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Islamic Education Values in Ki Hajar Dewantara's Concept of Education

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ABSTRACT

This research addresses prevalent issues in Indonesia's education system, particularly the decline in moral character among the younger generation. The study aims to determine whether Ki Hajar Dewantara's educational framework lacks religious principles, contributing to these challenges, or if the problem lies in the disparity between his concept and the Islamic education model that emphasizes moral development. The research employs a library research method, reviewing various sources such as journals, books, and other references to gather information. The findings reveal that Ki Hajar Dewantara's educational framework does include Islamic educational values. The study concludes that the moral crisis in Indonesian education is not due to a lack of religious values in the educational concept but rather due to educators' failure to effectively implement Ki Hajar Dewantara's educational principles while understanding true Islamic education. This suggests the need for improved application of his concepts in educational practices, theories, and future development.

1. Introduction

Humans will interact with the surrounding environment, especially the family environment. The formation of individual morals, character and personality is influenced by three main environments: society, school and family. These three environments play an important role in shaping a child's morals, character, and personality. The community environment, or social environment, is a group of individuals who live in groups and interact to fulfill common interests. Therefore, education plays a key role in human life because in education, humans can interact, socialize, explore their potential, and obtain information.

Society, as a collection of individuals, should not be passive in seeing the development of children, especially adolescents. Society must participate in the development of children's potential, morals, character and personality. Education in the family is different from education in schools; formal education emphasizes

knowledge rather than character and personality, while informal education in the family emphasizes aspects of personality, character, morals, and religious values.

Allah ordered the Prophet Muhammad to spread Islam first to his family before conveying it to the wider community. Islam has the nature of da'wah and education, and with this character, Islam is obliged to teach, guide and shape the personality of the people in accordance with Islamic values. Similarly, Islam encourages parents to be leaders in the family and to be responsible for preserving their families from hellfire.

Education is the process of shaping human beings to reach the peak of their cognitive, affective, and psychomotor potential. The purpose of Islamic education itself is to shape individuals to have noble morals, believe, fear Allah, and always behave well in accordance with Islamic teachings. Islamic religious education has a crucial role in achieving this goal, namely creating students with good morals and keeping them away from bad behavior. Good morals are very important for every student because the quality of morality will affect the progress or decline of a country. Successors who have good morals will bring progress to their country. Cooperation between teachers and parents in shaping students' morals is very important.

On the other hand, Law No. 20/2003 on the National Education System (Sisdiknas) explains that education is a conscious and planned effort to develop the potential of learners to have spiritual strength, intelligence, noble character, and skills needed in building society and the state. National Education System aims to produce learners who are faithful, pious, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (Depdiknas, 2003).

Over time, education has evolved in various forms and views. When viewed from the span of its history, education in Indonesia can be grouped chronologically as follows: (a) the pre-colonial era: prehistoric and early historical periods, (b) the colonial period with different education systems, (c) the period of independence of the Republic of Indonesia until now. Each era has its own characteristics and forms in the development of education (Rohman & Wibowo, 2016).

Entering the 21st century, education in Indonesia faces a number of challenges and opportunities that are different from the previous era. To anticipate and adapt to the various changes that are and will continue to occur in this era, Indonesian society and nation become part of the global world. Therefore, they cannot avoid the waves of social transformation, including in terms of democracy that includes human rights, the rapid development of science and technology, especially in the field of information technology, and the process of globalization that affects every aspect of life in Indonesia (Tilaar, 2012).

The rapid flow of globalization has a major impact on the development of education in Indonesia. In fact, it can be said that Indonesian education currently tends to follow the Western education model. The ongoing globalization has

limited the role and essence of humans as part of life in the world. If Ki Hajar Dewantara, the figure recognized as the Father of our Education, were still alive, he would probably feel sad to see the condition of the education system in such a chaotic state.

