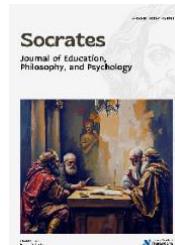




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The Relevance of Ki Hajar Dewantara's Educational Philosophy with Islamic Values to Form Morally Noble and Progressive Generations

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Abstract: This research investigates how Ki Hajar Dewantara's educational philosophy aligns with Islamic teachings to cultivate morally upright and progressive generations. This study addresses the declining moral standards among youth and the need for holistic education integrating local wisdom with religious values. The research novelty lies in exploring the intersection between Ki Hajar Dewantara's educational philosophy and Islamic pedagogy, an area rarely studied integratively. Using qualitative methodology with library research and hermeneutic analysis, this study examines key concepts including Tri Pusat Pendidikan (Three Centers of Education), the among system, Trikon, and Islamic education concepts (tarbiyah, ta'lim, ta'dib). The findings demonstrate strong alignment between Ki Hajar Dewantara's concept of freedom and Islam's fitrah, the among methodology (asih, asah, asuh) with prophetic teaching methods (rahmah, hikmah, mau'idzah hasanah), and Tri Pusat Pendidikan with Islamic emphasis on family, school, and community roles. This synergy can be implemented through integrated curriculum development, teacher role reinforcement, conducive educational environments, and holistic evaluation systems.

Keyword: *Ki Hajar Dewantara's Philosophy, Islamic Values, Character Education, Noble Character, Progressive Generation*

INTRODUCTION

Education plays a fundamental role in shaping future generations who are not only intellectually smart but also have noble character. In the context of the globalization era with its various challenges, an educational system is needed that can integrate local wisdom with religious values. This urgency becomes increasingly apparent when looking at the phenomenon of moral degradation among the younger generation, such as declining courtesy and weakening religious values in daily life. To address these challenges, a holistic and integrative educational

approach is needed to produce generations that are not only excellent in knowledge but also strong in character.

Ki Hajar Dewantara, as the Father of Indonesian Education, has bequeathed an educational philosophy that is applicable to the Indonesian context. The concept of "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani" which is his educational philosophy emphasizes the importance of exemplary behavior, motivation, and guidance in the educational process. In addition, the Tri Pusat Pendidikan concept he developed involves family, school, and community as three fundamental pillars in character formation of children. Through this philosophy, education is not viewed merely as a transfer of knowledge, but as a process of forming complete human beings (Budiono, 2017).

As a religion of rahmatan lil'alamin, Islam has a comprehensive value system in regulating all aspects of human life, including education. Islamic values such as akhlakul karimah, honesty, responsibility, hard work, and social care have alignment with national education goals stated in Law Number 20 of 2003 concerning the National Education System. The Qur'an and Hadith of Prophet Muhammad SAW provide a strong foundation about the importance of character education, where the Prophet SAW himself was sent to perfect human morals. Integrating Islamic values in education becomes a fundamental need to form generations that are not only smart but also have strong spirituality (Mustaqim, 2017).

The starting point of this research is the thought that Ki Hajar Dewantara's educational philosophy has strong relevance to Islamic values in forming morally noble and progressive generations. The concept of freedom of thought in Ki Hajar Dewantara's philosophy has alignment with Islamic principles of ijtihad and amar ma'ruf nahi munkar. The among concept or asih, asah, asuh which emphasizes love, sharpening abilities, and good nurturing, is also very relevant to the concept of education in Islam that prioritizes rahmah and hikmah. Both equally place humans as subjects whose potential must be optimally developed while maintaining humanitarian and divine values (Lubis, 2023).

Previous studies have discussed Ki Hajar Dewantara's educational philosophy and Islamic education separately, but in-depth exploration of the meeting points and relevance of both for the context of character formation of today's generation is still limited. Research on the integration of local values with Islamic teachings in education is also still minimal, even though this is very important for developing educational models that are contextual to Indonesia's socio-cultural conditions. This research is present to fill that void through comprehensive analysis of the relevance between Ki Hajar Dewantara's educational philosophy and Islamic values, and how the synergy of both can be implemented to form morally noble and progressive generations.

