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Instilling values of javanese leadership culture for primary school principal

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Abstract

The purpose of this study is to understand and know the views of the Principals in applying the values of Javanese cultural leadership Ki Hajar Dewantara. The research method uses approaches: historical, anthropological, and hermeneutic, with participant observation, in-depth interviews, and documentation. As a result, there are similarities and differences of views by the principal towards the values of Javanese cultural leadership. In conclusion, school programs, management of artifacts, vision and mission are policy implications by the principal.

Keywords : Leadership Values, Javanese Culture, Principal.

Inculcando valores de la cultura de liderazgo javanesa para el director de la escuela primaria

Resumen

El propósito de este estudio es comprender y conocer los puntos de vista de los directores en la aplicación de los valores del liderazgo

cultural javanés Ki Hajar Dewantara. El método de investigación utiliza enfoques: histórico, antropológico y hermenéutico, con observación participante, entrevistas en profundidad y documentación. Como resultado, el director tiene similitudes y diferencias de opiniones respecto de los valores del liderazgo cultural javanés. En conclusión, los programas escolares, la gestión de los artefactos, la visión y la misión son implicaciones políticas del director.

Palabras clave: Valores De Liderazgo, Cultura Javanesa, Principal.

1. INTRODUCTION

In the past the principal still had a role as a patron who had a role and character in protecting (building), building harmony in relations, tuladha (example), being patient, semu bupati esem mantri (wise and sensible), njupuk rasa, ngono yo ngono or ngono , which in principle displays a humanist attitude. Now it tends to change as an innovator, motivator, dynamist who will always keep up with the modern and sophisticated developments, governed by bureaucratic regulations and competition between schools that are only oriented to cognitive knowledge. How the leadership role of the principal as a leader who still exists towards the values of the leadership of Javanese culture, touches on the development of personality, attitudes, and values of children's lives lacks meaningfulness for themselves, life and humanity (Nazoktabar & Tohidi, 2014).

Principals as bureaucrats, patrons, protectors, managers, and leaders will face problems in an effort to preserve the values of Javanese cultural leadership as a logical consequence of the influence

of globalization. Elementary school (SD) as the foundation for laying the basic values for character education, needs to be prepared for the ability of knowledge, namely reading, writing and arithmetic (reading, writing, arithmetic), character and intelligence (Hibana et al., 2016). Ki Hajar Dewantara places the practice of education as an effort to optimize the potential of students who must be rooted in the noble heritage of national culture (Musanna et al., 2017). Principal's leadership, motivation, and compensation had a positive effect on the performance of Public Elementary School teachers in Cluster Ki Hajar Dewantara, Sayung District, Demak Regency (Nurchasanah, 2012).

1.1. The values of Javanese Cultural Leadership Ki Hajar Dewantara

The value judgment process is the inclusion of normative values that apply in society, the Javanese culture is admirable (has a noble value), Implementation of Ki Hajar Dewantara's Leadership Values. Furthermore, Suratman (1990), his views on The leadership trilogy of the very popular teachings of Ki Hajar Dewantara, are:

No.	Ajaran	Nilai-nilai Kepemimpinan Yang Tersirat
1.	Ing Ngarso Sung Tulodho	– Give exemplary to subordinates, in terms of discipline, honesty, tolerance and fair acting
2.	Ing Madya Mangun Karso	– Able to provide motivation, participate in building and advancing institutions/students, teachers they lead
3.	Tut Wuri Handayani	– Delegate authority according to their abilities – Give full trust to subordinates

2. RESEARCH METHODS

Qualitative research methods through a naturalistic inquiry approach, in digging data carried out on events as they are through participant observation, in-depth interviews, and documentation and conducting interactions with subjects, able to understand the language and interpretation of research subjects about the conditions of the environment implied by Ki Hajar Dewantara's leadership, how similarities and differences of views in applying leadership values, similarities and differences in behavior in applying the values of Javanese cultural leadership. Purposive sampling takes 30 heads of elementary schools, adult teachers and parents of students as respondents (subjects) to be studied. Through approach; historical, anthropological, and hermeneutic. Collecting research data by approaching, participant observation, interview, documentation (Matandare, 2018).