The majority of people know that the educational ideas implemented in Indonesia mostly come from concepts thought by Ki Hajar Dewantara. He was nicknamed the "Father of National Education" because of his contributions in the field of education. In addition to being known as an excellent educator, Ki Hajar Dewantara is also known as a religious and civilized person even though he comes from a noble family. Seeing his personality like that, and considering the many cases in the world of education today, the question arises as to whether Ki Hajar Dewantara's educational concept does not have religious values, so that this is the main cause of various educational problems today. Or maybe this problem arises because his educational concept is different from the Islamic educational concept which emphasizes the quality of students' morals. If it is true that there are differences in concept, it is not surprising that the current state of education in Indonesia is very concerning (Marwah, Syafe'i, & Sumarna, 2018).

Education, which should be used as a means to improve the dignity and status of the nation, seems to be just empty discourse. The comparison with other countries such as Malaysia, Singapore, and Thailand which prioritize education as an effort to build the nation, makes us go in a different direction. Nanang Bagus Subekti in the SindoNews.com Daily on March 23, 2015 stated that Ki Hajar Dewantara's educational thinking is comparable to modern educational theories and concepts. For example, Ki Hajar Dewantara had earlier introduced the Tri-Nga concept consisting of Ngerti (cognitive), Ngrasa (affective), and Nglakoni (psychomotor), which is like the famous Bloom's Taxonomy (cognitive, affective, psychomotor). These concepts were realized in Tamansiswa which was founded on July 3, 1922, long before Bloom's Taxonomy was introduced in 1956 by Benjamin Bloom. This is one example that Ki Hajar Dewantara's thinking is parallel to the thinking of Western scientists.

As a national education figure, Ki Hajar Dewantara explained that moral education aims to support the development of a child's personality in terms of physical and mental, from their natural nature towards the formation of character in accordance with general civilization. This education takes place throughout the individual's growth period, from childhood to adulthood, by paying attention to the stages of individual soul development. With this basis, Ki Hajar Dewantara, as the Father of National Education, made moral education the core of educational institutions. Therefore, education initiated by Ki Hajar Dewantara is considered part of national education, which aims to follow in the footsteps of other nations' progress, for the progress of humanity throughout the world.

In the context of its relationship with Islamic education, there are Islamic educational values embedded in Ki Hajar Dewantara's philosophy, especially in the emphasis on character. This concept in Islam is known as attitude, while Ki Hajar Dewantara calls it moral education (Mujito, 2014). Ki Hajar Dewantara's

multicultural educational thinking is more nationalistic and universal. Seeing the various problems above, the author is interested in reviewing and analyzing the values of Islamic education contained in Ki Hajar Dewantara's educational concept.

The role of the family, school, and community environment in shaping a person's character and personality is very important. Each of these environments has an active role in developing individuals. The community environment, as a community of individuals living together, facilitates interaction and socialization that are crucial for individual development. Here, education plays an important role in providing space for interaction, socialization, potential development, and the receipt of information for humans.

Active participation of the community in developing the potential, character, and personality of children, especially adolescents, has a key role in shaping quality individuals. The difference between education in the family and in schools is also important. Formal education in schools emphasizes more on knowledge, while informal education in the family emphasizes more on the formation of character, nature, morals, and religious aspects.

Islam, as a religion that calls and educates, has a responsibility to shape the character of humanity in accordance with religious teachings. The role of parents in Islam as heads of families who are responsible for the education and protection of the family is also emphasized. Education is a process that guides humans out of ignorance, while Islamic religious education aims to shape individuals with noble morals, faith, piety, and practice the teachings of Islam.

The National Education System Law (Sisdiknas) emphasizes that education aims to develop the potential of students to become individuals who are faithful, have noble character, and are democratic and responsible citizens. The 21st century presents challenges and opportunities for Indonesian education in responding to global changes such as democracy, the development of science, information technology, and globalization that affect life in Indonesia.

The thoughts of Ki Hajar Dewantara as a national education figure provide a foundation for education in Indonesia. His concept of Tri-Nga which emphasizes cognitive, affective, and psychomotor, is comparable to the concept of Bloom's Taxonomy introduced by Benjamin Bloom. Dewantara's thoughts are relevant and parallel to the concept of modern Western education.

