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EDUCATIONAL LEADERSHIP IN THE 21ST CENTURY: THE RELEVANCE OF THE AMONG KI HAJAR DEWANTARA SYSTEM



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Abstract

This research is relevant to 21st-century educational leadership because it emphasizes education based on love and care. The 21st century demands educators to keep up with developments in science and technology (IPTEK), even though this presents challenges and indifference. Therefore, the among system of Ki Hajar Dewantara needs to be understood in depth, because it emphasizes the role of educators as mentors, motivators, and role models. In accordance with the *among* system that applies the educational trilogy of Ki Hajar Dewantara *ing ngarsa sung tulada, ing madya mangun karsa, tut wuri handayani* is considered to be in line with the need to form quality human resources. This research uses a literature study by examining the works of Ki Hajar Dewantara and related scientific literature. It focuses on the principal's understanding of 21st-century characters to strengthen their role in improving the quality of education and human resources in a global era full of competition and demands for expertise.

Abstrak

Penelitian ini relevan dengan kepemimpinan pendidikan abad ke-21 karena menekankan pendidikan berbasis cinta dan kepedulian. Abad ke-21 menuntut pendidik untuk mengikuti perkembangan ilmu pengetahuan dan teknologi (IPTEK), meskipun hal ini menghadirkan tantangan dan ketidakpedulian. Oleh karena itu, sistem among Ki Hajar Dewantara perlu dipahami secara mendalam, karena menekankan peran pendidik sebagai pembimbing, motivator, dan teladan. Sesuai dengan sistem among yang menerapkan trilogi pendidikan Ki Hajar Dewantara *ing ngarsa sung tulada, ing madya mangun karsa, tut wuri handayani* dinilai selaras dengan kebutuhan membentuk sumber daya manusia (SDM) berkualitas. Penelitian ini menggunakan studi pustaka dengan menelaah karya Ki Hajar Dewantara dan literatur ilmiah terkait, serta berfokus pada pemahaman kepala sekolah terhadap karakter abad ke-21 untuk memperkuat peran mereka dalam meningkatkan kualitas pendidikan dan sumber daya manusia di era global yang penuh persaingan dan tuntutan keahlian.



Background

The 21st century is marked by rapid changes in various fields, especially technology, information, and globalization. These changes have affected almost all aspects of life, including the world of education. The challenges of education in this era are not only related to digital literacy skills and critical thinking skills, but are also closely related to the character crisis, lack of role models, and the weakening of human values in the teaching and learning process. In this context, the role of educational leadership becomes very crucial to bridge the demands of the times with the system *among* of Ki Hajar Dewantara.

The *among* system is an authentic idea of Indonesian people, which is extracted from local wisdom. It was further stated that this system could become superior in carrying out educational supervision in Indonesia to face educational competition between countries and could even become a unique and superior system in facing global competition in terms of 21st-century educational supervision. The development of the world of education in the 21st century is marked by the use of technology in all walks of life. Technology is felt as if it connects the world beyond geographical barriers, so that the world seems without borders. Air transportation technology facilitates long-distance travel between countries and even continents.¹ Information technology can now present events in one location directly, and can be seen in other areas quite far away at the same time. Technologies also make it easy to send money quickly, even in real time.

The problem inherent in the 21st century is the difficulty of finding role models who can provide motivation or encouragement to students, even though the means for developing human resources are very supportive.² Therefore, supervision is needed for the Ki Hajar Dewantara educational trilogy concept, which has become the motto of national education. Regarding the supervision of educators in Indonesia today, there are still many teachers who do not meet the criteria for *ing madya mangun karsa*, which means continuously working to develop competence. The quality of teaching staff in Indonesia is still at an ordinary level. Currently, there are still many teachers who ignore their competence as educators, one of which is professional work competence.

¹ Mary Chayko, "Techno-social Life: The Internet, Digital Technology, and Social Connectedness," *Sociology Compass* 8, no. 7 (July 27, 2014): 976–91, <https://doi.org/10.1111/soc4.12190>.

² Melissa K Thevenin, Jonathan W Elliott, and Ben F Bigelow, "Mentors, Role Models, and Observed Differences in Students' Construction Education Self-Efficacy and Motivation," *International Journal of Construction Education and Research* 12, no. 3 (July 2, 2016): 162–78, <https://doi.org/10.1080/15578771.2015.1118169>.

Professional work competence refers to the principal's ability to master management in depth, understand the development of the science being taught, and be able to teach it in an effective and relevant way.

In the words of *Ing Ngarsa Sung Tulodo*, this means that in terms of competence, the teacher's personality cannot yet be a role model for students. Today's teachers care less about their personalities as role models who are examples for their students, even though personality competence is an essential component that a teacher must have in implementing educational supervision. Ki Hajar Dewantara's educational trilogy *Ing Ngarso Sung Tulodho, ing madya mangun karsa, tut wuri handayani* needs to be developed as a guideline so that it can be achieved and influence the discipline of a teacher as an educational supervisor and make teaching staff more aware of their responsibilities as teachers, a big responsibility.³

Teacher should be able to use that method effectively and efficiently, so the process learning is not boring and exhausting.⁴ An educator is expected to be someone who can be a good role model for other students.⁵ Historical and current contexts not only re-explain the concept of the Ki Hajar Dewantara trilogy, but also test its relevance in the context of 21st-century education, which needs openness, collaboration, and innovation.

