

THE CONCEPT OF EDUCATIONAL LEADERSHIP KI HAJAR DEWANTARA

Asri Yuni Vika Sari ^{*1}

UIN Sultan Maulana Hasanuddin Banten, Indonesia
asriyunivika@gmail.com

Machdum Bachtiar

UIN Sultan Maulana Hasanuddin Banten, Indonesia
machdum.bachtiar@uinbanten.ac.id

Anis Fauzi

UIN Sultan Maulana Hasanuddin Banten, Indonesia
anis.fauzi@uinbanten.ac.id

Abstract

The success of an organization is determined by the leader of that organization. The leader becomes the driving force of the organization in order to develop and achieve the goals that have been set. The purpose of writing this article is to explain the implementation of the Ki Hajar Dewantara leadership model through the concept of education of the Ki Hajar Dewantara Trilogy which contains three important principles: *Ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani*. The method used in this article is qualitative, while the approach is literature study. The author obtained information about the leadership model of Ki Hajar Dewantara through searching for articles in national and international journals with the keyword "trilogy Ki Hajar Dewantara, leadership and the leadership of Ki Hajar Dewantara". The application of the concept of the Ki Hajar Dewantara Leadership Trilogy is one of the most fundamental answers in creating a constructive climate in leadership at the Education unit level.

Keywords: Leadership Model, Ki Hajar Dewantara Trilogy

Introduction

The success of an organization is determined by the leader of that organization. The leader becomes the driving force of the organization in order to develop and achieve the goals that have been set. According to Fitriyah and Suliyadi, it is stated that organization requires leaders who can manage activities to run smoothly, can influence and motivate others, can communicate well, can bring change, and play an important role in directing, supervising, and assessing all the performance of everyone they lead so that the organization can achieve the desired goals (Antoni Arifin, 2022).

In the world of education, the leader of an educational institution is the principal, who has an important role in managing or supervising school operations and achieving the goals of education in the school. Evidence shows that effective leadership can

¹ Correspondence author

improve outcomes as well as improve workplace culture and staff retention. Reviews have shown that skills are needed for leadership (Oonagh Carson, 2023). The principal also acts as the biggest motivator that can influence and encourage teachers and students to improve their intellect and skills through good examples in order to realize the successful implementation of the independent curriculum. Through leadership and the role of the principal as well as good cooperation with teachers and other stakeholders (Fitria Desy, 2022)

The evaluation of these programs focuses on measuring course effectiveness through acquired leadership and satisfaction skills. This co-creation process is an opportunity to build shared knowledge and facilitate its transfer with the active participation of everyone in the training process, in addition to building a permanent collaboration ecosystem and an effective way to attract talent. the formation of an entire ecosystem that brings together knowledge and experience in leadership and adult training (Pilar Laguna, 2021). Contextual change is the framework within which expectations occur. Leaders experience many lemmas that affect their leadership. The dilemma focuses on leading changes in the administrative hierarchy, leading an expert, approachable organization, and leading according to one's mission. The leader himself must identify the dilemma. Strengthening leadership in a changing work context requires identifying dilemmas. Four discourses were identified: leadership discourse in change, expert organization leading discourse towards vision, leadership style discourse, and mission leading discourse (Paivi Kupila, 2023)

One of the problems that occur today in the organization of the Yogyakarta City Youth Education and Sports Office is that leadership is expected to be a motivator, supervisor, and driver for employees is still running less effectively, such as uneven workload between employees still occurs resulting in employees who are unemployed during working hours. Where what happens today is that leaders tend to be less responsive to working conditions like this due to lack of attention from leaders to their employees (Hifayati Siti, 2022)

Based on the observations of researchers, problems that often arise related to the lack of discipline of teachers are delays, attitudes and behaviors of teachers at school, filling in absentee books, vacancies in teaching hours, doing assignments, work that is not in accordance with established regulations, many teachers are allowed to leave the classroom. Not a few teachers have not optimized learning hours, the teacher's work assignments are done not optimally and do not give full attention to students. Meanwhile, if teacher performance discipline is low, it will have implications in running school programs, and hinder in realizing the school's vision (Arditya Wicaksono, 2019)