According to Ki Hajar Dewantara, teaching moral character aims to support the physical and spiritual growth of individuals, guiding them from natural traits to general civilization. This approach applies throughout the individual's life, by paying attention to the stages of development of the individual's soul. This approach is the basis for national education to improve the quality of the Indonesian nation so that it is comparable to other nations, reflecting the progress of humanity globally.

In the context of Islamic education, Islamic values in Dewantara's thinking emphasize character, similar to morals in Islam. Dewantara's thinking has inspired many authors to develop it in journal articles. The concept of learning in Dewantara's vision is also considered relevant to Islamic religious education. Multicultural education initiated by Dewantara has nationalistic and universal dimensions. Facing several problems, the author is interested in analyzing the values of Islamic education in Dewantara's concept.

Seeing the various problems above, the author is interested in reviewing and analyzing the values of Islamic education contained in Ki Hajar Dewantara's concept of education. The purpose of this study is to describe and understand the extent to which Ki Hajar Dewantara's concept of education includes religious values, and to explore whether the problems in Indonesian education today are caused by the difference between Ki Hajar Dewantara's concept of education and the Islamic education model that emphasizes the formation of students' morals.

2. Methodology

This article, the author applies the literature review method or literature study as a type of research that collects information and data from various literature, books, notes, references, and previous research that is relevant to the problem being studied. This study adopts a qualitative approach, where research is conducted without direct interaction with individuals, using non-interactive methods such as descriptive methods and literature studies to answer questions and build a theoretical basis related to the problem being investigated (Sukmadinata, 2005) (Arikunto, 2010).

The data sources in this study consist of two types, namely primary data sources and secondary data sources. Primary data sources refer to books that review the values of Islamic education, while secondary data sources consist of national journals that discuss Islamic education and the ideas of Ki Hajar Dewantara, as well as books that discuss the theory of Islamic education and Ki Hajar Dewantara's education.

The researcher uses several data collection techniques, namely: a) Editing: reviewing the data obtained, especially in terms of completeness, clarity of meaning, and harmony of meaning between one data and another; b) Organizing: organizing the collected data with a predetermined framework; c) Finding: conducting an in-depth analysis of the organized data, using established rules, theories, and methods, in order to reach a conclusion that is the answer to the formulation of the problem proposed (Darmalaksana, 2020).

Researchers choose topics based on problems in the phenomenon, with steps such as: a) Exploring information related to the topic to determine the focus of the research; b) Determining the focus of the research based on the information that has been obtained and prioritizing the priority of the problem; c) Data sources collected include information or empirical data from books, journals, research

reports, and other literature that support the theme of this research; d) Reading literature sources is a search process that requires active and evaluative involvement in order to obtain optimal results; in reading research sources, readers need to explore in depth the reading material that may present new ideas related to the research title; e) Making research notes is a very important stage and may be the culmination of the entire series of research; f) Processing research notes, where all reading sources that have been studied are then analyzed to obtain conclusions which are then compiled in the form of a research report, and; g) Compiling a report in accordance with the applicable writing structure (Darmalaksana, 2020).

Data analysis techniques in this study include: a) Deductive, which is a thought process that starts from general facts and is then directed to a more specific conclusion; b) Inductive, which is the process of drawing conclusions or conclusions from concrete situations to more abstract things, or from specific information to a more general understanding; c) Interpretative, interpreting a meaning into a normative meaning; d) Comparative, comparing research objects with comparative concepts, and; e) Historical, analyzing events from the past to understand why and how an event occurred (Darmalaksana, 2020).

3. Results and Discussion

Ki Hajar Dewantara was born on May 2, 1889 in Yogyakarta with the name RM Soewardi Soerjaningrat (SS), as the son of GPH Soerjaningrat, or the grandson of Sri Paku Alam III. Genealogically, SS came from the Pakualaman noble family. As a Javanese nobleman, SS was educated at ELS (*Europeesche Lagere School*), a lower school generally intended for European children. Afterwards, SS had the opportunity to enter STOVIA (*School tot Opleidingvoor Inlandsche Artsen*), known as the Javanese Medical School. However, due to his poor health, SS was unable to complete his education at the school (Marihandono & Tangkilisan, 2017).