Hifza et al.'s research on leadership in Islamic education from an interdisciplinary perspective⁶ showed that leadership in Islamic education in a sociological perspective was looking at a leader from the problems and symptoms of social change they faced. If the leaders still applied the leadership types without following the current modernization, they would not be able to answer the challenges of the times. Leaders are only respected at certain times, but not recognized at other times. Leadership does not experience changes in its meaning, but experiences changes in the types of leadership that have been carried out, for

³ Darsiti Soeratman, *Ki Hajar Dewantara*, ed. Sutrisno Kutoyo, 2nd ed. (Jakarta: Direktorat Sejarah Dan Nilai Tradisional, 1989).

⁴ Indah Muliati and Rini Rahman, "Teori Pedagogik Pendidikan Mahmud Yunus," *Islam Transformatif: Journal of Islamic Studies* 3, no. 2 (December 18, 2019): 169, <https://doi.org/10.30983/it.v3i2.2342>.

⁵ Suratno et al., "The Effect of Using Synectics Model on Creative Thinking and Metacognition Skills of Junior High School Students," *International Journal of Instruction* 12, no. 3 (2019): 133 – 50.

⁶ Hifza Hifza et al., "Kepemimpinan Pendidikan Islam Dalam Perspektif Interdisipliner," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (March 7, 2020): 46 – 61, <https://doi.org/10.31538/ndh.v5i1.518>.

example, in Islamic educational institutions at Islamic boarding schools. Since ancient times, the leadership of Islamic boarding schools has been inseparable from a *kyai*. *Kyai* plays a critical leadership role in the Islamic boarding school he built. However, the leadership paradigm has changed, and social and political changes in leadership have been implemented at the boarding school.

In Nashria Rahayuning Tyas's research titled Educational Leadership Model of the Prophet Muhammad SAW⁷ The leadership of the Prophet Muhammad was seen as a significant point and need to be explored more deeply to be used as a reference for exemplary leadership, especially leadership in the world of education and in order to create good future leaders through the example of the Prophet Muhammad in his life. The purpose of this research was to describe the model/type of educational leadership of the Prophet Muhammad SAW, while the objectives based on the following formulation of the problem: (1) to describe the special characteristics of the Prophet Muhammad SAW, (2) to describe the transformation of the leadership characteristics of the Prophet Muhammad SAW in education. This qualitative research was conducted using library research. The researcher collected the data using documentation techniques, and the data were analyzed using content analysis.

According to Aminuddin Syam, in his study on the innovative educational leadership⁸ The Educational leadership that is suitable in the era of educational autonomy was innovative educational leadership. Innovative educational leadership should be able to innovate the educational institutions they lead by having vision, mission, willingness, and commitment to change, understanding the innovation process, managing the innovation, and having expertise and quality. Managerial and leadership abilities are necessary for innovative leadership. Organizational skills are required so that the leaders are able to handle the complexity of educational institutions; educational leadership skills are needed to obtain innovative leaders in leading educational institutions so that they meet the expectations of educational autonomy.

This article used a literature study method, namely by tracing the relevant research results and theories. From this study, various theories and research results were obtained regarding educational leadership, the education system during the Ki Hajar Dewantara era, and its challenges in the 21st century. In writing this

⁷ Nashria Rahayuning Tyas, "Model Kepemimpinan Pendidikan Nabi Muhammad SAW," *Muslim Heritage* 4, no. 2 (December 30, 2019), <https://doi.org/10.21154/muslimheritage.v4i2.1851>.

⁸ Aminuddin Syam, "Kepemimpinan Pendidikan Yang Inovatif," *Al-Ta'lim Journal* 19, no. 2 (July 20, 2012): 151 – 57, <https://doi.org/10.15548/jt.v19i2.16>.

article, the authors also used the Progressivism theory pioneered by John Dewey as one of the tremendous educational theories from the West that can be used as a comparison to assess the advantages and relevance of the *among* Ki Hadjar Dewantara system. Dewey⁹ viewed education as a dynamic social process and emphasizes experiential learning (learning by doing), active student participation, and the role of schools as a miniature of a democratic society.

The method used in this research was a literature review method, which examines literature findings related to research themes in the form of articles in journals and theories in books; it aims to provide a presentation with confirmation of the material studied, which can ultimately produce the latest findings.¹⁰ The qualitative research approach was very relevant because it was able to deeply explore the motives behind educational leadership behavior, especially in the *among* system. Leadership is influenced not only by strategic management but also by the values, culture, experiences, and emotions inherent in educational leaders. The *among* Ki Hajar Dewantara system is based on the noble values of the Indonesian nation such as exemplary behavior, empowerment, and moral encouragement that cannot be fully understood only through a quantitative approach. Therefore, qualitative research was required to explore the relevance, practice, and impact of the system on educational leadership in the 21st century more deeply.