Research conducted by Edy Susanto (2023) explained that the KHD Leadership Trilogy has an effect on Achievement Motivation can be shown from the results of research data, namely; Leaders give confidence that employees are able to carry out

their duties well (60.91% agree, 33.64% strongly agree), the tasks given by leaders are tried to be completed with high quality (67.27% agree, 22.73% strongly agree). Maknanaya that when the principal gives confidence that the teacher is able to carry out his duties well, the tasks given by the principal are tried to be completed with high quality.

Research by Hidayati Siti (2022) explains that the Ki Hadjar Dewantara Leadership Trilogy has a positive and significant effect on the Work Ethic of Employees at the Yogyakarta City Youth Education and Sports Office The KHD Leadership Trilogy (X₁) has a positive effect on work ethic (Y₁) with a parameter coefficient value (Original Sample) of 0.334, t Statistics 3.362, p Value 0.001. From the test results show that the p value is below 0.05 and t Statistics is above the t number of the Table then the third hypothesis is declared proven.

The results of the implementation of the Ki Hajar Dewantara Trilogy in the leadership of the principal as an effort to improve teacher discipline at SMK Taman Siswa are in Ing Ngarso Sung Tuladha which includes example in attitude, example in behavior, teachers have shown increased discipline, Ing Madya Mangun Karsa in controlling teacher order has shown increased discipline, while teacher discipline in filling out the class agenda has not shown increased discipline. In Tut Wuri Handayani in the agreement on disciplinary rules, it has shown an increase in discipline (Arditya Wicaksono, 2019)

Based on this description, it is clear the urgency of implementing the Ki Hadjar Dewantara Leadership Trilogy in current educational leadership in education units, including basic education units. The application of the concept of the Ki Hadjar Dewantara Leadership Trilogy is one of the most fundamental answers in creating a constructive climate in leadership at the school education unit level (Djumadi Purwoatmojo, 2023). The purpose of writing this article is to explain the concept of leadership of Ki Hajar Dewantara through the concept of Education Trilogy Ki Hajar Dewantara which contains three principles: *Ing Ngarso Sung Tuladha*, *Ing Madya Mangun Karsa*, *Tut Wuri Handayani*.

Research Method

The method used in this article is qualitative, while the approach is a library study. The author obtained information about the leadership model of Ki Hajar Dewantara through searching articles in national journals and international journals with the keyword "trilogy Ki Hajar Dewantara, *leadership* and educational leadership". Through literature the author analyzes, cites and records it as a data collection technique.

Results and Discussion

The leader is a central position in the organization that will determine the back and forth of the organization, the success or failure of goals, the growth of the organization and even the life and death of the organization depends very much on a leader. Therefore the leader must use his power (ability) in such a way in achieving organizational goals. Because the era of globalization is full of challenges and changes, to face and win it, a leader must be able to maintain the basic values adopted by the Indonesian nation and obey Pancasila and the 1945 Constitution which is a guideline or guide for leaders in running the wheels of the organization. Education and teaching are efforts to prepare and prepare for all the interests of human life both in social life and cultural life in the broadest sense. Ki Hajar Dewantara believes that to create civilized Indonesian people, education is one of the main keys to achieve it, education can be a space for practice and the growth of human values that can be passed on or inherited (Fajar Rahayuningsih, 2021).

From the author's point of view on the philosophy of education, the idea of Ki Hajar Dewantara, is a comprehensive conception of education and is able to answer the problems of the younger generation and the challenges of the nation (Dwi Riyanti, 2022). Leadership is one factor that plays a role in determining the good and bad of the organization. This is evidenced from various studies that very important organizational development is the character of the person who becomes the leader. The leadership trilogy of Ki Hadjar Dewantara is a democratic leadership model of Tamansiswa, namely leadership that moves the thoughts, feelings, and will of its members based on their own awareness, doing their own and the results are enjoyed together (Hidayati in Edy Susanto, 2023).

