

Ki Hadjar Dewantara's Thinking As A Model of Educational Leadership and Inheritance of National Values

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Abstract. Along with changes and developments over time, as well as the rise of national plus schools developed using British and Western systems, Ki Hajar Dewantoro's leadership pattern began to be eroded by the current of change. Many leaders today tend to adhere to leadership references originating from Western cultural philosophy, even though they live and lead within the cultural realm of Javanese society in Indonesia. The impact is that the leadership pattern feels disconnected and underdeveloped. This article aims to discuss analyzing the concept of leadership and character of Ki Hadjar Dewantara in its implications in Indonesian schools. The research method used is qualitative, with an interdisciplinary approach. These methods and approaches are used so that the discussion can be carried out more comprehensively and in depth. The results of this research show that the down-to-earth educational leadership pattern initiated by Ki Hadjar Dewantara is very necessary to build educational character values in Indonesia. These concepts and principles are very necessary, because they are connected to the preservation of Indonesian cultural values which are full of diversity.

Keywords: educational, character, cultural, leadership, values

INTRODUCTION

The role of leaders in an educational institution greatly determines the development of that institution. School leaders providing education are not only responsible for building the quality of education, but must also strive to ensure that the entire work team (teachers, staff) are in a working mood with joy, enthusiasm and full integrity in carrying out their respective duties. The educational activities it organizes are a form of community service, namely as partners of educators in improving students' knowledge, skills and soft skills, as well as helping the community in creating a quality education system.

The education management system in Indonesia is not something new, considering that long ago there were big figures in Indonesia such as Ki Hadjar Dewantara who had brilliant ideas and even had a lot of research which made it a reference in education management. in Indonesia until now. The nature and character of a leader in leadership is an important aspect in his career life, including in national life, because the nature of leadership is a factor in community development. Currently, there are many leadership problems such as lack of integrity, not being able to set an example, and not having competence in their field. Many leaders today tend to adhere to leadership references originating from Western cultural philosophies, even though they live and lead within the cultural realm of Javanese society in

Indonesia.

In initial research conducted by researchers, it was found that Western models of leadership patterns which were only applied in educational institutions were not easily understood within the scope of cultural institutions in Indonesia. Turmoil arose which developed into a topic of conversation among the teachers he led. Indonesia's national leadership philosophy upholds noble cultural values, so that the application of rigid Western leadership patterns can certainly eliminate the identity of Indonesia's national leadership.

Practical problems resulting from the application of Western leadership philosophies that are not based on the Indonesian context are: (1) the management of the education system is deviant or not in line with national education goals in Indonesia. (2) The orientation or goal of educational management is focused or focused on material things, namely obtaining large profits through the provision of education. (3) the emergence of educational changes based on considerations of material gains and losses. (4) authoritarian leaders who often terminate working relationships with their subordinates based on considerations of profit and loss. (5) development of school facilities that prioritize prestige and place excessive burdens on students' parents. (6) the quality of education itself is put aside.

So this article aims to analyze the concept of

leadership and character of Ki Hadjar Dewantara in its implications in Indonesian schools. Education managers need to pay close attention to the various policies they take, and not only direct their policies for material interests alone. School administrators and management need to be aware of the role of noble educational institutions in guiding students to experience growth in inner strength, so that they can experience physical and spiritual growth, character and balanced behavior (Rukiyati, 2015: 99). So the question is how can Ki Hajar Dewantara's thoughts be understood in the context of leadership in today's schools in an effort to pass on national values?

METHODS

This research uses qualitative research. The research instrument for this study was the researcher himself (Strauss, & Corbin, 1998; Cresswell, 2015). So researchers as instruments use validation techniques. Researchers determine the research focus, select informants as data sources, carry out data collection, assess data quality, analyze data, interpret data and make conclusions about their findings.

