational Environment in Islamic Education Perspective

In the concept of Islamic Education, the first and foremost educational environment is since the child lives in the womb of his mother. A child before learning in three educational environments, before the child experienced education in the womb from the beginning of the spirit pinned into his body. Children in the womb can already be educated by their mothers even though the education is done indirectly. In the period in the womb be rawal d a ri there is a life of an child accompanied by aspects of faith in nature. While the child is in the womb a persondoes affectionate caresses, invites dialogue, listens to recitations of shalawat and al-Quran and others that are educational until the child is born.

When the child was born, it first began with faith education by listening to the adhan in his right ear and iqamah in his left ear. This is as a fact of education carried out by parents (mothers) on their children from the womb to birth as the first and main educational environment. Sociologically, the educational environment has received recognition from various circles. Parents always try to educate their children from the beginning of pregnancy and in the family environment to teach their children to various paths, levels and types of education in the wider educational environment in the country.

Siti KhusnulBariyah (2019: 228-239) conveyed the results of her research, that the education process starts from the cradle to the grave. Ki Hajar Dewantoro's theory of the tricenter of education is very appropriate to be developed, namely what happens in families, communities and schools. Family education is very important, especially when the child is still in the womb until preschool age. Family education uses more exemplary methods because whatever family members do will be imitated by children. Likewise, school as a means of developing human potential in order to be able to carry out their duties and positionthemselves. The community is also the center of education to interact with

the wider environment through the introduction of community customs in influencing children's growth and development. (Journal of Education. Vol. 7. 2nd edition: 2019. pp. 228-239).

Likewise, based on the results of research Muzakkir (2017: 145-162) said that the development of science is in line and in rhythm with the development of human thinking and abilities. The process of transformation and transmission of knowledge to people of different languages is through translation activities as well as in the language of the Qur'an and as-Sunnah. The transformation of science, especially known as Islamic education, was initially only in the form of caliphs in mosques or teachers' homes or informally or even informally. Then it developed into formal education known as madrasah / school, then increasingly developed into modern education through management systems and the use of advances in science and technology. (Al-Ta'dib. Vol. 10 No. 1, January-June. 2017. pp. 145-162).

In the opinion of Mujib (2006: 54), eventhough the Qur'an and Sunnah are not explained directly and in detail about the educational process carried out in the phase of pregnancy , but Islam provides information about some things that exist in the phase of pregnancy. First, the period in the womb begins with the existence of life (al-hayat). Development that starts from nuthfah, alaqah tomudghah, then becomes a baby, means that nuthfah itself already contains the element of life (al-hayat). Without the element of life (al-hayat) there can be no further development into a fetus. Kedu a, after taking the form of a lump of flesh (mudghah) Allah SWT blows the spirit to him. This spirit is the starting point and at the same time the beginning of the movement of the motor of human psychic life. Meaning at the time of it, fetal life that is biological, since then already includes aspects of psychic life. Since then the fetus has been able to move, which is getting stronger and stronger movement. In addition, with the spirit or soul that the fetus begins to be able to perform tasks such as feeling, thinking, remembering and so on. Ketiga, there is an aspect to religion in the fetus, even before its birth in the real world called religious nature or the potential of monotheism.

The concept of Islamic education derived from the Qur'an and Al-Hadith emphasizes that learning Islam is an obligation that absolutely needs to be done by individuals (fardhu 'ain), while the implementation and implementation of communal Islamic religious education (fardhukifayah) is the obligation of the state, government, community and family. Supriyadi (2011: 1-20) explained that Islamic religious education in the perspective of national education policy must be taught in the form of religious subjects / lectures in the path, level and type of education whose existence is regulated in various laws and regulations. Islamic religious education is a core part of the national education curriculum from primary, secondary and education levels in the form of formal, non-formal and informal education. (Islamic Education: Journal of Islamic Education (Special Issue). Vol. 10. Number 1. pp. 1-20).

3.   Education Environment in National Education Policy Perspective

The tricenter of the educational environment in the perspective of national education policy has received juridical-formal recognition through various regulations contained in the constitution and laws and regulations. This is proof that the presence of the state in providing education for children can be categorized as an educational environment within the country through various government policies in the field of education. Based on current and future realities and developments, it turns out that the concept of the tricenter of education needs to be expanded again from three educational environments to five educational environments consisting of: the educational environment in the womb, the educational environment in the family, the educational environment in formal educational institutions, the educational environment in the community, and the educational environment in the country in a region of the country.

The term policy according to Bagir Manan, (Latief, 2005: 2), as "Policy Provisions". The public understanding in the policy environment dimension is society. In relation to the administration of government, the term "policy" means behavior or actions that reflect the virtues of each individual official. The term "public" in public policy terminology carries three connotations: government, society, and general. It can be seen in the subject dimension, that public policy is the policy of the government. One of the characteristics of the policy is "what government does or not do". "The policy is only from the government that is considered official, because it has the authority to force the public to obey it".

Theoretically, in the realm of public policy, the Governor and Regent / Mayor, and Village Head have the authority to make public policy. Meanwhile, officials below can make implementation policies and/or technical policies. In the field of education, the public policy maker is the Ministry of Education, while the policy is implemented by the Education Office in the regions and so on. Attamimi, (Zainal Abidin, 1993: 32) divides laws and regulations into (a) legislative regulations, and (b) policy regulations. Policy regulation is considered as a decision made in the implementation of legislative regulations, while legislative decisions are not considered as policy. According to him, "public policy is government policy. This thinking is based on the subject of policymakers".