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Figure 1. Ki Hajar Dewantara

SS then chose a career in journalism, contributing to various newspapers and magazines such as *Sediotomo*, *Midden Java*, *De Expres*, *Oetoesan Hindia*, *Kaoem Moeda*, *Tjahaja Timoer*, and *Poesara*, where his writings voiced socio-political criticism of the native people against the colonizers in a communicative, subtle, yet sharp style. His nature as an educator was reflected in him when he founded the Taman Siswa School in 1922, as an effort to educate the native people (Marihandono & Tangkilisan, 2017).

Although he came from a noble family, SS had a very simple personality and was close to the people. His life was influenced by local Javanese education and culture to achieve socio-political equality in colonial society. These principles became the basis for SS in fighting for unity and equality, from cultural nationalism to politics (Surjomihardjo, 1979).

SS was committed to fighting for Indonesian nationalism through education, especially in fighting against the Wild School Law (*Wilde Scholen Ordonnantie*, 1932), which was revoked by the colonial government because it limited the Indonesian educational nationalism movement. His struggle in politics and education was recognized by the government of the Republic of Indonesia by giving him various positions, including Minister of Education and Culture in 1950. SS was also awarded an honorary doctorate from Gadjah Mada University in 1959 and was appointed as a National Hero in the same year. Although his struggle to educate the nation was not over, SS had become a pioneer of education in Indonesia. He died on April 26, 1959 and was buried in the Taman Siswa Wijaya Brata family cemetery, Yogyakarta (Marihandono & Tangkilisan, 2017).

SS founded the Taman Siswa School in Yogyakarta on July 3, 1922 because he believed that education was a tool for political mobilization and also an effort to improve the welfare of the people. According to him, from education, national leaders will emerge who will lead the Indonesian people towards equal education for all people. Although he came from a noble background, SS tried to bridge the gap with the lives of the common people, creating a democratic life that could be enjoyed by many people (Dewantara, 1952).



Figure 2. Tamansiswa School in Yogyakarta

The idea of establishing education arose from routine discussions held every Tuesday of *Kliwon* (Javanese Traditional Calendar System). Discussion participants were concerned about the materialistic, individualistic, and intellectualistic conditions of colonial education, so SS proposed humanistic and populist education to fight for world peace. SS wanted to change the colonial teaching method from "commands and sanctions" to "*pamong education*." The colonial education system based on racial discrimination, especially against native children, had to be changed to become a humanistic education that respected the people. With this, SS created a forum called "*Nationaal Onderwijs Taman Siswa*," as a national education forum that encompassed the entire Indonesian nation (Dewantara, 1977).

According to SS, the education that was suitable for the Indonesian nation was humanistic, popular, and national education. This became the basis for SS in educating the nation and guiding it towards a politics of liberation or independence. In this effort, SS combined the experience of the Maria Montessori School (Italy) and Rabindranath Tagore (India) education models because they felt they were suitable for the native education system. From here, SS discovered the concept of "*patrap guru*," where a teacher's behavior becomes an example for students and society.

Ki Hajar Dewantara is an inseparable figure from the long journey of education in Indonesia. He was a pioneer in forming the education system in this country. Through the Taman Siswa School that he founded, he wanted the Indonesian people to gain physical and spiritual freedom. His thoughts are still relevant as a breakthrough in building education in critical conditions like today. His famous mottoes are "*Tut Wuri Handayani*" (giving encouragement from behind), "*Ing Madya Mangun Karsa*" (creating opportunities for initiative in the middle), and "*Ing Ngarsa Sung Tulada*" (giving an example in front). The front part of this

motto, "*Tut Wuri Handayani*," even became the slogan of the Department of National Education.

Ki Hajar Dewantara is a key figure in the history of Indonesian education. Through his persistent struggle, he presented the idea of education that was popular, fought injustice, and paved the way for change towards a brighter future for the Indonesian people.