The terminology "morally noble and progressive" which is the focus of this research refers to a generation figure who has strong character based on moral and religious values, while having adaptive abilities to the development of times and technological advancement. This is in line with the concept of holistic education that integrates cognitive, affective, and psychomotor aspects, as well as balance between worldly and afterlife dimensions as taught in Islam (Syahrudin, 2022).

The problem formulation in this research includes: 1. How are the concepts of Ki Hajar Dewantara's educational philosophy and Islamic values in character formation? 2. What is the relevance of Ki Hajar Dewantara's educational philosophy with Islamic values? 3. How is the implementation of the synergy of Ki Hajar Dewantara's educational philosophy and Islamic values to form morally noble and progressive generations? Through these three research questions, an in-depth analysis will be conducted on key concepts from both value systems and how they are applied in educational practice.

This research aims to: 1. Analyze the concepts of Ki Hajar Dewantara's educational philosophy and Islamic values in character formation; 2. Find relevance and meeting points between Ki Hajar Dewantara's educational philosophy and Islamic values; 3. Formulate an implementation model of the synergy of Ki Hajar Dewantara's educational philosophy and Islamic values to form morally noble and progressive generations. The theoretical contribution of this research is expected to enrich the development of Islamic education science, while its

practical contribution can be a reference for educators and policymakers in designing character education programs that are integrative and contextual with Indonesia's reality as a pluralistic nation with a Muslim majority.

METHOD

This research uses a qualitative approach with library research type. The selection of qualitative approach is based on the research objective to understand and interpret the meaning of Ki Hajar Dewantara's educational philosophy and Islamic values in depth, and find the relevance of both in the context of forming morally noble and progressive generations. The data sources of this research consist of literature in the form of books, scientific journals, articles, and previous research results relevant to the research topic. Documentation techniques are used to collect data, namely collecting, reading, and recording important information from various literature sources related to Ki Hajar Dewantara's educational philosophy and Islamic values in education.

Content analysis method with hermeneutic approach is used to analyze data in this research to understand the textual and contextual meaning of the concepts studied. The stages of analysis carried out include: 1. Data reduction by sorting and focusing data relevant to the problem formulation; 2. Data display by presenting data in the form of narrative descriptions, comparison tables, and conceptual schemes; 3. Comparative analysis to find similarities, differences, and meeting points between Ki Hajar Dewantara's educational philosophy and Islamic values; 4. Interpretation and synthesis to formulate the relevance of both in forming morally noble and progressive generations. Source triangulation techniques are used to maintain data validity, namely by comparing information from various different literature to ensure consistency and credibility of research findings.

Character education theory, Islamic education theory, and educational philosophy theory become the basis for building the theoretical framework of this research. Key concepts analyzed include: Tri Pusat Pendidikan, Trikon (continuity, convergence, and concentricity), among system, and the concept of freedom in Ki Hajar Dewantara's philosophy; as well as the concepts of tarbiyah, ta'lim, ta'dib, morals, and tazkiyatun nafs in Islamic education. Contextual perspective is also applied in this research to see how both value systems can be implemented in contemporary Indonesian social, cultural, and educational conditions, considering the challenges of globalization, technological development, and social dynamics faced by the younger generation today.

RESULTS AND DISCUSSION

The Concept of Ki Hajar Dewantara's Educational Philosophy

Freedom is the core concept in his educational philosophy, not interpreted as freedom without limits, but freedom accompanied by responsibility and harmonious with natural and temporal nature. According to Ki Hajar Dewantara, freedom in education means giving opportunities to students to optimize their potential without coercion, but still within the corridor of wise guidance and direction. The motto "Tut Wuri Handayani" represents this concept, which means from behind giving encouragement and influence, not by forcing or restraining. This idea was considered progressive in its time and is still relevant to be applied in the context of student-centered education until now (Marwah et al., 2018).

In Ki Hajar Dewantara's philosophy, Tri Pusat Pendidikan is one of the fundamental concepts that emphasizes that education is not only the responsibility of schools, but also family and community. As the first center of education, the family plays a role in instilling basic values and character through parental exemplary behavior. Schools which are the second center of education function to develop knowledge, skills, and shape student personality through structured learning processes. Meanwhile, the community as the third center of education provides social and cultural contexts that also shape student character and social values. These

three centers of education need to synergize and support each other to produce holistic and optimal education in forming complete human beings (Muslih, 2023).

