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Portraying *Cendekia* Leadership in the Perspective of Ki Hajar Dewantara's Trilogy

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Article Info	Abstract
	This study aims to describe C*endekia* leadership from the personality perspective of Ki Hajar Dewantara, the father of education in Indonesia. This research is a qualitative study that uses a literature study as the method. Seven articles published in the national journal were used as the data of this study and then analyzed using the content analysis method. The results of the discussion of cendekia leadership in the perspective of Ki Hajar Dewantara's character from the first philosophy are (1) *Ing Ngarso Sung Tuladha*; good leadership must behave and speak well and become a role model, disciplined, able to be role model for everyone, innovators, protector, educator, honest, wise, and serve wholeheartedly, (2) *Ing Madya Mangun Karsa* means always help other, motivating and encouraging to work hard, inspiring, have a sense of empathy and sympathy, as well as able to collaborate, (3) *Tut Wuri Handayani* means that a leader who can encourage his subordinates to be at the forefront of achievement and individuals who are strong in facing obstacles, smart, creative, have a sense of justice, giving freedom to express themselves, and encourage people to be independent, effective, and efficient at work.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan kepemimpinan ulama dari perspektif kepribadian Bapak Pendidikan di Indonesia, Ki Hajar Dewantara. Penelitian ini merupakan penelitian kualitatif yang menggunakan studi kepustakaan sebagai metode penelitian. Tujuh artikel yang diterbitkan dalam jurnal nasional digunakan sebagai data penelitian ini. Hasil pembahasan kepemimpinan ulama dalam perspektif karakter Ki Hajar Dewantara dari filosofi pertama adalah (1) Ing Ngarso Sung Tuladha; kepemimpinan yang baik harus berperilaku dan bertutur kata yang baik dan menjadi panutan, disiplin, mampu menjadi panutan bagi semua orang, inovator, pelindung, pendidik, jujur, arif, dan melayani dengan sepenuh hati, (2) Ing Madya Mangun Karsa artinya selalu membantu sesama, memotivasi dan mendorong untuk bekerja keras, menginspirasi, memiliki rasa empati dan simpati, serta mampu bekerjasama, (3) Tut Wuri Handayani artinya seorang pemimpin yang dapat mendorong bawahannya menjadi yang terdepan dalam berprestasi dan individu yang kuat dalam menghadapi rintangan, cerdas, kreatif, memiliki rasa keadilan, memberikan kebebasan berekspresi, dan mendorong masyarakat untuk mandiri, efektif, dan efisien dalam bekerja.

INTRODUCTION

In an organization, there must be leaders and subordinates. Both of them have their respective roles and duties, and coordinate and collaborate to achieve the organisation's goals (Subariono et al., 2011; Rohmah, 2019). Organizations need leaders who have the ability to manage the activities to run smoothly (Fitriyah & Suliyadi, 2018), an influence and motivate others, are able to communicate well, are able to bring about change, and play an important role in directing, supervising, and assessing all the performance of everyone they lead so that the organization can be able to achieve the desired goals (Syarifudin 2004; Daswati 2012; Jatmiko, 2013; Fazrien & Domai 2015; Junaidah, 2016; Peramesti and Kusmana 2018). There are certainly problems and challenges in choosing the leader in the institutions. Many leaders who do not have adequate competence and ability mostly cause those problems and challenges (Perramesti and Kusmana 2018). These leaders sometimes take positions because of the practical politics; thus, their competence was not considered. As a result of the practical politics, it is not uncommon to produce leaders who are not in accordance with the shared expectations of organizations and the community, do not have the ability to lead, protect and be role models for all, as well as leaders who are not able to adapt to the times which impact on the service that is not optimal.

To achieve the success of an organization, a leader must be able to work well both in the internal and external environment such as collaborating and maintaining good relations with other organizations (Syarifudin 2004; Soliha & Hersugondo, 2008; Pramudyo, 2013). Furthermore, it is suggested that in order to achieve organizational goals, a leader must have advantages and skills compared to other people being led, as well as the ability to exert influence in order to bring about changes in various aspects of the organization (Dirham 2019; Garis, 2018; Marliani & Djadjuli 2019; Solikin et al., 2017; Trioctavia et al., 2016). Toman in Mitomi & Reptiningsih (2020) argues that leadership consists of several styles, namely dictatorial style, militaristic style, paternalistic style, participatory style, laissez-faire style (leaders who tend to be passive), charismatic style, freestyle control, and democratic style. Of the leadership styles mentioned, the most in-demand in today's developments is a leadership style that is able to participate in the organizational environment (Daswati 2012; Dirham 2019; Suherman 2018). In addition, a leader also has sincerity, patience, and enthusiasm (Mulyasa, 2004; Sudharta et al., 2017; Sudharta et al., 2018). This quality of a leader is the basic ability that can support their leadership success.