3. RESULTS AND DISCUSSION

Table 1: Respondent's Profile

DEMOGRAPHICS		FREQUENCY	PERCENT
Gender	Male	15	50
	Female	15	50
Profession	Principals/Official	10	33
	Senior teachers	10	33
	Parents	10	33
Location	Solo City (Central	12	40
	Java)	10	33
	In the Palace	8	27

	Neighborhood		
Age	Outside the Palace	10	33
	Environment	8	27
	Under 34 years	5	16,5
	35 – 39 years	5	16,5
	40 – 44 years	2	7
Tenure as principal	45 – 50 years		
	51 – 55 years	4	14
	more than 55 years	8	28
	Under 2 years	8	28
	2 – 4 years	10	33
Highest	5 – 8 years	10	33
	More than 8 years	12	39
	Diploma IV	8	28
Training	Undergraduate	0	0
	Master’s	10	33
	Doctorate		
	Agency for School Principal	10	33
	Empowerment and Development (LP2KS)	2	7
	Center for the Developments and Empowerment of Educator and Staff (P4TK)	8	27
	Education Quality Assurance Agency (LPMP)		
Others			

3.1. Views of Elementary School Principals Siratan Values of Javanese Cultural Leadership Ki Hajar Dewantara

Principals are central figures in schools whose actions directly shape their school’s climate (Price, 2012). Principals can enhance teachers’ knowledge, skills, and dispositions and other aspects of

school capacity by connecting teachers to external expertise, by creating internal structures, and by establishing trusting relations with school staff. Primary School Principals in leadership need motivation *ayem-tentrem* the importance of *perbawa* (authority) with the attitude of *ajur-ajer*, *tepa selira* (flexible), *jembar segarane* must be broad-minded firm, consistent, *rumangsa melu handarbeni*, *rumangsa melu hangrungkebi*, *mulat sarira hangrasa wani* (share ownership, participate, and introspection), as good teamwork, describing Honest, accountability, which is *prasaja* is the nature of simplicity.

The values of Javanese culture leadership (*rumangsa melu hangungkrebi*) in *Mangkunegara* leadership, that the principal considers it important to always direct his subordinates, and must maintain his institution, for example, the achievements of school championships that have been achieved at the city (local), regional, all citizens schools must participate in maintaining it (Supeni, 2019). Principals can have a major influence on school change (Hallinger, 2005).

The values view of *Ki Hajar Dewantara's* leadership *ing ngarsa sung tuladha*, by giving an example to his subordinates. The principal as a source of inspiration, by doing things that can be imitated, *ing mangun karsa*, encouraging subordinates (*ing madya mangun karsa*), moving the creativity of the subordinates to be able to achieve the goals, and *tut wuri handayani* respondents felt what is implemented is an encouragement from his role as headmaster to encourage

bombongan in the joys and sorrows of subordinates, (praise) for the tasks that have been carried out (Watanabe, 2019).

A sense of tolerance / tepe always to the teachers who guide students. wisdom, affection has a perbawa charisma, can momong and momot. ajur-ajer, tepa selira can ngguyubi (blend), attitudes tenderness, patience, and friendliness are reflected in the attitude and manner of the respondents communicating with subordinates both formally and informally impressed familiar. The effectiveness of integrated leadership—both transformational and instructional—in eliciting the instructional leadership of teachers for improving school performance (Marks & Printy, 2003).

Table 2: Principal's views about Javanese Cultural Leadership and its Application

Leadership Ki Hajar Dewantara	Ki Hajar Dewantara's Leadership Application	Head of Elementary School in Palace Neighborhood	Elementary School Heads Outside the Palace Area	Explanation
ing ngarsa sung tuladha	Provide exemplary for subordinates, time discipline and school discipline	Exemplary, as Patrun enthusiasm and motivation for subordinates through the exemplary amar makruf-nahi mungkar	Exemplary reflection of his subordinates, without leaving politeness values	The importance of exemplary, encouraging subordinates, and motivating subordinates become figures
ing	Moving the	Participate in	Building	Able to

madya mangun karsa	creativity of the subordinates, not using power (ojo dumeuh kuasa), polite how to reprimand him	achieving institutional success, during briefings, all successes, cooperation and comfort of subordinate hearts	creativity through teachers who have the potential according to their talents in training students' creativity	participate through activities carried out by delegating tasks and authority according to the abilities of subordinates
tut wuri handayani	Giving encouragement to the teacher, the spirit of bombongan (praise), tepa selira/empathy, refreshing	Just follow what is the will of the teachers, and carry out other activities by giving encouragement so that creative teachers build their schools	Give encouragement to the subordinates so that the school is more advanced, because of the limited space and time to continue to be enthusiastic	From the back is able to provide motivation, managing the resources managed by motivating/encouraging

The similarity of views that principals have the same view of Ki Hajar Dewantara's leadership values: *ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani*, have become standardized guidelines for all formal educational institutions throughout Indonesia. School climate is clearly a salient aspect of school life, and trustworthy leadership seems to play an important role in fostering the conditions that make for a productive climate (Gareis et al., 2015). The teaching

ing ngarsa sung tuladha, exemplary is leadership values in disciplinary matters, and consistency with rules that have been jointly established, leadership values ing madya mangun karsa, principals consider it important to encourage subordinates (ing madya mangun karsa), and moves the creativity of the subordinates to be able to reach the goal.