Understanding Islamic Educational Values

Values are the core that accompanies something that holds important meaning in human life (Thoha, 1996). Burbucher divides values into two types: intrinsic values, which are considered good in themselves without considering anything else, and instrumental values, which are considered good because they give value to other things (Jalaludin, 2013). Values are images of something beautiful, charming, and admirable, which provide happiness, joy, and become something desired by individuals or groups of people (Muhmidayeli, 2017).

The definition of values has broad and complex dimensions. Values indicate a person's standards for assessing whether an action is good or not. This is a guide in individual behavior and in social interactions. Ki Hajar Dewantara argues that education is all efforts of parents towards children with the aim of supporting their progress in life. In the context of Islam, education is also defined as *tarbiyah*, derived from the verb *rabba*. In addition, there is the word *ta'dib*, derived from the word *addaba*, and the word *ta'lim*, derived from the verb *allama*. The three terms will be discussed briefly one by one as follows:

Tarbiyah

The word *tarbiyah* is a *mashtar* form of *rabba yurabbiy tarbiyatan* which is explained in the Qur'an (Departemen Agama RI, 2010):

صَغِيرًا رَبِّيَّانِي كَمَا أَرْحَمُهُمَا رَبِّي وَأَقْلَ الرَّحْمَةَ مِنَ الذَّلِّ جَنَاحَ لَّهُمَا وَأَخْفِضْ

“*And humble yourself towards them both with great affection and say, "O my Lord, love them both, as they both taught me as a child." (QS. Al-Isra': 24).*

In the translation of the verse above, the term *tarbiyah* is used to refer to the duties of parents in caring for and raising children when they are still small. The definition of the word *tarbiyah* includes four elements: a) maintaining and caring for the child's nature before adulthood; b) developing all the various potentials and readiness; c) directing the child's nature and potential towards the goodness and perfection that is appropriate for him; and d) this educational process is carried out in stages (Ridwan, 2018).

Ta'dib

Based on the Hadith of the Prophet SAW: "My Lord has educated me and has improved my education." In the framework of its conceptual analysis, *ta'dib* includes aspects of knowledge (*'ilm*), learning (*ta'lim*), and good parenting patterns (*tarbiyah*). Therefore, *ta'dib* becomes a more comprehensive concept in

describing the process of Islamic education as a whole. Through this process, it is hoped that individuals will emerge who have wholeness and completeness in their personalities (Ridwan, 2018).

Ta'lim

The word '*allama*' indicates the process of providing information or knowledge, not involving personality development because it is difficult to develop the personality of the Prophet Adam AS. *Al-ta'lim* is a limited part of *al-tarbiyah al-aqliyah*, aimed at gaining knowledge and thinking skills, which focuses on the cognitive area. This is reflected in the use of the word '*allama*' in the letter Al-Baqarah, 2:31. The word '*allama*' is juxtaposed with the word '*aradha*' which shows that Adam's teaching ends with an evaluation stage. The context of the sentence refers more to the evaluation of the cognitive domain, namely the introduction of the names of objects taught, not touching on other domains. This indicates that *al-Ta'lim* as the origin of '*allama*' is specific compared to *al-tarbiyah*.

Dr. Muhammad Fadhil Al-Jamali defines Islamic education as an effort to encourage humans to advance with high values and a noble life, forming a better person in terms of reason, feelings, and actions (Muhammad, 1993). Ahmad D. Marimba explains Islamic education as conscious guidance by educators for the physical and spiritual development of students towards the formation of perfect humans. Islamic education as guidance that ensures optimal development in accordance with Islamic teachings (Marimba, 1964).

From the summary of the various previous definitions, it can be concluded that Islamic education is an effort by educators to develop human potential to achieve perfection according to creation, so that they can carry out their roles as God's creatures who are faithful, knowledgeable, and have good morals. The concept of KHD and Islamic education, although different in wording, provide a similar understanding after a comparison is made. Both define education as guidance for educators to bring happiness to their students. Islamic education explicitly emphasizes happiness in the world and the hereafter for its students.