In the world of education, a leader is certainly not only supposed to have the abilities and characteristics as mentioned earlier, but he must also have the ability to solve problems, understand situations, be intelligent, clever, and educated. This is supported by Shinta et al. (2015) and Arifin (2021a), who continue that they must also be ethical, and be able to be an inspiration and motivation for other subordinates or be intelligent (Usman, 2013; Suyanto et al., 2019; Wibowo, 2016). An intellectual leader is defined as someone with intelligence abilities (knowledge, skills, and attitude), capable of influencing other people (subordinates or the person being led) to achieve the goals of the organization (vision, mission, meaning, objectives), which are then followed by his followers with joy, (Arifin, 2021a). As an intellectual leader, he is expected to have leadership abilities with a charismatic style and have a high attractiveness in leading (Judge in Arifin 2021). So that it is expected to be able to influence followers with interesting visions, missions and goals and have strategies to achieve a better future in an organization (Purnama, 2005; Rohmah, 2014; Lay, 2020).

There have been many theories about the leadership at this time developed and described by many previous experts (Maheasy, 2015). These theories include behavioural theory, character, situational possibility and goal theory (Peramesti and Kusmana, 2018; Suherman, 2018; Syarifudin, 2004; Yudiaatmaja, 2013). Among these theories, there is one theory that has developed for a long time which was created by one of the national heroes of the Republic of Indonesia, namely the theory of leadership trilogy in education by Ki Hadjar Dewantara (Suwahyu, 2018; Wijayanti, 2018). The concept of the leadership trilogy popularized by Ki Hadjar Dewantara can be interpreted as (1) *Ing Ngarso Sung Tuladha* (being at the forefront to reflect an example for subordinates), (2) *Ing Madya Mangun Karsa*

(in the middle, always giving positive things; words and examples of actions that make the subordinates more enthusiastic), and (3) *Tut Wuri Handayani* (being behind to support, encourage and always motivate subordinates) (Kusmanto & Widodo 2016; Setiyowati 2016; Wulandari 2017; Sentono 2019; Wijayanti 2019). This leadership trilogy is none other than fulfilled leadership and democracy, which contains elements of truth, justice, kinship, deliberation, and protection (Suratman, 1995 in Sentono 2019), and aims to achieve a more peaceful, more independent, and orderly way of life in running an organization that is led (Putri & Nasution, 2020). Of the three concepts mentioned above, the leadership trilogy of Ki Hadjar Dewantara, is a form of complete and comprehensive leadership in various aspects of the organization. Becoming a leader must embrace all components and potential of the organization, at all levels. A leader is able to listen to various inputs and ideas from subordinates to the manager level for the betterment of the organization. Leaders are always ready to be at the front to be a role model and "shield" for everyone and be behind to encourage subordinates to be more advanced, achieve, and be creative in their work; so that the organization can achieve its goals and ideals (Wardoyo, 2017). This concept of leadership is called *Cendekia* leadership.

A number of studies that discuss the *Cendekia* leadership model of Ki Hajar Dewantara have been published in diverse national journals (see Ariyanti & Himsyah, 2021; Marliani & Djadjuli, 2019; Suwarni & Purnami, 2019; Wijayanti, 2019). These articles mainly talk about implementing this leadership model in different settings. The current research intends to document those kinds of literature in order to provide information to scholars about the informed notion of the leadership style originated by the native Indonesians. This model is among the local wisdom that is necessary to preserve. The formulation of the problem for this study is: What is the perceived model of *Cendekia* leadership articulated in the existing literature in Indonesia? Throughout the process of reading and relating, the study is expected to give benefit for the leaders, especially those who concern themselves with the world of education. By instilling this *Cendekia* model, the leaders in education are encouraged to be more democratic, become examples for their subordinates, and implement other values inherited by Ki Hajar Dewantara through his leadership trilogy.

