

Internalization of the Tri Rahayu Concept as a Prevention Effort Bullying at School

Internalisasi Konsep Tri Rahayu sebagai Upaya Pencegahan *Bullying* di Sekolah

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Abstract

Bullying is a severe problem that must be prevented immediately. One effort to prevent bullying is to internalize the Tri-Rahayu concept. This research aims to 1) describe the Tri Rahayu concept as an effort to prevent bullying and 2) analyze its relevance in preventing bullying in schools. This research uses a qualitative approach with the literature study method. Data collection techniques were carried out using documentation techniques. This research data is in the form of information regarding bullying prevention and the Tri Rahayu concept. This research's source of literature studies is journal articles accessed via Google Scholar. The data analysis technique in this research uses content analysis techniques, while the data wetness technique uses theoretical triangulation. The research results show that there are several attitudes that can be internalized in the Tri Rahayu concept as an effort to prevent bullying. This attitude is introspective, tepa slira, aja dumeh, srawung, tulung tinulung, alert, lan tumindak alus sarwi aris, and law-abiding. The Tri Rahayu concept is relevant to preventing bullying in schools because this concept teaches kindness and peace towards oneself, fellow humans, and the nation. This research provides a new concept related to efforts to prevent bullying through the philosophical concept of Ki Hadjar Dewantara, which can be used as a reference and guideline for preventing bullying in schools.

Keywords: *tri rahayu, bullying, sarira, manungsa, bangsa*

Abstrak

Bullying merupakan masalah serius yang harus segera dicegah. Salah satu upaya untuk mencegah bullying adalah dengan menginternalisasikan konsep Tri Rahayu. Penelitian ini bertujuan untuk 1) mendeskripsikan konsep Tri Rahayu sebagai upaya pencegahan bullying, 2) menganalisis relevansi konsep Tri Rahayu sebagai upaya pencegahan bullying di sekolah. Penelitian ini menggunakan pendekatan kualitatif dengan metode Studi Pustaka. Teknik pengumpulan data dilakukan menggunakan teknik dokumentasi. Data penelitian ini berupa informasi mengenai pencegahan bullying dan konsep Tri Rahayu. Sumber studi literatur dalam penelitian ini adalah artikel jurnal yang diakses melalui Google Scholar. Teknik analisis data pada penelitian ini menggunakan teknik analisis konten sedangkan teknik kebasahan data menggunakan triangulasi teori. Hasil penelitian menunjukkan bahwa terdapat beberapa sikap yang dapat diinternalisasikan dalam konsep Tri Rahayu sebagai upaya pencegahan bullying. Sikap tersebut adalah mawas diri, tepa slira, aja dumeh, srawung, tulung tinulung, watak eling, waspada, lan tumindak alus sarwi aris, dan taat hukum. Konsep Tri Rahayu ini sangat relevan dengan upaya pencegahan bullying di sekolah karena konsep ini mengajarkan kebaikan dan kedamaian pada diri sendiri, sesama manusia, dan bangsa. Hasil penelitian ini memberikan konsep baru terkait upaya pencegahan bullying melalui konsep filosofis Ki Hadjar Dewantara yang dapat digunakan sebagai referensi dan pedoman pencegahan bullying di sekolah

Kata Kunci: *tri rahayu, bullying, sarira, manungsa, bangsa*

1. Introduction

Education is essential in life (Sudarmono et al., 2021). Through education, life will be enlightened. In general, education is expected to shape humans to gain the existence of humanity as a whole (Idris & Tabrani, 2017). In line with Supandi's (2019) opinion, education aims to ennoble humans with knowledge and humanize humans based on their intellect and intelligence in order to achieve something that they aspire to. Therefore, education should be interpreted as an effort to become a real human being and not only focus on intellectual intelligence.

In reality, education in Indonesia is still very far from what is envisioned (Anwar, 2018). Along with the times, the problems of education in Indonesia are increasingly complex (Somad, 2021). One of the complex problems faced by education in Indonesia today is the massive moral damage to students. This is evidenced by the existence of deviant behaviour, ethics, morals, and laws from mild to severe (Fikriyah, 2022). In addition, students also often commit offences such as not having good manners, lack of respect for others, and like to fight (Noor & Wangid, 2019). This cannot be ignored, considering that education in Indonesia acts as an effort to form good emotional and spiritual intelligence so that students are not only knowledgeable but also able to become humans who have ethical attitudes (Said & Rahmawati, 2018).