Ki Hajar Dewantara formulated the among system as an educational method based on the principles of asih, asah, and asuh. Asih means giving sincere love and affection to create positive emotional bonds between educators and students. Asah is an effort to sharpen and develop students' talents, skills, and intellectual abilities through innovative learning processes. While asuh is interpreted as guidance and coaching carried out with full responsibility to shape student personality and character. The main characteristic of this among system is its disapproval of the application of physical punishment, where this system actually prioritizes a humane approach by positioning educators in the role of a pamong who provides guidance, motivation, and exemplary behavior. Through the application of this system, the educational process is not only oriented to the transfer of knowledge, but also focuses on the comprehensive development of character and personality (Syafri et al., 2023).

In Ki Hajar Dewantara's educational philosophy, the Trikon concept which includes continuity, convergence, and concentricity has a fundamental role. The principle of continuity underlines the need to maintain and pass on cultural values and noble traditions to future generations. The principle of convergence demands the openness of the education system to positive elements from outside cultures that can be integrated with local culture. While the principle of concentricity emphasizes that education must prioritize student interests and national needs, not just blindly imitating education systems from other countries. These three principles reflect Ki Hajar Dewantara's view that encourages an educational model that has national identity and character, but remains inclusive and does not close itself from progress and global dynamics. This concept of thought actually shows increasing relevance and significance in facing various educational challenges in the current era of globalization (Suparlan, 2015).

Islamic Values in Character Education

In Islam, there is a comprehensive educational concept depicted through three main terminologies: tarbiyah, ta'lim, and ta'dib. Tarbiyah refers to the process of maintaining and developing various human potentials gradually, covering physical, intellectual, spiritual, and social dimensions. Ta'lim focuses more on the delivery of knowledge and structured learning to increase students' intellectual capacity. While ta'dib centers on instilling moral values, courtesy, and commendable behavior in daily life. All three are interconnected and form a comprehensive Islamic education framework. The main target of this education system is to produce insan kamil, namely complete and perfect humans in all dimensions of their life, both in obedience to Allah (hablum minallah) and in interactions with fellow creatures (hablum minannas) (Wibowo & Hidayat, 2022).

In Islamic education, morals occupy a very important role, in line with the main mission of the Prophet SAW to perfect human character. Moral development in Islam includes several dimensions: morals toward Allah manifested through worship and obedience; morals toward oneself by maintaining the purity of soul and body; morals toward others shown by doing good and communicating politely; and morals toward the environment through efforts to preserve and maintain nature. The Qur'an and Hadith provide firm guidance regarding commendable moral values such as honesty (shiddiq), trustworthiness (amanah), conveying truth (tabligh), and intelligence (fathonah). These moral values are not enough to be studied conceptually, but must be implemented in daily activities. Thus, character education in Islam has a practical nature and can be applied in real life (Maulida et al., 2021).

Tazkiyatun nafs or purification of the soul is an important element in Islamic education that aims to purify the soul from bad morals and replace them with noble traits. This soul purification process is achieved through various ways such as muhasabah (self-reflection), mujahadah (struggle to control desires), and riyadah (spiritual training). Islamic education underlines the importance of harmony between knowledge and spirituality, because knowledge not accompanied by morals will cause danger, while morals without knowledge will be fragile. This

concept proves that Islamic education does not merely emphasize intellectual progress, but also spiritual transformation that shapes a strong and morally noble person.

Islamic education principles also prioritize the concepts of rahmah (compassion) and hikmah (wisdom) in learning activities. The nature of compassion toward students must be possessed by educators in Islam, as the Prophet SAW who is known for his rahmatan lil'alamin nature. The learning approach must be aligned with the situation, capacity, and needs of students, which reflects a wise attitude in educating. Islam also teaches the principle of al-ta'lim al-mutsmir (beneficial learning), namely that the knowledge taught must be beneficial and applicable in real life. Islamic education motivates students to continue learning throughout life (lifelong learning), in accordance with the hadith of Prophet Muhammad SAW which recommends seeking knowledge from the cradle to the grave, which illustrates how important continuous learning is in Islam (Sarif et al., 2024).