According to Budiman and Barata, leadership is a process carried out by a person (leader) to influence, coordinate and direct other parties in an organization to achieve the common goals set (Edy Susanto, 2023). Teacherleadership implementation supports the development of professional learning communities to enhance student learning in one school. The goals and vision of the school leadership team and the teacher leader are not aligned which may also be one of the reasons why the teacher leader feels less supported by the school leadership team. Maintaining reciprocal dialogue can be key here, which assumes good communication and strategic negotiation skills not only from school leadership but also from teacher leaders to achieve their goals and make themselves heard. Teachers put a lot of effort into studying theories and based on their general understanding, develop models to aid their students' goal setting.(Pyret Oppi, 2022).

The Among system is the foundation used mainly in Education, Among the systems come from Javanese namely mong, momong, or ngemong which can be interpreted as nurturing. there are also principles in the Among system according to (Indrayani in Friskilia Maharani, 2022), namely the principle of nationality, the principle

of culture, the principle of independence, the principle of humanity, the principle of family, and the principle of nature.

Ki Hajar Dewantara has a vision of leadership and education. Both of these things are needed in the current era, both in the formal, non-formal, Islamic, and general spheres. Education must touch all Indonesian people regardless of background or citizen status. Education must be held by the government equally. Education has certain principles, depending on where it is practiced. He always had an attitude of respect and respect for others in accordance with dignity and dignity. With a wise attitude, he accepts all the shortcomings and strengths of others, to fill each other, give and receive for the sake of harmony from the institution he leads (Moh Muafi Bin Thohir, 2021). Teams of vocational educators should be promoted by their team leader right at the beginning of teamwork to generally reflect on work tasks, decision processes, and work behavior. Furthermore, vocational educators must express positive emotional reactions from the beginning of teamwork, for example, they must respect each other To be able to encourage teamwork in organizations in a sustainable manner, Based on these findings, we conclude that if vocational educators experience positive emotions from the beginning of teamwork, it encourages engagement in team sharing and reflection over time. However, if more negative emotions are experienced during teamwork, involvement in team learning activities by team members can be hampered and therefore, the positive effect between positive emotions and team learning activities does not last long. To avoid that these positive effects disappear over time, team members must continue to express positive emotional reactions (providing help, being assertive, respectful) so that a positive climate can prevail (Verena Watzek, 2022)

According to Eka Yuniarti There are three methods used by Ki Hajar Dewantara in teaching ethics based on the order of decision making, doing meaning that we act preferably in the right order, so that there are no regrets in the future. The three methods are *Ngerti*, *Ngerasa* and *Ngelakoni*. First, the method of understanding, the point is to give as much understanding as possible to the child. In ethical education, children are given an understanding of good and bad. In addition, it is also taught about the rules that apply in the life of society, nation and state and religion. Second, the *method of feeling*, the point is to try as much as possible for this students to be able to calculate and distinguish between right and wrong. Third, the *method of acting*, meaning to teach every action, responsibility has been thought out the consequences based on the knowledge he has gained. If you are steady with the action to be taken, it should be done immediately, not delayed. (Hepi Ikmal, 2022).

In the context of Javanese leadership, Hasta Brata leadership is a leadership that has 8 (eight) natural properties that represent symbols of wisdom and greatness of the Creator, namely: the nature of the Earth, the nature of the Sun, the nature of the Moon, the nature of the Star, the nature of Water, the nature of Wind, the nature of Fire, and the nature of Samodra, namely: (1) The first Brata, is BAWANA which means earth. Earth