One of the most serious problems in Indonesian education is bullying. Bullying is an aggressive action carried out continuously or repeatedly by a student or group of students who have a desire for power against other weaker students (Nathania et al., 2022). Bullying that occurs in the school environment refers to the abuse of power to harm an individual or group of people, either through words physical or psychological actions (Dachi & Telaumbanua, 2022). Bullying is influenced by two factors, namely internal factors and external factors. Internal factors include personality, past experiences of violence, and family attitudes that tend to spoil children so as not to encourage the development of a mature personality, while external factors that influence bullying are cultural and environmental factors (Wardani & Fajriansyah, 2017). Sampai saat ini, kasus *bullying* di Indonesia terus mengalami peningkatan (Susilawati et al., 2023).

According to the Indonesian Child Protection Commission (KPAI), as of 2023, from January to August 2023, 861 cases of child bullying occurred in schools. This figure increased dramatically from 2022, which reached 226 cases. The number of bullying cases is much higher because there are still some bullying cases that are not revealed (Roziqi, 2019). The number of bullying cases must be reduced so that the goal of education as an effort to humanize humans can be realized.

Bullying has a very dangerous impact on the victim's physical and psychological well-being. From a physical perspective, bullying can have an impact on the physical, such as the appearance of bruises due to blows or attacks, chronic pain in certain parts, and even leaving scars that can be clearly remembered by the victim, which results in a sense of trauma or psychological impact due to bullying (Diannita et al., 2023). Psychologically, bullying can have an impact on mental health. Namely, victims will experience depression, which results in decreased concentration, trauma to the perpetrator, dropping out of school, decreased self-confidence, suicide, social phobia characterized by fear of being noticed or seen in public, and excessive anxiety disorders (Tobing & Lestari, 2021). Therefore, it is necessary to take preventive measures to prevent bullying in schools.

One of the efforts to prevent bullying is to internalize the Tri Rahayu concept launched by Ki Hadjar Dewantara. The Tri Rahayu concept reads *memayu hayuning sarira, memayu hayuning manungsa, and memayu hayuning bangsa* (Sulistyawati et al., 2020). The concept means that everything that is done must be beneficial for oneself, fellow humans, and the nation (Warsito & Widodo, 2018). The Tri Rahayu concept is very relevant to the concept of character building in students as an effort to prevent bullying. The Tri Rahayu concept can be used as an effort to strengthen the

character of nationalism (Pratomo et al., 2022) and as a means of character education for the younger generation (Wijayanti et al., 2019). The Tri Rahayu concept also views that education should emphasize the happiness of students (Efendi et al., 2023). This means that education should be humanist, away from violence, and able to handle bullying cases.

The first Tri Rahayu concept, namely memory *hayuning sarira*, means doing good to oneself, accepting one's shortcomings and strengths, caring for the soul and loving the body, mind and body as an individual creation of God (Prakoso & Wilianto, 2020). The concept of *memayu hayuning sarira* is the concept that underlies other concepts in Tri Rahayu. Before reaching the level of *memayu hayuning manungsa* and *memayu hayuning bangsa*, it is necessary to start through the level of *memayu hayuning sarira*, which means that humans as people created by God must be able to choose the right path to return to their origin. The second Tri Rahayu concept, *memayu hayuning manungsa*, means doing good to others. The purpose of *memayu hayuning manungsa* is to maintain peace and harmony between fellow humans (Khikmah et al., 2021). This concept views that one must be able to humanize humans. This means that fellow humans must provide a sense of happiness and tranquillity to others (Risdayanti & Widayati, 2018). The third Tri Rahayu concept, namely *memayu hayuning bangsa*, means to make the life of the nation happy (Zufar et al., 2023). This concept is the culmination of the two previous concepts, namely *memayu hayuning sarira* and *memayu hayuning manungsa*. This concept is interpreted as an effort to make happy or advance the life of a nation after the concept of making oneself and fellow humans happy has been realized.