Although KHD emphasizes the progress of life, it seems only in worldly happiness. However, in reality, the progress of life in question includes physical and spiritual aspects (Suparlan, 2015). KHD is also known as a religious figure (Kumalasari, 2010). Although it does not state it clearly as in Islamic education, its goals are similar to the hopes of Islamic education for its students. Thus, the values of Islamic education describe all the positive things that individuals should have according to Islamic teachings. These values should be upheld and maintained in both personal and social life, so that a person can become a faithful, knowledgeable, and morally upright individual.

In the division of other dimensions of Islamic life, such as the dimensions of monotheism, sharia, and morals, there is a significant emphasis on moral values. These moral values are divided into five types, namely: a) Individual moral values; b) Moral values within the family; c) Moral values in a social context; d)

Moral values within the framework of the State; and; e) Moral values in the religious dimension (Rahmat, 2018).

Educational Foundation

The educational concept of Ki Hajar Dewantara (KHD) consists of the Panca Dharma concept which is the foundation that he created himself. Panca Dharma in the sense of language symbolizes five principles or foundations, which consist of: a) The principle of natural nature; b) The principle of independence; c) The principle of culture; d) The principle of nationality, and; e) The principle of humanity (Muthoifin & Jinan, 2015).

The explanation of the first principle, namely natural nature, refers to the relationship between humans and natural creation. Natural nature is considered as part of God's creation that has unity with humans, but can still develop. Therefore, KHD considers education very important for human survival in line with the development of natural nature (Muthoifin & Jinan 2015) (Solehan, 2010). The principle of independence, the second, emphasizes the importance of each individual and country having independence in meeting their life needs. In this case, quality education is important to increase this independence, so that there is no detrimental dependence on other parties (Muthoifin & Jinan 2015).

The third principle of culture highlights the diversity of cultures within the country, many of which have high educational value. Through education, these cultural values can be applied to individuals and Indonesian society, even at the international level if necessary (Muthoifin & Jinan 2015). The fourth principle of nationality emphasizes the importance of love for the nation as a driving force to do one's best. Quality education can foster a sense of love for the nation in students and can increase the nation's dignity in the eyes of other countries (Muthoifin & Jinan 2015).

The last principle of humanity emphasizes the equality of human dignity and the importance of caring in creating peace and justice together. This raises awareness of the shared role in maintaining peace and justice (Muthoifin & Jinan 2015). In the concept of Islamic education, the foundation comes from the Qur'an and hadith. The Qur'an contains Allah's revelation to the Prophet Muhammad through the angel Gabriel, becoming a guideline for his followers. Not only about worshiping Allah, the Qur'an also contains social sciences that are useful for human interaction with others. On the other hand, the hadith contains everything about the Prophet Muhammad who is an exemplary example for his followers, including his words, actions, and attitudes in various situations.

In this study, it was found that these two concepts have one point of conformity in the educational foundation used. This may occur due to differences in background and situation where the two concepts were born. This conformity is seen in the principle of the nature of nature held by KHD with the basis of the Qur'an. The Qur'an emphasizes the power of God over everything that happens, in line with the principle of the nature of nature which shows changes in nature due to the will

of God. Nature and humans are inseparable, and humans can change along with the power of God who always changes nature.

Educational Objectives

Pada Basically, the objectives of Islamic education are in line with the mission of Islam to improve moral values towards the level of *akhlak al-karimah*. There are two main targets to be achieved through Islamic education: happiness in the world and success in the hereafter, which include two important aspects (Mujib & Mudzakkir, 2006). Education aims to provide students with an understanding of Islamic teachings and to form noble character, as the mission of the Prophet as the guardian and perfecter of human behavior, to fulfill the needs of life both in the world (QS. An-Nahl: 97, Al-An'am: 132) (Departemen Agama RI, 2010).