is likened to the motherland. As the motherland, the earth has the role of mother, who has maternal nature, who must nurture and be the caregiver, speaker, and protector of the creatures living on earth. The implementation is that if able to become a leader, he must be able to protect and protect his subordinates or those he leads; (2) The second Brata, is SURYA which means sun. The nature of lighting possessed by the sun in Javanese is interpreted as *gawe pepadang marang ruwet rentenging liyane* which means it must be able to help overcome difficulties or solve problems faced by its subordinates; (3) The third Brata, is CANDRA which means moon. Its implementation for leaders, namely leaders in treating their subordinates, must be based on socio-emotional aspects. Leaders must pay attention to the dignity and character of their followers as neighbors. His followers/subordinates must respect properly as fellow humans (*nguwongke*); (4) The fourth Brata, is KARTIKA which means star. Stars can describe dreams or ideals, fulcrum of hope, source of inspiration. A leader must have high ideals, be farsighted, give direction, source of inspiration, and focus of hope; (5) The fifth Brata, is TIRTA which means water. A leader must have the ability to adapt to anyone, including his followers. Water always flows downward, meaning that the leader must pay attention to the potential, needs and interests of his followers, not follow his own; (6) The sixth brata is MARUTA, which means wind. Naturally the wind has soothing properties, the wind makes fresh for people who are hot. The wind is very gentle in nature. A leader must be able to create a cool, harmonious, and refreshing leadership atmosphere; (7) The seventh Brata is DAHANA, which means fire. Fire naturally has the property of heat, and it can burn. A leader has the nature of incendiary, passionate, and has the role of motivator and innovator for his followers; and (8) The eighth Brata, is SAMODRA, which means ocean or ocean. Leaders must have broad and deep insights, as broad and deep as the ocean. The ocean is also a reservoir of all water and objects that flow towards the sea. A leader must have the nature of accommodating all the needs, interests, and hearts of his followers, and the leader must be aspirational (Ardiansyah, 2017; Suratno, in Djumadi Puroatmojo, 2023).

In its development, Hasta Brata leadership gave rise to a new leadership pattern, namely the leadership pattern of Ki Hadjar Dewantara known as the Ki Hadjar Dewantara Leadership Trilogy. Ki Hadjar Dewantara on November 28, 1959 was designated a "National Hero". On December 16, 1959, the government set the date of birth of Ki Hadjar Dewantara, namely May 2 as "National Education Day" based on Presidential Decree Number: 316 of 1959. As a national figure who is respected and respected by both friends and foes, Ki Hadjar Dewantara is very creative, dynamic, honest, simple, consistent, consequential and courageous. His insight was very broad and did not stop fighting for his nation and country until the end of his life. His struggle was based on a deep sense of sincerity, accompanied by a high sense of devotion and sacrifice in delivering his nation to Independence (Haryadi, 1989). Hasta Brata's leadership was summarized by Ki Hadjar Dewantara in the world of education into a

Trilogy, which later became known as the Ki Hadjar Dewantara Leadership Trilogy (Djumadi Puroatmojo, 2023). In this modern era, the concept of Ki Hajar Dewantara leadership is still the main foundation of education in Indonesia. If we observe more deeply, the three mottos in the world of education are actually an extraordinary leadership concept. This can happen because education is the initial incubator in shaping future leaders. The three leadership concepts are a philosophical framework in shaping the character of leaders in Indonesia who are able to contribute directly to society. It is a necessity that education is a process of transmitting knowledge and good values (Shoffan Mujahid, 2021).

Ki Hajar Dewantara developed the concept of Education trilogy which contains three important principles to create a better Education system, here is the Ki Hajar Dewantara trilogy:

(1) In front of each other; The word Ing Ngarso Sung Tuladha has several meanings. Ing Ngarsa means to be in front of someone who is more experienced and influential in an organization, while the word tuladha can be an example for everyone and a good example (Sugiarta in Antoni Arifin, 2022). Good leadership must behave and speak well and be an example, disciplined, able to be a role model for everyone, innovator, protector, educator, honest, wise, and serve wholeheartedly. According to Mardinal Tarigan (2022), as a leader is a person who is more knowledgeable and experienced, should be able to be a good example or can be used as a "central figure" for its members.