Data collection is carried out systematically to collect, process, and analyze data in order to find answers to the problems faced during the article writing process.¹¹ References are obtained through research reports, especially those that have been published, national journals, international articles, and books. The procedures for literature research go through three stages: collection, data analysis, and drawing conclusions without intending to claim the absolute truth of the study results of this research.

⁹ John Dewey, *Experience and Education: Pendidikan Berbasis Pengalaman*, trans. Hani'ah (Bandung: Teraju, 2004), 11.

¹⁰ Mathieu Templier and Guy Par  , "A Framework for Guiding and Evaluating Literature Reviews," *Communications of the Association for Information Systems* 37, no. 1 (2015): 6, <https://doi.org/10.17705/1CAIS.03706>.

¹¹ Milya Sari and Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (June 10, 2020): 41 – 53, <https://doi.org/10.15548/nsc.v6i1.1555>.

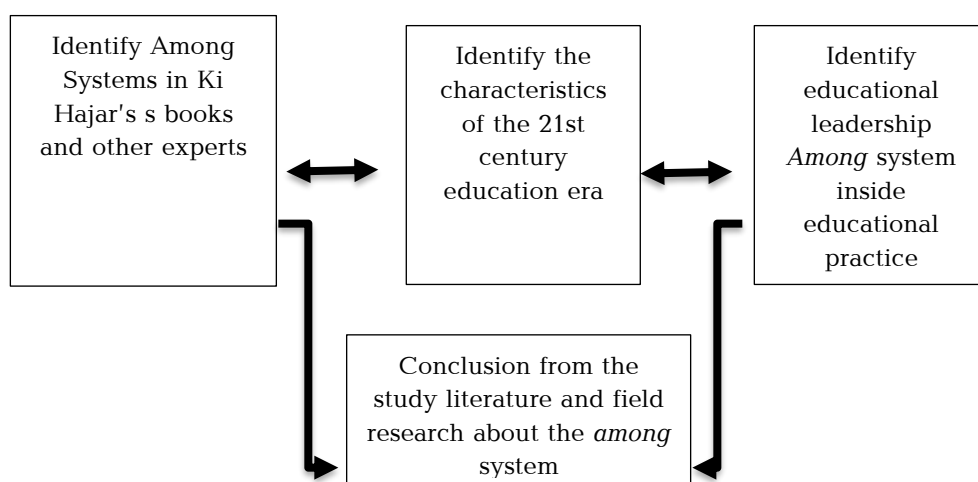


Chart. Research Design

In the framework of 21st-century educational leadership, the *among* Ki Hajar Dewantara system continues to show its relevance because it places students as active subjects in the educational process. The basic principle of this system is respect for individual freedom to organize and develop themselves independently, but still in an orderly atmosphere of togetherness. This concept is in line with the needs of today's educational leadership, which is not authoritarian, but participatory and humanistic. Through the principle of *tut wuri handayani*, leaders or teachers carry out their roles from behind, providing space for independence, but still influencing, directing, and encouraging students to grow and develop naturally according to their nature and potential. In this context, educational leaders are not only facilitators, but also inspirators who are able to motivate, innovate students' ways of thinking, and become role models for moral values. Therefore, the *among* system is not only a local heritage, but also a contextual and relevant leadership model to face the challenges of the 21st century.¹²

Academic anxiety arises because students, educators, and educational leaders face the pressure of adapting very quickly in the 21st century. Advances in information technology and the digitalization of education create new challenges that require the formulation of educational supervision that emphasizes not only performance but also values, culture, and humanity, which Ki Hajar Dewantara has formulated in the *among* system. This system balances freedom and guidance, provides moral examples (*ing ngarsa sun tulodho*), builds collaboration (*ing madya mangun karsa*), and supports from behind (*tut wuri handayani*), which are very

¹² Ki Hajar Dewantara, *Ki Hadjar Dewantara, Jogjakarta: Majelis Leluhur Taman Siswa*, 1967.

relevant to overcoming academic anxiety amidst the pressures of the times. Based on the focus of the problem, this paper examines how the educational leadership system during the time of Ki Hajar Dewantara, which is reflected in the role of teachers in carrying out educational supervision, namely: (1) the role of teachers as *ing ngarsa sung tuladha*, (2) the role of teachers as *ing madya mangun karsa*, and (3) the role of teachers as *tut wuri handayani*. In addition, this study would also see the relevance *among* Ki Hajar Dewantara's education system in the 21st-century era. The *among* system in Ki Hajar Dewantara's educational leadership contains relevant formulations to answer the challenges of the 21st century and support the progress of students in responding to developments in science and technology. This article is a review of related literature regarding the main problem of this article. How significant is the educational leadership system in relation to the development of the world of education and the implementation sector of educational supervision? From this problem formulation, the aim of this research is to formulate the role of teachers as supervisors in *ing ngarsa sun tuladha*, the role of teachers as supervisors in *ing madya mangun karsa*, the role of teachers as supervisors in *tut wuri handayani*, and provide a formulation of significant relationships with the 21st century. On the empirical plane, the fibers can be seen, and the economic and educational background emerges and is formulated. Through this formulaic offer, religion appears familiar and close to human problems and seeks to explain and provide answers in education.