In KHD education, the goal of the educational process is to "*guide the natural potential possessed by children so that they, as individuals and members of society, can achieve the highest level of safety and happiness*" (Dewantara, 1961). The Islamic educational approach emphasizes high moral values, not only conveying knowledge, but also seeking to form good character, considering the physical and mental conditions of students, and practices that focus on forming individuals with high morals and good character. The goal of education emphasizes that true happiness is obtained by individuals who have intellectual intelligence, physical health, and spiritual cleanliness.

Educational Methods

KHD applies the among system method, which means caring for, guiding, and educating children with love. The main objective of this system is to shape students into individuals who are faithful, pious, physically and mentally independent, have good character, intelligence and skills, physical and spiritual health, and become part of an independent society and are responsible for the welfare of the country and humanity as a whole. The origin of the word "among" comes from Javanese which refers to the task of caring for or guiding with full dedication. This method was once introduced by Ki Soeratman in the book "70 Years of Tamansiswa" (Sudarto, 2008).

This among system emphasizes education on students, which is now better known as a student-centered approach (Noventari 2016). Educators provide space for children to develop their creativity and initiative in completing assignments. Although providing freedom, educators continue to monitor children's development until they are truly independent. KHD explains that the among method is an educational approach based on a family spirit with reference to the nature of nature and freedom (Muthoifin and Jinan, 2015).

KHD uses different terms, however, they have similar meanings to the terms used by Muslims in getting closer to Allah, namely the methods of *sharia*, *hakikat*, *tarekat*, and *ma'rifat*. There are various methods in Islamic education, but only four methods are included in this study: *Targib wa Tarhib* method, *Uswah*

Ḥasanaḥ, *Ḥiwār*, and habituation. *Targib wa Tarhib* uses a method of giving promises and threats to students, similar to the concept of reward and punishment (Marwah, Syafe'i, & Sumarna, 2018).

Next, the *Uswaḥ Ḥasanaḥ* method uses good examples as a way to guide students because they tend to imitate. The *Ḥiwār* method, which has five parts, provides an opportunity for students to discuss with teachers or classmates to exchange ideas so that learning materials are easier to understand and apply in everyday life. This approach encourages children to have personal learning experiences that can be applied in real life. Finally, the habituation method uses examples first which are then followed by students until they are truly understood and applied in everyday practice (Marwah, Syafe'i, & Sumarna, 2018).

KHD emphasized that to live the teachings of life and his ideals, understanding, awareness, perseverance, and honesty are needed in carrying them out. Knowing and understanding alone are not enough if they are not felt and realized. KHD stated that "*Knowledge without practice is like a tree that does not bear fruit, practice without knowledge is empty, knowledge without practice is useless, practice without knowledge is flawed*" (Budiono, 2017)

Characteristics of Educator's Tasks in Education

Educators in the context of Islamic education are every adult individual who, based on religious demands, is responsible for the development of himself/herself and also others. Religion acts as a task giver and mandate in education, with the authority of educators legally granted by religion, while every adult individual is responsible for accepting this task and mandate. Thus, educators become attributes that are inherent in every individual because of their obligations to the education process (Ramayulis, 2004).

In Javanese understanding, educators are identified as teachers or "*guru*" (*gu* and *ru*), which means "*gugu* and *tiru* (followed and emulated)". "Followed" refers to the belief that the teacher has adequate knowledge, provides insight and broad views on life. "Exemplified" because the teacher has a complete character, which makes his/her behavior worthy of being an example and role model for students. This concept emphasizes that the task of a teacher is not only about transferring knowledge, but also how he/she is able to internalize his/her knowledge to his/her students. This includes the suitability between what is conveyed by the teacher (which is heard by the students) and what is done by the teacher himself (Mujib & Mudzakkir, 2006)

Some people may be trapped in the idea that someone who is able to transfer knowledge to others is considered an educator. However, the role of an educator is not limited to that. More broadly, the duties of an educator also include learning management, directing the learning process, facilitating, planning for the future of the community, and designing effective programs to be implemented (Ikmal, 2021). The behavior of a teacher in the process of educating students or the next

generation is the main foundation emphasized by KHD through a very well-known term, namely:

Ing Ngarsa Sung Tuladha

Refers to the principle that a teacher must be a leading example, someone who is more experienced and knowledgeable. Teachers must maintain their behavior so that they can be role models for students. When teaching, teachers who use the lecture method must be sure that the content of the material delivered is correct and positive (Marihandono & Tangkilisan, 2017).