The example of a leader will be the main thing in education. So all actions of the leader must be accountable. Because his attitude and all behavior will be imitated by subordinates in the work environment in this case teachers, students and staff. This is where the principal must have behavior that deserves to be a good example in order to be able to build school comfort (Arditya Wicaksono, 2019). When in the midst of leaders must be able to make the organizational atmosphere positive, so that there is a common spirit to motivate each other in achieving the desired goals. The leader must be able to cooperate with subordinates. So that all the work done will feel easy or light and will further strengthen the relationship. (Nugroho in Hidayati Siti, 2022).

(2) Ing Madya Mangun Karsa means always helping others, motivating and encouraging them to work hard, be inspiring, have empathy and sympathy, and be able to collaborate. It is not commendable when a leader just stays silent and does nothing for his subordinates, so they walk independently. In addition, leaders must also be creative in leading, so that the people they lead have new insights in action. A leader must also protect all those he leads (Djumadi Purwoatmodjo, 2023).

These leaders can prosper their followers, focus on building trust and prioritizing the interests of society over personal interests. The leadership characters in the principles of Ing Madya Mangun Karsa are: (1) have introspection/introspection, (2) have a motivating attitude, (3) have ndeleng (see), niteni (identify), nirokake (imitate), add

(develop) behavior, (4) have a pleasant nature and avoid arbitrariness, and (5) have *astabrata* leadership behavior (Ardhyantama in Antoni Arifin, 2022). According to Lina Marliani (2019) A good leader, in the middle, feels the same fate, has a high sense of empathy so that he will always be responsive and sensitive to the circumstances around him. Such a leader has inner feeling, lives every difficulty, feels the events experienced by the people he leads together. Eventually a leader will become more patient, wide-chested to accept all weaknesses and shortcomings and mistakes without disappointment or grumbling.

(3) Tut Wuri Handayani means that a leader who can encourage his subordinates to be at the forefront of achievement and a strong individual in facing obstacles, intelligent, creative, have a sense of justice, provide freedom to express themselves, and encourage people to be independent, effective, and efficient in the workplace (Antoni Arifin, 2022).

From the point of view of its content, the education initiated by Ki Hadjar Dewantara has criteria that explicitly contain six elements, namely: 1) freedom education (*merdeka*), 2) humanitarian education (*humanism*), 3) spiritual education (*nature nature*), 4) ethics education, 5) social education (*kinship*) and 6) leadership education (*Tut Wuri Handayani*) (Muthoifin in Niyarci, 2022)

According to Arditya Wicaksono (2019), schools must always be able to appreciate no matter how small it is produced in the implementation of schoolwork, in order to encourage the completion of assignments well. Whatever is produced by school residents produced by school residents who are entrusted to carry out schoolwork must be appreciated by school leaders, this is an encouragement from the principal to education staff to improve the quality of implementation which will ultimately affect the completion of tasks well,

Conclusion

The application of the concept of the Ki Hadjar Dewantara Leadership Trilogy is one of the most fundamental answers in creating a constructive climate in leadership at the school education unit level. Ki Hajar Dewantara developed the concept of Education trilogy which contains three important principles to create a better Education system, here is the trilogy of Ki Hajar Dewantara: **(1) Ing Ngarso Sung Tuladha**; Good leadership must behave and speak well and be an example, disciplined, able to be a role model for everyone, innovator, protector, educator, honest, wise, and serve wholeheartedly. **(2) Ing Madya Mangun Karsa** means always helping others, motivating and encouraging them to work hard, be inspiring, have empathy and sympathy, and be able to collaborate. In addition, leaders must also be creative in leading, so that the people they lead have new insights in action. A leader must also protect all those he leads. **(3) Tut Wuri Handayani** means that a leader who can encourage his subordinates to be at the forefront of achievement and a strong individual in the face of obstacles, intelligent,

creative, has a sense of justice, provides freedom to express themselves, and encourages people to be independent, effective, and efficient in the workplace.

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