This research was carried out at Daniel Creative School, Semarang, Central Java, Indonesia. The research subjects were 4 school principals in the Daniel Creative School, Central Java, which located in 4 locations, namely: Puri Anjasmara, Tanah Mas, Madukoro and Gadjah Mada. Researchers chose 10 respondents, namely: 4 DCS principals, 4 teachers and two figures from the Daniel Creative School. Data collection techniques use: (1) observation, (2) interviews, (3) document techniques. In collecting data, researchers used broad and detailed descriptive observations in order to get a general picture of the research setting in depth (Miles & Huberman, 2007; Ary, and Razavieh, 2010). After recording and analyzing the initial data, the researcher narrowed the observations to focus on the main problem. The results of these observations are analyzed, then the observations are carried out again with more specific study points, the data results are analyzed again, and so on until finally the observations are carried out selectively and have good validity values. After recording and analyzing the initial data, the researcher narrows the observations to focus more on the main problem that will be studied in depth.

The results of observations that have been more focused are analyzed, then the observations are carried out again with more specific study

points, then the data is analyzed. The validity of the data in this research uses tests: (1) credibility, (2) dependability, and (3) confirmability. Credibility is intended to obtain credible data through triangulation of data sources, data types and methods.

RESULTS AND DISCUSSION

Ki Hadjar Dewantara's Thoughts

The background to the emergence of Ki Hadjar Dewantara's thoughts was basically related to the educational institutions built by the Dutch at that time which tended to produce graduates who were individual and materialistic, had a rude character and did not care about the surrounding environment (Sita Acetylena, 2019). This is also triggered by the curriculum implemented in these schools which refers to the European curriculum, so that many graduates are not grounded. Ki Hadjar Dewantara initiated three very well-known basic principles, namely: *ing ngarso sung tuladha*, *ing madyo mangun karsa*, and *tut wuri handayani* (Wiryopranoto, Suhartono, 2017). This principle emerged when he prepared the establishment of the National Onderwijs Institute school, known as Taman Siswa, on July 3, 1922 in Yogyakarta.

Ki Hadjar Dewantara's three leadership concepts are basically very good and down-to-earth leadership principles. The concept of leadership is very strong and can be used as a philosophical framework in shaping the character of educational leaders at Daniel Creative School, Semarang. School management leadership that is imbued with these teaching principles can certainly make a direct contribution to society. The principles of educational leadership initiated by Ki Hadjar Dewantara can be used as a means of transmitting knowledge and good values. These principles can be an approach tool for every leader in a school.

Ing ngarso sung tuladha means a leader must be able to set a good example to the people he leads. This concept is very relevant to the culture of Indonesian society, especially Javanese society which is oriented towards noble morals and good values and *edi peni* (beauty). A leader needs to be self-aware (self-aware) of his existence as a leader who is obliged to protect, direct and lead his members well.

Ing madyo mangun karso, if there are good leaders among the members, they must be able to build will. Leaders must be able to mingle and work together with their followers synergistically. He was not a person who was greatly feared

because of his position, but was respected because of his example. The presence of a leader among members must be able to build and generate motivation. Leaders who are able to provide inspiration are those whose existence creates a fighting spirit in their members.

Tut wuri handayani, contains the meaning behind being able to provide encouragement. This means that a leader must provide encouragement, motivation or enthusiasm to the people he leads. A good leader can give confidence to his members to carry out their duties. Sincere trust given can be a source of energy. So mutual trust needs to be developed in building leadership patterns, especially in the field of education, to create a collaborative atmosphere that can support each other (Acetylena, 2018). For Ki Hadjar Dewantara, leadership involves creativity (cognitive), feelings (affective) and initiative (conative). A visionary leader needs to have good thinking (cognitive), a good heart (affective), and have initiative (conative) power that supports real and creative action.

Ki Hadjar's Educational Leadership

Ki Hadjar Dewantara's leadership concept prioritizes the leadership trilogy method, namely *ing ngarsa sung tuladha* which means giving an example, *ing madya Mangun karsa* which means in the middle and *tut wuri handayani* which means from behind giving encouragement (Taufikina, Burhanuddinb, Hudac, Khoeronid, Miftahe, Musawamahf, Farmawatig, Falahh, Taubahi, In'amij, Choirk. 2021). Leadership at Daniel Creative School cannot be separated from societal problems and cultural contexts that are rooted in the school, so Ki Hadjar Dewantara's leadership concept can be a necessary reference. These principles are able to encourage a leader to try to overcome the cultural and social problems inherent in them in a down-to-earth manner. Because many other issues are also related to ethics which is a social responsibility in creating quality and down-to-earth education (Badu & Djafri, 2017). So, what society demands from the existence of schools is not only about the quality of knowledge that can be absorbed by students, but also how teachers and students can grow in a balanced way in knowledge, skills and character that inherit the nation's noble values.