Ki Hajar Dewantara's Biography and Thoughts

Ki Hajar Dewantara was one of the fighters involved in the Indonesian independence movement. He was born on May 2 and is currently celebrated as National Education Day in Indonesia. Ki Hajar Dewantara is one of the educational figures in Indonesia who has several thoughts about education. One of his thoughts is about the concept of free spirit education. This concept contains values that are very important in building quality resources Indonesian people for the future.¹³ Ki Hajar Dewantara's philosophical ideas have become a fairly solid foundation in educational practice in Indonesia.¹⁴

¹³ Taufik Hendratmoko, Dedi Kuswandi, and Punaji Setyosari, "Tujuan Pembelajaran Berlandaskan Konsep Pendidikan Jiwa Merdeka Ki Hajar Dewantara," *JINOTEP (Jurnal Inovasi Dan Teknologi Pembelajaran): Kajian Dan Riset Dalam Teknologi Pembelajaran* 3, no. 2 (2017): 152 – 57.

¹⁴ I Made Sugiarta et al., "Filsafat Pendidikan Ki Hajar Dewantara (Tokoh Timur)," *Jurnal Filsafat Indonesia* 2, no. 3 (September 20, 2019): 124 – 36, <https://doi.org/10.23887/jfi.v2i3.22187>.

According to Ki Hajar Dewantara, education is something that is important very important in life. Education is the key to build a nation so that it continues to develop. He also stated that learning must be in harmony with creativity, taste and intention.¹⁵ Learning or education cannot be separated from the existence of educational goals. According to Ki Hajar Dewantara, education is a guide in one's life. The most important thing for Ki Hajar Dewantara is the liberation of man. Freedom means being free physically, mentally, and spiritually. According to Ki Hajar Dewantara, education is guidance; education will bring a person to a brighter point, more advanced, and a better understanding of the meaning of life. Personal freedom is limited by the peaceful order of living together, and also supports such attitudes as harmony, kinship, deliberation, tolerance, togetherness, democracy, responsibility, and discipline. According to Ki Hajar Dewantara, an individual is a living creature who can develop through the nature he has.¹⁶ There are still principals who have not maximized their nature as leaders, especially in terms of work professionalism. This is an essential concern because the quality of education is highly dependent on the managerial ability and sincerity of the principal in carrying out his duties professionally.

The aim of education from Ki Hajar Dewantara is to make children's lives, physically and mentally, independent. The theory of the free spirit, according to Ki Hajar Dewantara, is that the aim of education is essentially to liberate the lives and minds of children physically and mentally.¹⁷ A person who has an independent soul will also have an independent life. The free spirit referred to here is a soul that is clean, always has positive thoughts, has good feelings, is beautiful, and has a noble will. Ki Hajar Dewantara cannot be separated from the educational journey in Indonesia. Ki Hajar Dewantara is also a pioneer of the education system in Indonesia. He also founded the Taman Siswa College as a form of resistance to Dutch colonialism.

The progress of the world of education today cannot be separated from the role of the character as the leading actor. Characters who have made significant contributions to the advancement of education in Indonesia, and who have earned

¹⁵ Imelda Indah Kusumastita, "Implementasi Trilogi Pendidikan Ki Hajar Dewantara Untuk Tenaga Pendidik Di Indonesia," *JURNAL REFORMA* 9, no. 2 (December 11, 2020): 104, <https://doi.org/10.30736/rf.v9i2.318>.

¹⁶ Kusumastita.

¹⁷ Hendratmoko, Kuswandi, and Setyosari, "Tujuan Pembelajaran Berlandaskan Konsep Pendidikan Jiwa Merdeka Ki Hajar Dewantara."

a degree, such as the Father of National Education, namely Ki Hajar Dewantara.¹⁸ Ki Hajar Dewantara has made significant contributions to thought and action and is struggling to improve the quality and access to education in Indonesia.

How is Educational Leadership in the Among Ki Hajar Dewantara System?

a. Educational Leadership in *Ing Ngarsa Sun Tulodho*

Ing ngarsa means in front, while sun is a short word for word for In sun, which means I or me, then *Tuladha* can be interpreted as example or role model. So, the meaning of *Ing Ngarsa Sun Tuladha* is to be an example or role model in front of you. From this motto, Ki Hajar Dewantara gives the idea that being a person in leadership role or as educational personnel is not just about being a leader; you have to have a good personality so that you can be used as a good role model for the people around you.

Carrying out educational leadership duties is not easy. A teacher as a supervisor must have a good personality and behavior, because an educator will be a good role model for their students. Being a good role model is very important for an educator.¹⁹ This will affect students' trust in an educator. Educators are expected to be able to attract the attention of students so that they can make an educator a good role model for them. If this motto is implemented, it can also mean that an educator will become a role model for students or people around them who need education from the educator. Educators become good role models through the behavior and actions they carry out in the educational process.