In the administration of government, there are two types of regulations that apply side by side, namely laws and regulations of policy. Several policy concepts were conveyed by Latief, (2005: 91), that: (a) State policy is an action that leads to a goal and not as a random and accidental behavior or action; (b) Policies are not independent decisions but are essentially a series of interrelated and patterned actions that will be implemented and lead to a specific goal; (c) Policy related to what the government actually does in certain areas; and (d) State policy may be both positive and negative.

It can be   seen from its nature that laws and regulations as guidelines in the implementation of government and from the intended object, namely the general public (public), legislative and executive decisionscan be said to be policies. Based on some of the understandings conveyed by experts in the field of policy above, in this discussion the term used is "policy". This term is more appropriate, because the approach it uses is directly related to the behavior of implementers (actors) in carrying out laws and regulations that have been stipulated in legal documents. Actors and legal documents in policy play a very large role because they are related to the authority to act accompanied by the concept of acting.

In relation to the existence of the concept of educationcenters, although initially as an individual idea, but received recognition from the education authorities, it is still part of government policy through legalization. This is   explained by various education experts, that the concept of the education tricenter still remains relevant, because the educational environment is a place for children to learn. This, as explained by (Hasbullah, 2009: 38), that family education institutions that fall into the category of informal education are the first educational environment, because in this family children first get education and guidance. The family is also said to be the main environment, because most of the child's life is in the family, so the education that many children receive is in the family.

In Law Number 23 of 2002 concerning the Protection of Ana, Article 1 states that family is the smallest unit in society consisting of a husband or husband and wife and their children or father and child or mother and child. Or the family is in a straight line up or down to the third degree. Broadly speaking, the definition of family is kinship formed based on marriage and blood relations. Kinship derived from a single lineage or blood relationship involves tracing one's ancestry, whether through the paternal, mother, or both lines. Connecting such kinship is known in one descendant consisting of grandparents, brothers-in-law, uncles, and grandchildren, etc.

Learning obligations are conveyed by Supriyadi (20 2 1: 1-20) based on the results of research related to compulsory Islamic religious education in the perspective of national education policy in   the period of regional autonomy, can be carried out through regulations in Regional Regulations, Regional Head Regulations, and other forms of regulations in organizing compulsory Islamic religious education by Islamic Religious Education institutions informal. State policy or government in Indonesia has stipulated in the State constitution, laws, and government regulations, the regulation of the Minister of Religious Affairs concerning Islamic religious education is something that must be held by every Islamic educational institution and general education from primary, secondary to tertiary education. (Islamic Education: Journal of Islamic Education (Special Issue). Vol. 10. Number 1).

As a reinforcement of the concept of the Education Center as initiated by Ki Hajar Dewantara and the Education experts, that the learning process that takes place in the family, school, and community environment is still considered relevant and remains in effect. The state that has the function of protecting all its citizens recognizes the concept of the Tricenter of Education in the form of regulations expressed through various laws and regulations. The presence of the state in strengthening the concept of the Tricenter of Education has been carried out by the government as stipulated in the

1945 Constitution, in Article 28C paragraph (1) it is stated that "Every citizen has the right to education". Then Article 31 states, that "Everyone has the right to develop himself through the fulfillment of his basic needs, the right to education, and to benefit from science and technology, art and culture in order to improve the quality of life and to improve the welfare of mankind".

The State as a learning environment is obliged to carry out the learning process as stated in Article 1 paragraph (1) of Permendikbud Number 103 of 2014 concerning Learning in Primary and Secondary Education, that "Learning is an interactive process between students and between students with educators and learning resources in a learning environment". This Permendikbud reinforces the concept of the Tricenter of Education, that learningis a process of developing the potential and character building of each student as a result of the synergy between education that takes place in schools, families and communities.

In accordance with theoretical studies and analysis, it is affirmed that the concept of the Tricenter of Education, when viewed from another perspective, turns out to be considered a limitation. Every human being born into the world must experience a gradual, tiered, and continuous educational process in an educational environment. Educational Environment as a learning process in the first stage from the womb of the mother before birth. Further education in the nuclear family is at least with father, mother, and siblings or wider family. At school age, the child's education environment continues on the path, types, and levels of formal education through preschool education, primary education and secondary education to higher education. As social beings and naturally, that humans cannot live alone or seclusion but will associate and socialize with other humans in society as an educational environment of society.

CONCLUSION

Based on the results of research and analysis of facts, data, and information about the concept of Tricenter Education in the perspective of Islamic Education and the perspective of national education policy can be concluded, as follows. First, the Tricenter Education concept consisting of the family environment, school environment, and community environment is theoretically considered still relevant because the child's life will be processed like that. Second, in the perspective of Islamic Education, it is stated that the first and foremost educational environment begins from the child in the womb as the mother's obligation until the child is born. Third, from the perspective of national education, the concept of the Tricenter of the educational environment is further strengthened by the state by gaining recognition from the government in the constitution and laws and regulations in the field of education as a national policy in the 1945 Constitution in Article 28C paragraph (1) and Article 31. Law Number 20 of 2003 concerning the National Education System, in Article 13 paragraph (1), Article 14, Article 15, and Article 16. Likewise, in Article 1 paragraph (1) of Permendikbud Number 103 of 2014 concerning Learning in Primary and Secondary Education. As a novelty of the results of this study, five educational environments were determined consisting of: (1) the child's educational environment since in the mother's womb; (2) the educational environment within the family; (3) the educational environment in educational institutions; (4) the educational environment in the community; and (5) the educational environment within the sovereign state through the policies enacted.

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