Research on the Tri Rahayu concept as an effort to prevent bullying has never been done before. Andayani et al.'s research (2021) shows that the Tri-N concept can foster critical and creative thinking skills. Pratiwi et al.'s research (2023) shows that Ki Hadjar Dewantara's thoughts regarding education and culture are related as a way out in facing the Industrial Revolution era full of ambiguity, uncertainty, and complexity. Siregar's research (2023) shows that bullying can be prevented through the implementation of regular group guidance services and the provision of counseling guidance media. Hasan et al.'s research (2023) shows that the implementation of the Pancasila student profile can be used as an effort to prevent bullying. The four studies contributed to this study in the form of Tri Rahayu's theory and bullying prevention. The research is different from this research because it will discuss bullying prevention efforts through the Tri Rahayu concept. This research will fill the space of bullying prevention research and the Tri Rahayu concept that has never been done.

Related to the description above, it is necessary to conduct research on the internalization of the Tri Rahayu concept as an effort to prevent bullying in schools. This research aims to 1) describe the Tri Rahayu concept as an effort to prevent bullying and 2) analyze its relevance in preventing bullying in schools. This research will provide a new concept related to bullying prevention efforts through Ki Hadjar Dewantara's philosophical concept. The results of this research can be used as a reference and guideline for bullying prevention in schools.

2. Research Methods

This research uses a qualitative approach with a literature study method. According to Nazir (in Choirunisa et al., 2021), a literature study is data collection in the form of literature and references on research topics to be examined more deeply to get an understanding and description of the chosen topic. The data collection techniques in this research are documentation techniques and reading and writing techniques. The research instrument in this study used data cards. This research data is in the form of information about bullying prevention and the concept of Tri Rahayu from the literature that has been collected. The source of literature study in this research is journal articles accessed through Google Scholar.

The data analysis technique in this research uses content analysis techniques. According to Bungin (2019), the strategic stages of conducting content analysis are: 1) finding symbols/keywords, 2) classifying data, and 3) data analysis. The technique of checking the validity of this research uses theoretical triangulation techniques. Theoretical triangulation is done by using several theories to discuss the problem under study. The theories used are theories about Tri Rahayu and bullying.

3. Results and Discussion

The tri rahayu concept can be used to prevent *bullying* in schools. The Tri Rahayu concept consists of 3 elements, namely: *memayu hayuning sarira*, *memayu hayuning manungsa*, and *memayu hayuning bangsa*. Each element in the Tri Rahayu concept contains several attitudes that need to be internalized by students to prevent *bullying*. The three elements of the Tri Rahayu concept proposed by Ki Hadjar Dewantara are still relevant to prevent *bullying* in schools.

Tri Rahayu Concept as *Bullying* Prevention

Memayu hayuning sarira

The concept of *memayu hayuning sarira* is essential to be applied in a person. This concept views that one must be able to take care of and accept oneself (Prasetya & Hastuti, 2021). Self-acceptance plays a strategic role in the actions that will be taken. One of the efforts that can be made is to build self-awareness and organize self-balance (Isnaini, 2021). Someone who has realized and can maintain balance in himself will certainly be able to maintain quality in himself.

Humans are created with their strengths and uniqueness (Hakim & Rukmanasari, 2023). Therefore, a person must recognize the advantages and uniqueness that exist in him as a gift from God. Through a deep understanding of himself, a person can place himself according to his portion and position (Baroya, 2018). This will have a major impact on the deeds and actions that a person will take.

Someone who needs help understanding the concept of *memayu hayuning sarira* will have difficulty accepting, organizing and controlling themselves. This is further exacerbated if the individual is involved in society. He will be easily ostracized and ostracize others because he has not finished and is unable to accept himself. Self-recognition and acceptance in this context is considered very important because it is from the self that the good and bad of a person will be created.

Bullying by learners is seen as an act of self-harm because they are considered to have failed to learn about themselves (Irawan & Langensari, 2017). Learners need to internalize the concept of *memayu hayuning sarira* in everyday life. There are several attitudes contained in the concept of *memayu hayuning sarira* that learners can internalize as an effort to prevent *bullying*. These attitudes include introspection, *tepa slira*, and *aja dumeh*.