The exemplary attitude of an educator is something that is most important in the educational process.²⁰ Everything that has been done by the teaching staff must be accounted for. Most of the behavior of teaching staff will be imitated by their students or by someone below them. Supervisors must be good role models for their students.²¹ Ki Hajar Dewantara was an Indonesian who had several thoughts about typical Indonesian education. Some of his thoughts are

¹⁸ Eka Yanuarti, "Pemikiran Pendidikan Ki Hajar Dewantara Dan Relevansinya Dengan Kurikulum 13," *Jurnal Penelitian* 11, no. 2 (2017): 237–65.

¹⁹ Suratno et al., "The Effect of Using Synectics Model on Creative Thinking and Metacognition Skills of Junior High School Students."

²⁰ Margaret Edwards, Beth Perry, and Katherine Janzen, "The Making of an Exemplary Online Educator," *Distance Education* 32, no. 1 (May 2011): 101–18, <https://doi.org/10.1080/01587919.2011.565499>.

²¹ Diana Davis, "The Ideal Supervisor from The Candidate's Perspective: What Qualities Do Students Actually Want?," *Journal of Further and Higher Education* 44, no. 9 (October 20, 2020): 1220–32, <https://doi.org/10.1080/0309877X.2019.1669772>.

wrong, while others discuss the concept of free spirit education. A draft of education for an independent spirit contains important values in building the quality of Indonesia's human resources in the future. This article presents a discussion of Ki Hajar Dewantara's concept of independent spirit education and its application to learning objectives.²²

b. Educational Leadership in *ing madya mangun karsa*

Ing madya means middle, *mangun* refers to awakening or awakening, while *Karsa* can be interpreted as a form of will or intention. So *ing madya mangun karsa* can be construed as generating intention. From this meaning, it can be said that when someone is in the middle of an activity, they must also have the ability to raise enthusiasm. A person must have the ability to provide new innovations in their environment by creating a new atmosphere that makes other people more comfortable.

Teachers will not be able to stand alone in carrying out the educational process.²³ An educational leader must be able to work together with their students to achieve learning goals. This is what will make the educational process easier to achieve. The educators must be able to unite with their students; mingling or educators exchanging opinions.²⁴ So in the learning process it is not only the educators who is active, but the students must also be given the opportunity to express their opinions. It is hoped that the educators can be one with their students, and that their students can also feel comfortable with the ongoing learning.²⁵ With a good cooperation between teaching staff and students, will make educational goals easy to achieve. This motto does have meaning in the middle of awakening the intention, if teaching staff are more able to join and collaborate with the students, it is hoped that the students will also be able to awaken the intention to study more actively so that educational goals can also be achieved.

²² Widya Noventari, "Konsepsi Merdeka Belajar Dalam Sistem Among Menurut Pandangan Ki Hajar Dewantara," *PKn Progresif: Jurnal Pemikiran Dan Penelitian Kewarganegaraan* 15, no. 1 (June 1, 2020): 83, <https://doi.org/10.20961/pknp.v15i1.44902>.

²³ Suratno et al., "The Effect of Using Synectics Model on Creative Thinking and Metacognition Skills of Junior High School Students."

²⁴ Michael Singh and Jinghe Han, "Teacher Education for World English Speaking Pre-Service Teachers: Making Transnational Knowledge Exchange for Mutual Learning," *Teaching and Teacher Education* 26, no. 6 (August 2010): 1300 – 1308, <https://doi.org/10.1016/j.tate.2010.03.004>.

²⁵ Peter Skilling et al., "Navigating Hope and Despair in Sustainability Education: A Reflexive Roadmap for Being with Eco-Anxiety in the Classroom," *Management Learning* 54, no. 5 (November 23, 2023): 655 – 79, <https://doi.org/10.1177/13505076221098957>.

c. Leadership/Supervisor in *Tut Wuri Handayani*

Tut Wuri means following from behind and *Handayani* refers giving encouragement. *Tut wuri handayani* can be interpreted as giving encouragement from behind. It means that we must provide encouragement or moral enthusiasm from behind. Having a moral spirit makes a person more motivated, so this encouragement of moral enthusiasm is very much needed. This motto aims to create a more independent and self-sufficient individual who is not dependent on others. It is hoped that it can create a new, more competent generation.²⁶

Ki Hajar Dewantara's Educational Trilogy remains popular and is serves as the national education slogan in Indonesian to this day. This concept has a profound meaning.²⁷ This concept can be used as a guide to improve the quality of teaching staff in Indonesia. Educators in Indonesia must make improvement year after year, because educators are the main component in a country's development. The following is the implementation of Ki Hajar Dewantara's Educational Trilogy for educators in Indonesia.