The same view of leadership values tut wuri handayani, principals consider that in relation to teachers and students and employees in their work environment respondents feel that what is done is an encouragement and motivation to encourage bombongan in the likes and sorrows of subordinates. Specifically regarding freedom of thought, according to Ki Hajar Dewantara, if it endangers the students to do wrong they will be taken over by guardians (Tut wuri Handayani) (Suparlan, 2016).

Table 3: The Similarity of Views of Javanese Cultural Leadership Values Ki Hajar Dewantara

Leadership Values	Similarities in the Views of 20 Respondents
Ki Hajar Dewantara	To all formal education institutions throughout Indonesia, ing ngarsa sung tuladha is exemplary in discipline, and consistency with the rules that have been jointly established, ing madya mangun karsa to build cooperation, and tut wuri handayani give encouragement from behind.

Table 4: The Views of Javanese Cultural Leadership Values on Elementary School Principals in Surakarta

1	Ki Hajar Dewantara (ing ngarsa sung	Give exemplary to his subordinates (ojo dumeh kuasa), polite how to reprimand him sejatine wis apik, ning luwih yen dilakoni cocok kanthi cara
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	tuladha)	sing trep (actually already good, but it would be better if done in a more appropriate way, discipline attendance, and consistent with the agreed rules, the same as the words and actions pangucap lan patrap, can be emulated by his subordinates).
2	Ki Hajar Dewantara (ing madya mangun karsa)	Moving the creativity of the subordinates to be able to achieve goals, through the learning process in school has been applied through activities related to teachers, students, and employees.
3	Ki Hajar Dewantara (tut wuri handayani)	Giving enthusiasm (bombongan) in the joys and sorrows of subordinates, replacing it (mbanjeli) when the teacher is interested, giving advice facilities, through bombongan (praising) on the tasks that have been carried out, tolerance (tepa selira) and empathy

The Indonesian leadership which focuses on Ki Hajar Dewantara's leadership principles; 'Ing Ngarso Sung Tulodo, Ing madyo Mangun Karso, and Tut wuri handayani is the most prospective leadership for Indonesian school. Because it is part of the Indonesian culture (Adifatoni, 2017). Ki Hadjar Dewantara through the principles, basic and his teachings of Tamansiswa is trying to design character education where parents and teachers act on the Trilogi Kepemimpinan (ing ngarso sung tulodho, ing madyo mangun karso, tut wuri handayani) (Wijayanti, 2018).

3.2. Implications of the Value of Javanese Cultural Leadership by the Principal Against the School Symbol

The symbol of Cemara Dua Surakarta Elementary School (outside the palace) that is owned in the form of a logo and its meaning as in the following picture below:



Figure 1: The symbol of Cemara Dua Surakarta Elementary School

The three blue lines are a reflection of the three pillars of education: *Ing ngarsa sung tuladha, Ing madya mangun karsa, Tut wuri handayani*.



Figure 2: Public Elementary School (SDN) Logo Bromantakan Surakarta

This logo is taken from the concept of Ki. Hajar Dewantara, an educational figure who has never been extinguished, Tut Wuri Handayani is a familiar slogan in the world of education. The Kasatriyan Surakarta Elementary School symbol is in the form of a logo and its meanings as shown below:



Figure 3: The Kasatriyan Surakarta Elementary School (SD Kasatriyan) Symbol

SD Kasatriyan has a logo that is spelled out, among others: Makutho, yellow ribbon, rice and cotton, books, pen and lotus blue base color, each of which has a very deep meaning. Makutho: the crown image at the top means that the school is under the auspices of the Palace. taken from the education of Ki Hajar Dewantara, consisting of Ing Ngarso Sung Tulodho, Ing Madyo Mangunkarso, and Tut Wuri Handayani, which means that students are good at reading and writing. Basic blue color: blue is a characteristic of the palace. The SD Kasatriyan symbol takes from the symbol of the Surakarta Kasunanan

Palace. Picture of Surakarta Kasunanan Palace Logo as shown in the picture below:



Figure 4: Logo of the Surakarta Kasunanan Palace

Table 5: Theoretical Implications of Values Views and Behavior Javanese Cultural Leadership