Ing Madya Mangun Karsa

Describes that a leader (teacher) when during his students, must be able to inspire enthusiasm, encourage creativity, and direct students. This can be done when the teacher uses the discussion method as a resource person and guide, providing guidance and direction to students (Marihandono & Tangkilisan, 2017).

Tut Wuri Handayani

Means that a leader (educator) is behind, following, and directing students to dare to walk in front and be able to take responsibility. When the teacher is in the middle of building enthusiasm, behind giving encouragement, it can happen that students will try to compete, compete to show their best abilities. KHD agrees with the convergence theory, namely that human development is determined by nature and nurture. A newborn child is likened to a white paper that already has writing on it, but it is not yet clear (Marihandono & Tangkilisan, 2017). Wiraga Age (0-8 years): An important phase for physical and sensory development. Wicipta Age (8-16 years): A critical period for the development of a child's mental aspects. Wirama Age (16-24 years): The adaptation phase with society, when children are involved according to their life goals (Mudana, 2019).

It turns out that the three mottos were inspired by verses of the Qur'an. "*Ing ngarsa sung tulada*" (giving an example in front) is in line with the verse "*Laqad kana lakum fi rasulillahi uswatun hasanah,*" which means "Indeed in the Messenger of Allah there is a good role model." This motto is the core of the role of teachers in national education. Teachers not only transfer knowledge, but also develop, direct, and motivate (Abidin, Prihatin, & Yanto, 2015). The meaning of "*ing ngarsa sung tulada*" should be interpreted as the teacher's ability to be a positive example in various things, from behavior to speech. The proverb "*guru kencing berdiri, siswa kencing berlari*" reflects the importance of teacher role models for student behavior. If student behavior shows problems, we should reflect on whether we have set a good example.

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The next motto, "*ing madya mangun karsa*" (building ideals in the middle), is related to the verse "*Wama arsalnaka illa rahmatan lil 'alamin*," which means "We did not send you except as a mercy for the entire universe." Teachers are expected to be able to build enthusiasm, provide motivation, and spread positive auras among students. As good friends for students, especially in elementary education, teachers have an important role because children tend to imitate what they see, especially from figures who are considered role models (Karso, 2019).

The last motto, "*Tut Wuri Handayani*," which is inspired by the verse "*Fazdakkir inna anta muzakkir*," which means "Warn, indeed you are only a warner." Teachers must be able to motivate students, encourage them to achieve their ideals and aspirations. This reflects the importance of teachers as drivers of student progress according to their interests and needs.

By exploring this theory, there are Islamic educational values in Ki Hajar Dewantara's educational concept. However, while there is a lot of literature discussing Ki Hajar Dewantara's thoughts and the 2013 curriculum, none of them have connected Ki Hajar Dewantara's educational thoughts and the 2013 curriculum comprehensively.

4. Conclusion

The results of the study and discussion on the values of Islamic education in the concept of education according to Ki Hajar Dewantara reveal that the concept of Ki Hajar Dewantara's education includes the values of Islamic education. The author realizes that the main problem in Indonesian education today, namely the crisis of student morality, is not caused by the lack of religious values in the concept of education, but by the implementation of education that has not been able to apply the concept of Ki Hajar Dewantara effectively while understanding the essence of true Islamic education. The implication of this finding is the need for the Indonesian government to improve the performance of all education actors to be in line with the thoughts of Ki Hajar Dewantara. In addition, the results of this study can be used as evaluation material and additional knowledge for all educators in Indonesia, allowing for an increase in overall teaching ability. This study shows success in achieving the goals that have been set, providing valuable insights for the development of a better education system in Indonesia.

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