From this motto, it can be implemented that a teaching staff must be able to provide encouragement to their students. The educators must be able to provide learning motivation to their students so that their students can learn properly.²⁸ Sometimes students have a tendency to be lazy and bored when learning; it is the duty of educators to be able to encourage the students to develop further. Being an educator requires being a motivator for students. This motto can also promote an educator to be more advanced in the educational process. An educator must be able to become more creative and always find new innovations as material for the ongoing learning process. If an educator has high motivation and is always innovative, so do the students. They will also be more creative, and their motivation to learn will increase. An educator must also be able to engage students in the teaching and learning process, allowing them to have a more open mind. If students keep an open mind and are not afraid to speak their thoughts, their enthusiasm for studying will increase rapidly.

²⁶ Soeratman, *Ki Hajar Dewantara*.

²⁷ Suratno et al., "The Effect of Using Synectics Model on Creative Thinking and Metacognition Skills of Junior High School Students."

²⁸ Nor Farida Harun et al., "Motivation in Problem-Based Learning Implementation," *Procedia - Social and Behavioral Sciences* 56 (October 2012): 233–42, <https://doi.org/10.1016/j.sbspro.2012.09.650>.

Is Among's Educational Leadership System still relevant in the 21st Century?

Educational leadership in Ki Hajar Dewantara's thoughts is related to the Trilogy of education, which has a breakthrough in the 21st century to develop education, which is currently not in a good condition. The 21st century has brought considerable changes in the world, including Indonesia. Changes in thinking, especially in the flow of information and technology, have been felt throughout this century.

Humans know the 21st century as the century of knowledge, making it the primary foundation in various aspects, especially in social life.²⁹ 21st century thinking patterns emphasizes students to think more critically, be able to integrate all knowledge with real life, understand technology and information and be skilled in communicating and collaborating which is very appropriate or relevant to the Trilogy concept of education.

The educational trilogy is *ing ngarsa sung tuladho* (in the front giving an example), *ing madya mangun karsa* (in the middle creating opportunities for initiative), *tut wuri handayani* (in the back giving encouragement). *Tut wuri handayani* itself has become the slogan of the Department of National Education.³⁰ 21st-century education is known for obtaining information and using technological media.

The advances in technology and easy access to information should make it easier for teachers as supervisors to explain the material, in accordance with the 21st century model of educational supervision, which is student-centred learning.³¹ This means that the teacher is only a facilitator or *ing madya mangun karsa* in connecting or being a contact person between students' initial knowledge. In the 21st century, which is known as the era of knowledge, digital or industry, teachers carry out their supervisory duties as *ing madya mangun karsa*, which means that the teachers are creative in using methods to make it easier for students to understand a lesson. This is in line with the progress of the 21st century and is able

²⁹ Djeprin E. Hulawa, "Literasi Abad 21 Dalam Perspektif Islam Dan Implikasinya Terhadap Pembentukan Kompetensi Dan Kualitas Karakter Peserta Didik" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2021).

³⁰ Agus Susilo and Sarkowi Sarkowi, "Peran Guru Sejarah Abad 21 Dalam Menghadapi Tantangan Arus Globalisasi," *Historia: Jurnal Pendidik Dan Peneliti Sejarah* 2, no. 1 (November 1, 2018): 43, <https://doi.org/10.17509/historia.v2i1.11206>.

³¹ Siraje Abdallah, Shaimah Nalubega, and Siti Kholijah Kassim, "The Impact of Teacher Professional Development and School Climate and Culture on Innovative Student-Centered Teaching for 21st Century Skills: The Mediating Roles of Collaborative Planning and Community Engagement," *NAMA International Journal of Education and Development* 1, no. 2 (2024).

to contribute more to creating a creative learning atmosphere. In other words, the teachers perform their duties as educational supervisors, rather than role models or models in the learning process, and they must have a creative and innovative spirit while developing students' potentials, and optimizing the teaching and learning process in a session.

In a highly sophisticated world, teachers hope that in carrying out supervision as *tut wuri handayani*, the students will be more independent in instilling literacy in children and even the community. Teachers who are expected to be able to provide encouragement or motivation to students in improving the quality of human resources (outcomes) should be more competent and have a spirit of innovation in the learning process in accordance with standards. This is in line with Sudriarja's opinion in his book, which states that educators are the key to success and are able to determine the direction of the quality of the nation's education.³² This also applies to learning by motivating students to think critically so that they are able to hone all the experiences gained by the students themselves. In other words, the role of educators cannot simply be eliminated, because without Educators' knowledge, it cannot be conveyed thoroughly in accordance with their function (educating, managing, and evaluating).

Based on the above arguments, it can be concluded that 21st century educational leadership has several characteristics that are relevant to the principles of the Ki Hajar Dewantara system, such as: creativity and innovation, respect for the nature and independence of students, strengthening critical thinking, preserving cultural values, integration of science, respect for human values, easy access to information (easy to get knowledge), and strengthening communicative, collaborative skills, and an attitude of respecting differences in the context of lifelong education. These principles also closely overlap with the thoughts of John Dewey, a progressive educational philosophy figure from the United States. Dewey emphasized the importance of education based on real experience (experiential learning), which forms students into independent individuals, reflective thinkers, and able to actively participate in their social lives. According to Dewey, education must be democratic, not forcing knowledge from outside, but developing students' potential and interests from within themselves, an approach that is in line with the *among*.