The Relevance of Ki Hajar Dewantara's Educational Philosophy with Islamic Values

Comparison shows that Ki Hajar Dewantara's educational thought has many similarities with Islamic teachings. Ki Hajar Dewantara's concept of freedom is similar to the concept of fitrah in Islam, namely that every human is born with goodness that needs to be developed without coercion. Islam teaches "la ikraha fid-din" (there should be no compulsion in religion), which is in accordance with the concept of freedom in education. Both equally respect individual differences and encourage maximum self-development. The basic difference lies in the foundation of thought. Ki Hajar Dewantara emphasizes more on the cultural and humanitarian side, while Islam is based on a strong religious foundation. Even so, both can complement each other to form education that respects humans and has good morals.

There is a fundamental similarity between the among system along with the concept of asih, asah, asuh and the educational method of Prophet Muhammad SAW, namely rahmah, hikmah, and mau'idzah hasanah (giving advice in a good way). The principle of asih is in harmony with the concept of rahmah in Islamic teachings, which emphasizes sincere compassion of educators toward students. Furthermore, hikmah which means educating with full wisdom and developing all the potential possessed by students according to their talents and capacity, shows a close correlation with the principle of asah. Meanwhile, the concept of tarbiyah in Islam, which has the meaning of fostering and guiding students comprehensively and completely, is a principle aligned with the meaning of asuh. Both Ki Hajar Dewantara and Islam reject physical violence and prioritize a humanistic-dialogical approach in educational interaction. In addition, both education systems also equally emphasize the importance of the exemplary figure of an educator, which is considered the most effective and influential learning method (Sugiarta et al., 2019).

Strong relevance is found between the Tri Pusat Pendidikan concept in Ki Hajar Dewantara's philosophy and the concept of education in Islam which also involves family, madrasah (school), and community. Islam places the family as the first madrasah, where parents are obliged to educate their children with moral and faith values. The Prophet's hadith mentions that every child is born in a state of fitrah, and it is the parents who make them Jewish, Christian, or Magian, showing the fundamental role of family in education. Schools or madrasah function as places for systematic development of knowledge and character formation. The social responsibility to remind each other in goodness (amar ma'ruf nahi munkar) is possessed by the community in Islam, creating an environment conducive to character development. The importance of a holistic approach in education is shown through the synergy of these three centers of education in the perspective of Ki Hajar Dewantara and Islam (Suparlan, 2015).

The Trikon concept consisting of continuity, convergence, and concentricity in Ki Hajar Dewantara's thought apparently has connections with Islamic principles regarding balance between maintaining tradition and accepting change. Continuity is in harmony with Islamic teachings about the importance of maintaining moral values and positive traditions (al-muhafazatu 'ala qadimis shalih). Convergence is in accordance with Islamic principles that are

open to knowledge and technology from various sources, as long as they do not violate Islamic values. Islam teaches to take hikmah (valuable lessons) from anywhere, which shows openness to universal knowledge. Concentricity is in line with the Islamic view that education must be adapted to human fitrah and the needs of the ummah. Both value systems equally support education that has a solid character but remains open to the progress of the times, a principle that is very crucial in facing the challenges of globalization.

Implementation of the Synergy of Ki Hajar Dewantara's Educational Philosophy and Islamic Values

The implementation of the synergy between Ki Hajar Dewantara's educational philosophy and Islamic values can be done through the development of an integrated curriculum. Educational curriculum needs to integrate local wisdom values reflected in Ki Hajar Dewantara's thought with universal Islamic values. In the cognitive aspect, learning must enhance critical and creative thinking abilities (asah) while still being based on truth and honesty values (shiddiq) in Islam. The affective aspect is formed through character development using the among system that emphasizes compassion (asih) and guidance (asuh), which is in harmony with the concepts of rahmah and tarbiyah in Islam. The psychomotor aspect is developed through habituation of practicing noble moral values in daily life, which reflects the concept of amal shaleh in Islam. This curriculum must be flexible and contextual, considering students' socio-cultural conditions but still adhering to universal basic principles of education.