The first attitude that learners need to internalize through the concept of *memayu hayuning sarira* is introspection. Introspection implies self-introspection, which includes an attitude of not being self-righteous (Wulandari, 2018). An introspective attitude must be implemented continuously to avoid making the same mistakes. Introspection is the basis for a person to be able to control themselves and resist negative actions (Budiyono & Feriandi, 2017). The attitude of introspection really needs to be internalized by students. Learners should be able to assess themselves before assessing the badness of others (Yunita, 2021). When students can recognize their shortcomings and strengths through introspection, they will avoid the attitude of being the most righteous (Finayanti, 2019). Thus, *bullying* can be prevented through introspection.

The second attitude that students need to internalize is *tepa slira*. *Tepa slira* invites humans to be able to measure themselves and demands respect and appreciation for others (Nugroho, 2021). *Tepa slira* is a personal attitude to manage awareness that manifests through maintaining good relations with others, not winning alone, not arbitrarily, and not at will to realize a more peaceful life (Widaningtyas,

2018). This implies that learners must realize that what they do will return to themselves, so learners should not take negative actions if they do not want to receive negative actions from others. Learners need to realize that they are social beings who need the help of others to live life (Siregar, 2022). On this basis, learners should understand that life should always maintain good relations with others and must respect each other. This *tepa slira* attitude starts from within learners. When this *tepa slira* attitude has been able to be internalized by students, life at school will feel peaceful and avoid hurting each other.

The third attitude that learners need to internalize is *aja dumeh*. *Aja dumeh* means do not take things for granted (Ningdya & Setyani, 2018). *Aja dumeh* is advice about self-control so as not to have the desire to take opportunities beyond their limits (Rahyono, 2021). The *aja dumeh* attitude implies that one should not feel like the greatest person and act arrogantly (Kasnadi, 2023). This *aja dumeh* attitude needs to be internalized by students, considering that rampant *bullying* cases are caused by differences in physical conditions and economic backgrounds (Diannita, Salsabela, Wijati, & Putri, 2023). A *bully* is often motivated to *bully* because the victim has certain physical characteristics that are considered different from friends in general (Hidayati et al., 2022). This means that when students have a *dumeh* attitude, they will see themselves as the greatest and perfect so that they are free to take any negative actions against their friends who have different physical characteristics. This *dumeh* attitude is further exacerbated when learners have economic class differences. Learners with different economies in a group have the potential to receive *bullying* treatment from their friends (Ahmad, 2021).
Memayu hayuning manungsa

The concept of *memayu hayuning manungsa* needs to be internalized in a person. *Memayu hayuning manungsa* means that one must and must protect the rights of others (Lazzavietamsi, 2018). This concept has a strong attachment to the concept of *memayu hayuning sarira*. This means that before internalizing the concept of *memayu hayuning manungsa*, one must first internalize the concept of *memayu hayuning sarira* (Hanif, 2021). The concept of *memayu hayuning manungsa* is very close to social character because this concept views that a person must be able to provide security to others (Purwadi et al., 2022).

The concept of *memayu hayuning manungsa* views that humans are social creatures. As social beings, humans cannot live without the help of others (Boanergis et al., 2019). Therefore, humans are expected to be able to place themselves in accordance with the roles that have been determined by God and fulfil their duties based on these roles (Anggoro, 2018). This is in line with the concept of *memayu hayuning manungsa*, which means that a person must be beneficial to others (Astuti & Arif, 2021). One way that can be implemented is by making others happy as a foundation for building solidarity (Suyami et al., 2018).

Someone who does not understand the concept of *memayu hayuning manungsa* will have difficulties in living a social life. *Memayu hayuning manungsa* is a concept that emphasizes the importance of relationships between individuals in society. *Memayu hayuning manungsa* teaches the importance of maintaining harmonious relationships between individuals and respecting differences. Through this concept, one will create and obtain peace in social relationships.

Bullying actions carried out by students are seen as actions that occur due to a lack of social sensitivity that underlies the attitude of helping, needing each other, and caring for each other (Hanum, 2022). Learners need to internalize the concept of *memayu hayuning sarira* in everyday life. There are several attitudes contained in the concept of *memayu hayuning sarira* that learners can internalize as an effort to prevent *bullying*. These attitudes include *srawung* and *tulung tinulung*.