Students need to be guided to develop various critical thinking skills, communication, collaboration, and creativity. With these skills, students not only become individuals who are able to complete practical tasks, but also become

³² A. Sudiarja, *Pendidikan Dalam Tantangan Zaman*, ed. Chris Subagya (Yogyakarta: PT Kanisius, 2014).

individuals who are solution-oriented, adaptive to change, and able to make fundamental contributions.³³ Ki Hajar Dewantara also said that students must be able to develop a balanced sense of creativity and initiative. Ki Hadjar Dewantara's thoughts were realized in the 21st century by implementing the principles of the among system education. As evidence that the thoughts and goals he wished to achieve were well conveyed in accordance with his hopes, which were merely to educate the nation's existence, the educational principles he designed were stated as the Tamansiswa principles as follows:

The Principles of Nationality, the 21st Century, is known as the science of society.³⁴ Differences of opinion or respect differences of opinion in this century will definitely occur, but educators must be more innovative in responding to them.³⁵ Therefore, it is hoped that educational supervisors must be able to filter all opinions without having to say "no" to those who have an opinion. Respecting differences of opinion is one of the keys to establishing cooperative relationships and creating networks for sharing knowledge, economics, and so on. For this reason, every human being must have a great spirit in filtering information, even though there are differences between language, ethnicity, race, culture, and even religious beliefs. Students should not be against humanity, but should be a tangible form of humanity and therefore not imply hostility towards other nations, but rather imply feelings and sorrow, a desire to achieve the physical and spiritual happiness of the whole country.

Cultural Principles The 21st Century, known as the age of knowledge, should not be a challenge for teachers, but the opposite.³⁶ The function of teachers, which in fact is to educate, must be better able to integrate existing knowledge, so that they can develop students' understanding. Moreover, education in Indonesia has thematic learning (Natural Sciences, Mathematics, Indonesian, and Social Sciences) at the elementary age level. Therefore, educators who are tasked with educating

³³ Arto Kalevi Ahonen and Päivi Kinnunen, "How Do Students Value the Importance of Twenty-First Century Skills?," *Scandinavian Journal of Educational Research* 59, no. 4 (July 4, 2015): 395 – 412, <https://doi.org/10.1080/00313831.2014.904423>.

³⁴ Ahmad Tarmizi Hasibuan and Andi Prastowo, "Konsep Pendidikan Abad 21: Kepemimpinan Dan Pengembangan Sumber Daya Manusia SD/MI," *MAGISTRA: Media Pengembangan Ilmu Pendidikan Dasar Dan Keislaman* 10, no. 1 (2019).

³⁵ Andrzej Szymkowiak et al., "Information Technology and Gen Z: The Role of Teachers, the Internet, and Technology in the Education of Young People," *Technology in Society* 65 (2021): 101565.

³⁶ Roberto Carneiro and Alexandra Draxler, "Education for the 21st Century: Lessons and Challenges," *European Journal of Education* 43, no. 2 (2008): 149 – 60.

must be able to conceptualize various themes (knowledge) with existing learning, and be able to use multiple methods so as to create a comfortable learning atmosphere. National culture leads to progress in accordance with the intelligence of the nation in each era, world progress, and the interests of the people's lives physically and mentally in each era and situation.

The Principle of Independence in 21st-century education, lifelong education in learning is not just a discourse but must be applied.³⁷ Those who are elderly are obliged to learn, even if it is not as fulfilling as recalling when they were young. Learning knows no age, so it is essential for students and parents to constantly dig up information by reading. The habit of reading must be instilled in students, so that they can explore the information available in the century known as the arena of human resource competence.

It is hoped that the 21st century will be able to carry out its functions in teaching humans, so that they do not only learn when they are young.³⁸ Study is one way to reduce the nation's stupidity, for humans are expected to be able to carry out their duties as servants in God's *Ard*. Without learning, humans will not be able to know how to carry out their own responsibilities; for this reason, humans must continue to learn without getting bored with themselves. Means discipline towards oneself and by oneself on the basis of high values of life, both as an individual and as a member of society. So, independence must be a tool for developing a strong personality. This means that education aims to make children into people who are disciplined towards themselves in all things, to be able to build their child's personality so that he does not become arbitrary in their actions.

The principle of humanity. Humans, who are basically social creatures, should be able to build cooperation with one another, including in the 21st century. Communication is one of the factors that encourages the establishment of cooperative relationships. Good communication is expected to develop insight; to be able to communicate in this century, humans are required to have languages, namely English and Arabic. These two languages are expected and must be instilled in students, so that students will be able to interact in both the national and international world.

Humans must become success when able to integrate various knowledge across different conditions and situations that exist. After being able to

³⁷ Nour El Mawas and Cristina Hava Muntean, "Supporting Lifelong Learning through Development of 21st Century Skills," in *10th International Conference on Education and New Learning Technologies* (Spain, 2018), <https://hal.science/hal-02250150>.