Another problem faced by schools at this time is the demands of competition between schools which are increasingly tight and not easy. (Hakin, 2016: 104-114). The following is an illustration that shows leadership problems in schools or

educational institutions: From the research conducted, it was found that several schools felt successful in appearing as superior schools amidst the existing competition, while there were also schools that experienced stagnation. even experienced setbacks (Fitrah, 2017:31-42). Healthy competition should be able to create a working atmosphere that is more enthusiastic and hard working in these schools, but in reality this is not the case. This condition is an illustration of leadership problems, that the progress of a school is very dependent on its leader.

The following are several important things that can be implemented in improving school educational leadership (Achua and Lussier, 2013): a) Using environmental monitoring techniques to identify existing problems; b) Implement a strategic management process including an overall evaluation strategy (Putri, Triyuwono, Hariadi, Purwanti, 2024) c) Building a culture that embraces awareness that has the potential to support leadership. This thinking is in line with Ki Hadjar Dewantara's principles of educational leadership where cultural issues cannot be ignored in arranging educational leadership patterns, because culture is the home of cultural society, and can play a role in creating awareness and generating self-worth for society.

Ki Hadjar Dewantara reminded that a leader must have ability, commitment, integrity, loyalty and good character (Taufikina, Burhanuddinb, Hudac, Khoeronid, Miftahe, Musawamahf, Farmawatig, Falahh, Taubahi, In'amij, 2021). A leader in the field of education needs to have a high level of example, because education is a process of developing life values in order to improve human quality. In education, human values are inherited and instilled, so that humans are created who are intelligent, virtuous, have noble character, and have a national personality with noble, civilized character (Triwiyanto, 2014: 1). In education there is a process of building identity, having superior abilities and personality, forming quality human resources and passing on the nation's noble values. (Mulyasana, 2011:2). So, through good education, all the potential of students can be developed in a balanced way.

Strategy for Implementing Educational Leadership

Example is the spearhead of Ki Hadjar Dewantara's leadership principles. This can be realized in the life of a leader who is able to take responsibility for ensuring the discipline of his members in order to create awareness in carrying

out their duties (Astuti & Danial, 2019). Awareness from members is able to foster work loyalty and open up opportunities for the emergence of new strategic ideas from all members in seeking progress and other opportunities which have implications for growth in work quality and institutional development (Varlik, 2024; Ningsih, 2020).

This example can be realized wherever the leader is. When he is in the middle, he is able to provide motivation, and when he is at the back he is able to provide encouragement to all his members (Hafnia, Ainib, Sudarno, Junaedia, 2020; Wang, Zhu, Liu, Caseldo, 2022). Motivation and encouragement can of course be done in various ways, for this reason he must have creativity and intelligence in translating these values into the cultural atmosphere of his members.

Like many other schools in Central Java, Daniel Creative School is an educational institution that is rooted in Javanese traditions, even though the lessons are in English. Most of its members consist of Javanese community groups, starting from the leaders, teachers, staff, and students who study at the institution are already accustomed to Javanese culture and even grow rooted in Javanese traditions, of course the leadership pattern adopted by a leader is not may abandon the principles of leadership which prioritizes example in every task. So what is important for a leader and educator is how to strive for exemplary service and dedication to the community and institutions he serves. Ki Hadjar's leadership is educational leadership that is capable of producing intelligent and virtuous people in this millennial era.

CONCLUSION

Based on the results of research conducted, Ki Hajar Dewantara's leadership concept and character can be a very important reference in building national educational leadership based on noble Indonesian cultural values. Ki Hadjar Dewantara's three leadership concepts are basically very good and down-to-earth leadership principles. The concept of leadership is very strong and can be used as a philosophical framework in shaping the character of educational leaders at Daniel Creative School, Semarang or other schools in the Central Java region. School management leadership that is imbued with these teaching principles can be a contribution to school and the society. The principles of educational

leadership initiated by Ki Hadjar Dewantara can be used as a means of transmitting knowledge and virtuous character values.

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