The first attitude that students need to internalize is the *srawung* attitude. The term *srawung* comes from the Javanese language, which means gathering by more than one person or group (Hadiprabuono, 2020). *Srawung* is not only to establish friendship or association but *srawung* is also a

vehicle for exchanging information and knowledge in the midst of an increasingly strong attitude of individualism (Priliantini et al., 2020). This *srawung* attitude really needs to be internalized by students, considering that the lack of *srawung* or individualism triggers *bullying*. *Srawung* is very important for students because *srawung* is an effort to get to know each other which encourages a sense of respect and understanding which ultimately leads to a reduction in potential conflict (Wahabi & Nurjaman, 2022). Through *srawung*, learners will gain peace and tranquility together in accordance with the concept of *memayu hayuning manungsa*. When students have done *srawung*, then students will understand and understand each other so that *bullying* will not occur.

The second attitude that learners need to internalize is the attitude of *tulung tinulung*. *Tulung tinulung* is a term that comes from the Javanese language, which means helping. This *tulung tinulung* attitude is a form of concern for others (Khotimah & Alfiani, 2022). Through *tulung tinulung*, people can relieve each other and help the burden of relatives who are in need (Nasution et al., 2021). *Tulung tinulung* is very important in people's lives because *tulung tinulung* is able to create peace, harmony, and strong solidarity in society. *Tulung Tinulung* is also able to provide happiness through *interpersonal interactions* (Casmini & Sandiah, 2019). This attitude of *tulung tinulung* really needs to be internalized by students because *tulung tinulung* will foster kindness to others, increase brotherhood, and increase social care (Nurdin, 2023). Through this attitude, learners will avoid *bullying*. This *tulung tinulung* attitude is very relevant to the concept of *memayu hayuning manungsa* which views that a person must be able to provide a sense of security, peace, and happiness to others. When learners do *tulung tinulung*, learners will love and respect others so that *bullying* will not occur.

Memayu hayuning bangsa

The concept of *memayu hayuning bangsa* really needs to be internalized in a person. According to Kumalasari (in Nadlifatil K & Rafiandra, 2022) *memayu hayuning bangsa* means that a person must be able to do good for his nation. This means that a person must improve and fight for the good of his nation. The concept of *memayu hayuning bangsa* can be said to be the most complex concept to internalize. In terms of scope and level, the concept of *memayu hayuning bangsa* can be internalized after a person internalizes the concepts of *memayu hayuning sarira* and *memayu hayuning manungsa*. One must first beautify himself and his fellow humans before he beautifies and fights for his nation.

Someone who does not internalize the concept of *memayu hayuning bangsa* will not contribute to a nation, and it can be concluded that he does not love the country (Firdaus, 2023). This is certainly very dangerous and cannot be ignored, considering that love for the country plays a very important role in the progress of the nation. Without love for the country, a country will experience rebellion and chaos (Alfarisi & Suseno, 2019). This is certainly very deviant from the concept of *memayu hayuning bangsa*, which views that one must create unity, goodness, and peace for their nation.

The first attitude to internalize the concept of *memayu hayuning bangsa* in students is in the form of character *eling, alert, lan tumindak alus sarwi aris* (Endraswara in Irawan & Langensari, 2017). The character of *eling* refers to a sharp awareness and memory of the environment and one's actions. The character of *Eling* shows the importance of awareness and vigilance and awareness in the life of the nation and state. *Waspada* has the meaning of "was-wasas" or "ready" which emphasizes the importance of being alert to all possibilities and challenges that may arise. *Lan tumindak alus sarwi aris* means that when doing something, one should use subtlety and gentleness, showing the importance of acting politely and kindly. Overall, *the* foundation of the character *eling, alert, lan tumindak alus sarwi aris* reflects values such as caution, vigilance, gentle behaviour and maintaining sincere feelings. The sentence can be used as a guideline or teaching on how to live the life of the nation and state with full awareness, vigilance, and gentleness in actions and relationships between people (Wahyu & Tjiptohadi, 2021). The character of *eling, alert, lan tumindak alus sarwi aris* really needs to be internalized by

students. When students have internalized this attitude, of course, they will always be vigilant and maintain relationships with others so that *bullying* will not occur.