³⁸ Chris Argyris, "Teaching Smart People How to Learn," *Reflections* 4, no. 2 (1991): 4–15.

communicate, what is hoped for in the 21st century is the following: establishing cooperative relationships or building networks so they can compete with other nations.³⁹ Building cooperation between countries is not like turning over the palm of your hand. Therefore, humans are taught to first understand race, culture, and beliefs (between religious communities), so that there are no misunderstandings later in building or teamwork.

Every human being who realizes humanity demonstrates the highest human progress physically and spiritually. High human progress can be seen from the purity of a person's heart and the feeling of love for fellow human beings and towards all God's creatures; namely, the belief that there is a law of progress that covers the universe. This means that the purpose of education desired by Ki Hadjar Dewantara is to produce children who have a high social spirit so that they can be helpful to the homeland and the nation.

Principles of Natural Nature. The 21st-century education will be immersed in the natural dimensions of "space and time," such as the absence of walls in obtaining information between countries in the aspects of interaction, knowledge, openness, politics, and even economics.⁴⁰ As the differences between the younger and older generations increase, so do the concerns that must be maintained and balanced, as well as the awareness of mutual need between countries. In essence, humans are creatures that are one with nature. He cannot be separated from his will, but it would be a source of happiness if humans could unite themselves with nature, which would have the impact of progress. This means that humans are born with natural traits and talents that cannot be denied. If these talents and innate traits are continuously honed, they will become something valuable for them in the future, but of course, this must be adjusted to the circumstances.

This means that these talents and traits are not enough; they must be trained and developed consistently. Sharpened means trained, studied, and used continuously to become sharper and stronger. It means that if these talents and traits are developed well, they will become valuable advantages or strengths. They can result in achievements, recognition, or even become a source of livelihood. This means that the results of honing these talents and traits may not be immediately felt now, but will bring significant benefits in the future, whether in personal life, education, career, or socially. Talents and positive traits that a person

³⁹ Malayu S P Hasibuan, *Manajemen Sumber Daya Manusia (Edisi Revisi)* (Jakarta: Bumi Aksara, 2020).

⁴⁰ Leon Benade, *Being A Teacher in the 21st Century, A Critical New Zealand Research* (Singapore: Springer Singapore, 2017), <https://doi.org/10.1007/978-981-10-3782-5>.

has must continue to be developed. If done diligently and consistently, it will become a valuable asset that can bring significant benefits to his life in the future.

Table. The Relevance of the *Among* Ki Hajar Dewantara System in the 21st Century

Principal of Leadership	The <i>Among</i> Ki Hajar Dewantara System		
	The principle of nationality	The principles of culture and nature	The principle of independence and humanity
	<i>Tut Wuri Handayani</i>	<i>Ing Ngarsa Mangun Karsa</i>	<i>Ing Ngarsa Sun Tulodho</i>
The Relevance in the 21 st Century	Respect differences of opinion	Age of knowledge (Knowledge is the key to progress in this fast-paced information era)	Long life education, communicative and collaborative spirit

Conclusion

Educational leadership in the Ki Hajar Dewantara system in the 21st century emphasizes the importance of the role of teachers as role models (*Ing Ngarsa Sung Tuladha*), but the development of science and technology presents new challenges for students in finding real role models. The principal as a supervisor who occupies the position of *ing madya mangun karsa* plays an active role among teachers, building enthusiasm, providing direction, and creating a collaborative and adaptive work climate to changes in the times. In the context of the 21st century, which is marked by very rapid advances in digital technology, teachers are required to continue to develop their quality both in terms of pedagogy, digital competence, and learning innovation. The use of digital technology is not only a tool, but also part of an educational transformation strategy that enables learning to be more interactive, flexible, and relevant to the needs of today's students. Therefore, the leadership of the principal must encourage teachers to not only master technology, but also integrate it meaningfully into the teaching and learning process.

The supervision pattern in Ki Hajar Dewantara's education system is powerfully relevant to the challenges of 21st-century education. The supervision approach that emphasizes role models, empowerment, and moral encouragement shows that these values remain contextual in answering today's educational issues marked by technological advances, a crisis of role models, and the need for character development of students. Therefore, Ki Hajar Dewantara's supervision

pattern needs to be reviewed and adapted so that it can be applied effectively in a modern education system. *Among* system supervision, those that are able to be oriented to current developments and align with the development and growth of students are considered. The priority in the 21st century is quality human resources; for this reason, teachers as supervisors must be more active in empowering technology. Empowering technology makes it easier for teachers to carry out their function, namely to always work (*ing madya mangun karsa*). Providing encouragement (*tut wuri handayani*), and being a role model (*Ing Ngarsa Sun Tuladha*). Supervisors in the 21st century are expected to be able to design innovative learning, thus creating a comfortable and calm learning atmosphere, to make it easier for students to realize their dreams of renewal in the world of education and to compete on the international stage.

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