METHODS

In order to get a comparable finding, the researchers conducted a computerized literature search. This search aims at collecting the published articles talking about the *Cendekia* leadership model of Ki Hajar Dewantara in Indonesian journals. The research data was mainly collected from the largest article database, Google Scholar. Some keywords were used to do the search. The three most prominent terms used to find out the data were "*Cendekia* leadership", "Ki Hajar Dewantara leadership", and "leadership trilogy of Ki Hajar Dewantara". At the first search, it found 5,710 writings which were mostly unrelated to the main objective, finding the model of Ki Hajar Dewantara's leadership. Thus, the second search was more specific by using "Ki Hajar Dewantara leadership" as the keyword. From this search, 3,120 data were detected, and the third search finally found 164 data which became the last most specific scrutiny. From these 164 writings, the most publication was in the form of a thesis and dissertation. There were only a few journal articles. After reading and comparing the articles published in national journals, seven of them were chosen as the data of this current study to delineate the perceived conception of Ki Hajar Dewantara's trilogy leadership model.

After deciding on those seven articles as the data, the researchers implemented a content analysis to determine the specified concepts contained in the data. The researchers did repeat reading activities to analyze the meaning units, extract them until condensed, and conclude the codes as the final stage (Graneheim & Lundman, 2004). Then, the researchers eventually discuss the findings based on their interpretation supported by the literature.

FINDINGS AND DISCUSSION

Author

The *Cendekia* leadership is portrayed in the trilogy created by the Father of Indonesian Education, Ki Hadjar Dewantara, namely the theory of leadership in the form of *Ing Ngarso Sung Tuladha* (becoming an example), *Ing Madya Mangun Karsa* (being an encouragement), *Tut Wuri Handayani* (a driving force for progress). This becomes a guide for many Indonesian leaders since this exemplifies the importance of being a good role model, which starts from the family (Nazarudin, 2019). The teachings of this trilogy have become references and slogans for the Indonesian people. However, its application in the leadership of a government organization, education, private sector, or other organizations has not been implemented properly and needs to be improved again (Agus, 2017). Therefore, in leadership teachings, the Ki Hadjar Dewantara trilogy, *Cendekia* leadership, and the values of local benefits must be introduced, implemented, and internalized in all aspects of Indonesian life. In the following discussion, the researchers describe what a leader in Cendekia leadership should do from the perspective of Ki Hadjar Dewantara's characters. From this description, it is hoped that it will encourage leaders to be role models, build a shared spirit, and provide motivation and motivation to subordinates and the organizations they lead.

Table 1 The Summary of Perceived *Cendekia* Leadership Based on the Trilogy Model

The trilogy models	Writers	Primary notions
Ing Ngarso Sung Tuladha	Sugiarta et al., 2019; Marliani & Djadjuli, 2019; Wijayanti 2019	Being in front, being an example and role model, directing subordinates, speaking honestly and politely, having an independent and disciplined soul.
Ing Madya Mangun Karsa	Putri & Nasution, 2020; Ardhyantama, 2020	Having a will and good intentions, building good relationships, raising motivation, and nurturing the environment.
Tut Wuri Handayani	Sentono, 2019; Suparlan, 2016	Giving independence and responsibility, enforcing obligations, practising honesty, fair and caring, supervising, no coercion and threats, no punishment and no blaming,

The First Principle of *Ing Ngarso Sung Tuladha*

The word *Ing Ngarso Sung Tuladha* has several meanings. *Ing Ngarsa* means being in front, or someone who is more experienced and very influential in an organization, while the word *tuladha* can set an example for everyone and be a good example (Sugiarta et al. 2019). *Ing Ngarso Sung Tuladha* means that a leader must be at the forefront who has good experience and influence and is able to be an example and role model for everyone in an organization, and will direct his subordinates in the direction they should go (Marliani & Djadjuli, 2019). As a leader who is imitated by his subordinates, of course, it is imperative for him to be a leader who behaves well, honestly, speaks politely and wisely, and is able to bring his subordinates to behave like their own leaders (Wicaksono 2019; Wijayanti 2019). These characteristics become a reference for smart leaders in leading their respective organizations.