The second attitude to internalize the concept of *memayu hayuning bangsa* is to obey the law in order to achieve justice and peace of the nation. According to Wagiran (2012), obeying the law is an effort to uphold the power of order to build the nation's welfare, which is a person's effort to achieve perfection in life. Social control needs to be owned by every citizen, and every citizen should obey the applicable law. The proliferation of *bullying* is a reflection of weak individual social control. In the context of someone fighting for their nation, the concept of *memayu hayuning bangsa* can be linked to attitudes and actions that aim to improve common welfare, create harmony among community members, and love and care for common interests. Individuals who fight for their nation will show the spirit of "memayu hayuning bangsa" by supporting development social welfare and maintaining unity in the state society. This reflects an awareness of the importance of collaboration, solidarity and a spirit of togetherness in achieving common goals.

Relevance of Tri Rahayu Concept as an effort to prevent *bullying* in schools

The concept of *memayu hayuning sarira* is very relevant to efforts to prevent *bullying* in students. The number of *bullying* cases that have occurred recently is due to students' lack of understanding of themselves (Ziliwu et al., 2023). The inability of students to manage themselves results in students committing acts of *bullying* (Jemperu & Trihastuti, 2023). Learners tend to take negative (disrespectful) actions because of their inability to accept and control themselves (Purnawan & Situmarang, 2021). Through the concept of *memayu hayuning sarira*, it is hoped that students will be able to love and control themselves by maintaining the quality of themselves. If students can understand themselves, they will have a healthy personality and vice versa; if students fail to understand themselves, they will experience confusion and chaos (Saputri & Zuhdi, 2022). This is in line with the findings of Aulina (2019), which states that *bullying* has a close relationship with oppression, violence, and intimidation, which should not occur if someone can manage and control their emotions, be empathetic, understand themselves, and not have envy and resentment towards others.

The concept of *memayu hayuning manungsa* is very relevant to the prevention of *bullying* in students. The number of *bullying* cases that have occurred recently is due to the poor social relationships of learners (Rohman, 2016). Learners often feel that they do not need the help of others and do whatever they want. Learners tend to be individualistic and less social (Sihite et al., 2023). This individualistic attitude in students can lead to *bullying* (Isnaini et al., 2023). Through the concept of *memayu hayuning manungsa*, students are expected to be able to establish good social relationships, provide peace for others, and respect others. If learners can respect others, they will find peace and tranquillity (Rahmanda & Rahman, 2022). Vice versa, if students are individualistic, there will be conflict and division (Lestari & Nurman, 2019).

The concept of *memayu hayuning bangsa* is very relevant to *bullying* prevention efforts. This concept requires a person to contribute to the good and progress of a nation. The concept of *memayu hayuning bangsa* views that every citizen must have social control and obey the law (Wijayanti et al., 2019). Social control and legal obedience mean that someone has made an effort to fight for their nation through state defense (Rohim, 2020). In addition, a citizen must also maintain unity and integrity to avoid conflict and division. This is very much following the concept of *memayu hayuning bangsa*, which means that a citizen must be able to protect his nation.

4. Conclusion

Based on the problems and findings of the research, it can be concluded that the internalization of the Tri Rahayu concept as an effort to prevent *bullying* can be realized through several attitudes. The

concept of *memayu hayuning sarira* can be realized through introspection, *tepa slira*, and *aja dumeh*. The concept of *memayu hayuning manungsa* can be realized through the attitude of *srawung* and *tulung tinulung*. The concept of *memayu hayuning bangsa* can be realized through the attitude of *watak eling, alert, lan tumindak alus sarwi aris* and law-abiding.

The Tri Rahayu concept is still very relevant to *bullying* prevention efforts in schools. The first concept, *memayu hayuning sarira* is very relevant to *bullying* prevention efforts because *bullying* actions committed by students are caused by a lack of understanding of students regarding themselves so that this concept emphasizes students' self-understanding. The second concept, *memayu hayuning manungsa* is very relevant to *bullying* prevention efforts because the *bullying actions committed by students* are caused by poor social relationships so this concept emphasizes togetherness and respect for others. The third concept, *memayu hayuning bangsa* is very relevant to *bullying* prevention efforts because this concept requires a person to contribute to the good and progress of a nation so this concept emphasizes good social control and law-abiding attitudes. This research provides a new concept related to *bullying* prevention efforts through Ki Hadjar Dewantara's philosophical concepts. This research can be used as a reference and guideline for *bullying* prevention in schools.

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