The role of teachers has a very strategic position as the main drivers of educational transformation. An educator is required to be an exemplary figure (Ing Ngarsa Sung Tuladha) who displays noble morals in every behavior, emulating the example of the Prophet SAW. In the midst of students (Ing Madya Mangun Karsa), they must be able to become a source of motivation with a humane and dialogical approach, in harmony with the principle of hikmah in Islam. Meanwhile from behind, educators provide support and encouragement (Tut Wuri Handayani) with sincere compassion, which reflects the nature of rahmah possessed by the Prophet SAW. To fulfill this multidimensional role, teacher competence is not only limited to mastery of material, but also includes the ability to develop student character and spirituality. Therefore, continuous teacher training and capacity development programs are absolutely necessary to ensure they can internalize and apply the integration of values from both systems in daily learning practice (Samho & yasunari, 2013).

Forming morally noble and progressive generations requires an appropriate and conducive educational environment. The family as the main educational base needs to create a home atmosphere full of compassion, openness, and exemplary behavior. Parents need to be role models who consistently practice moral and spirituality values every day. Schools also have the responsibility to create an Islamic and character-based academic culture. This can be realized through habituation of worship, instilling noble morals, and balanced development between students' academic and non-academic abilities. Communities can be actively involved by building partnership programs between schools and communities to create a holistic educational ecosystem. For all these efforts to be effective, there needs to be continuous coordination and communication to align family, school, and community. The goal is to ensure all parties share the same vision and mission, so that student character formation can be optimal and integrated (Muslih, 2023).

Assessment in the implementation of this synergy must include evaluation of students' character and morals, not only focusing on cognitive aspects through academic tests. The evaluation method must be holistic, including assessment of spiritual attitudes, social attitudes, knowledge, and skills. Observation of daily behavior, self-assessment, peer assessment, as well as assessment from teachers and parents can be used to measure character. Success criteria are not only seen from academic achievement, but also from student behavior transformation that shows noble moral values such as honesty, responsibility, discipline, hard work, social care, and strong spirituality. Assessment must also be formative, providing constructive feedback for

continuous improvement. Through this comprehensive evaluation system, education can ensure the achievement of the goal of forming morally noble and progressive generations who are not only intellectually smart but also strong in character and spirituality.

CONCLUSION

Ki Hajar Dewantara's educational philosophy has fundamental alignment with Islamic values in forming generation character. The concepts of freedom, Tri Pusat Pendidikan, among system which includes asih, asah, asuh, and Trikon in Ki Hajar Dewantara's thought show compatibility with Islamic principles such as tarbiyah, ta'lim, ta'dib, moral development, and tazkiyatun nafs. Both approaches equally view humans as subjects whose entire potential needs to be optimally developed while maintaining humanitarian and divine values in the process.

Strong relevance is found between Ki Hajar Dewantara's philosophy and Islamic teachings in various dimensions of education. The concept of freedom proposed by Ki Hajar Dewantara has similarity in meaning with the concept of fitrah and the principle of "la ikraha fid-din" in Islam. The among system with asih, asah, asuh is in line with the educational method of Prophet Muhammad SAW which prioritizes rahmah, hikmah, and mau'idzah hasanah. The Tri Pusat Pendidikan concept also reflects the Islamic view of the important role of family, madrasah, and community in the educational process. Likewise, Trikon which includes continuity, convergence, and concentricity is in harmony with Islamic teachings regarding balance between maintaining good traditions and accepting positive progress.

The implementation of the synergy of both philosophies can be realized through several concrete strategies: curriculum development that integrates local wisdom with universal Islamic values, strengthening the role of educators as exemplary figures who implement Ki Hajar Dewantara's leadership trilogy while emulating the morals of the Prophet SAW, forming conducive educational environments through close collaboration between family, school, and community, and implementing holistic evaluation that includes measurement of character and spirituality in addition to cognitive aspects. The findings of this research open possibilities for developing character education models that suit the Indonesian context as a pluralistic nation with a Muslim majority to produce morally noble and progressive generations.

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