Information	Theoretical Implications
a. His education, organizational experience, and experience in office	Demonstrate consistency in his leadership behavior. The background of a leader : (1) The quality of leadership , is the characteristics or certain personal values as a leader (2) Development of attitude/mentality , application of Javanese culture leadership values: madahi/nadahi (accommodating, aspirational), (3) Moral values , halal and haram, honest, gemi, setiti avoid haram acts, (4) Self-introspection , mulat sarira hangrasa wani expressed in behavior in leading, communicating with students, teachers, and employees, humble to anyone, wise, (5) Artistic , ing madya mangun karsa, moving the creativity of the subordinates to be able to achieve the goal.
b. Respondent's personality	Characteristics: (1) Honest ; accountability, openness in managing school finances by the audit team, 2) Confidence ; firm, consistent, and proportional, (3) Responsibility ; the principle of illuminating, the

	<p>principle of giving life, light and energy / enthusiasm to his subordinates, (4) Dare to take risks and decisions; can accommodate the aspirations, and initiatives of subordinates, breasts, high self-control madahi-nadahi, (5) Big soul; wise (6) Stable emotions, broad minded in all things both conceptual and technical. (7) be an Example; for his subordinates, discipline, exemplary worship, and motivating his subordinates, becomes a model that can be emulated.</p>
<p>c. Managerial Application of Respondents</p>	<p>The relationship between views, behavior of the Javanese cultural leadership values of the principal with managerial application of the respondents; (1) as an educator, (2) as a manager, (3) as an administrator (4) as a supervisor, (5) as a school leader, has the ability to influence and mobilize all school personnel, give birth creative thinking to bring more advanced, (6). as an innovator, and (6) as a motivator.</p> <p>The efficiency and effectiveness of a principal, in addition to the three basic skills that need to be possessed: conceptual skills, human skills, and technical skills in determining school goals.</p>
<p>d. Formal Official (Principal)</p>	<p>Responsible: To the boss, a school principal has a direct supervisor: School inspector, loyal obligation, must consult or provide a report, to fellow partners or related agencies: must maintain good cooperative relations; must maintain cooperative relations to subordinates, must provide direction, encouragement to achieve the stated goals, through exemplary example.</p>
<p>e. The Role of a Leader</p>	<p>Relationship of views, Javanese Cultural Leadership behavior of principals with Respondents acting as leaders, three kinds of roles: 1) The role of interpersonal relations arises from the formal authority: the leader as a symbol. 2) the role of being a liaison between the interests of the school and the environment outside the school, the function (Relation) of the principal becomes an intermediary tool between representatives of teachers, staff, students in resolving their interests. 3) The informational role, where the principal acts as the</p>

	school's nerve center, namely as a monitor, the supervisory function of every activity carried out by his subordinates, as disseminator, disseminates information to teachers, staff, students, and parents according to their goals and interests.
f. Principal as a Decision Maker	Relationship of views, the behavior of Javanese Cultural Leadership principals with respondents who act as decision makers, namely interpersonal roles and informational roles ;
g. Possible Problems faced by Respondents	Internal and external problems; Interaction between resources , personal relationship systems, and equipment, effectiveness; it means that the principal must be aware of whether the policies carried out are effective, efficiency ; must be aware of the importance of considering output produced Credibility and flexibility ; namely trust problems (trust), must always maintain the trust given by superiors, must always open themselves to receive and seek experience in accordance with the development of the situation; Authority, Status and Conflict .

This research shows that there is a humanist dimension of the behavior of a leader, must have proficiency in realizing the values of humanity as role models, being kind, commendable, and as a model for his followers. This dimension reveals that leadership values should be a leader must have a moral responsibility for all policies he has done, with the jargon in the form of *mulat sarira hangrasa wani* means that a leader is able to self-reflect in all his actions that will have an impact on the environment he leads. The charismatic leader must psychologically prepare and persuade his/her followers that whatever he/she says and does is for their benefit so that the followers who

psychologically believe in their power will follow the commands without question.

4. CONCLUSION

The view's equality of Ki Hajar Dewantara's leadership values; Ing ngarsa sung tuladha, exemplary, discipline, and consistency with the rules that have been set together. Ing mad manguk karsa, encouraging and moving creativity in subordinates, motivator behavior. Tut wuri handayani, gives motivation and the spirit of bombongan to teachers, students, and school employees. In the practical implications of showing the existence of patrons describing the role of a principal leader is the totality of several dimensions that are synergistic between the ideas, feelings and actions of a leader, in the Theological (spiritual) dimension implied by the teachings of Wulang Reh, the Philosophical Dimension implied from teachings of Hasta Brata, the Humanist Dimension implied by the teachings of Mangkunegara, and the behavioral dimensions implied by the teachings of Ki Hajar Dewantara.

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