The lead character in the *Ing Ngarso Sung Tuladha* principle has meanings, namely (1) having a disciplined soul, namely the ability to govern within oneself, (2) having an independent spirit, (3) being simple, (4) having a teaching spirit, namely being the best tutor, (5) has an entertaining spirit, namely being an entertaining leader, (6) has a marketing spirit, which is carrying out leadership in an easy way, (7) has passion and hard worker, and (8) has a sincere and intelligent work spirit (Sentono, 2019). The character of *Ing Ngarso Sung Tuladha* is a reflection of *Cendekia's* leadership in acting, and speaking well in order to set a good example for his subordinates. As someone with intelligence, he must be an example to his subordinates, and have a good discipline attitude so that he can set an example for everyone. In addition, in *Cendekia* leadership, of course, one must be able to become an innovator, and

find something through ideas or ideas given for the development of a company or organization being led.

Scholar leaders are also able to be role models for their subordinates by always being modest, nurturing, and the best tutor for everyone. Having an honest and open attitude is important for a scholar to lead, be wise in acting and serve wholeheartedly for the company, regardless of the type of work or organization he undertakes'; so that the desired goals will have an impact on a harmonious work situation, increase work performance and productivity, in the end, subordinates can work calmly and peacefully. According to Marliani & Djadjuli (2019), a good leader is a leader who is at the forefront of leading his subordinates, ready to face every challenge that exists and always thinking about achieving the goals of an organization itself. In addition, a strong leader is a leader who is able to maintain a conducive work situation, is effective at work, has character, is willing to work hard and is disciplined in enforcing existing regulations, and is a role model for everyone. In this situation, it is not impossible that the targets to be achieved together within the organization can be achieved.

The second principle of *Ing Madya Mangun Karsa*

The word *Ing Madya Mangun Karsa* has meaning and significance in every word he says. First, the word Ing Madya means that a leader must be in the midst of his subordinates, be able to get along well and be able to relate harmoniously to everyone. Furthermore, the meaning of the word Mangun is to raise the spirits of subordinates. Lastly, *Karsa* means that as a leader, you have the will and good intentions to advance the organization you lead (Putri & Nasution 2020). *Ing Madya Mangun Karsa* can be interpreted as being a leader. Of course, you must be able to get along and build good relationships among the subordinates you lead, be able to work together with the people you lead and be able to raise the spirits of your subordinates with the full intention and high willingness to work together to advance the organization they lead. Nadeak (2018) states that collaboration between the leader and the lead goes well, of course, making the organization stronger and more harmonious as long as the organization is established.

The leadership characters in the *Ing Madya Mangun Karsa* principle are: (1) having introspection/introspection, (2) having a motivational attitude (3) having *ndeleng* (seeing), *niteni* (identifying), *nirokake* (imitating), adding (developing) behavior, (4) has a pleasant nature and stays away from arbitrariness, and (5) has *asta brata* leadership behavior (Ardhyantama, 2020). The character of *Ing Madya Mangun Karsa* is a reflection of *Cendekia* leadership that to be a leader we need to always be in the midst of our subordinates and always encourage subordinates to always be diligent and fight together to achieve goals. When experiencing difficulties and faced with difficult challenges, of course, a *Cendekia* leader does not have to take over the work in solving these problems. Provide opportunities for subordinates to be able to complete it. What leaders need to do is motivate subordinates to be diligent in their work, build and raise their spirits so that subordinates do not fall down, so that they will become stronger (Mulyasa 2004; Marliani & Djadjuli 2019).

The *Cendekia* leader in *Ing Madya Mangun Karsa*'s character must be more creative in leading, be able to generate new ideas/ideas in the organization, and be able to invite other people or subordinates to collaborate in order to be able to create a dynamic, effective and creative work environment. *Cendekia* leaders must also have empathy and sympathy for others and always be responsive to the circumstances around them. So that, in the end, a *Cendekia* leader can be proud of everyone. Leaders with *Ing Madya Mangun Karsa* values can create harmonious relationships and can always be in the midst of their subordinates, create something new in the form of new ideas and ideas and always come down and look at the placemat below to get to know the various pulses of life of subordinates that are changing. Jabbar & Husein (2017) state that leaders are responsible for directing subordinates in achieving the organization's vision. Leaders are influential in determining the vision for mutual success. The goodness of this leader, in Hinduism, the leader can be likened to *asta brata*. According to As'ad, Anggoro & Virdanianty, 2011 and Sunny (2018), *asta brata* is a leader who has eight

types of leadership which are the eight attributes of God's omnipotence (Sunny, 2018). These leaders are able to prosper their followers, focus on building trust, and prioritize the interests of the community over personal interests. *Asta Brata* is a leader who has characteristics as the earth (firm), sun (motivator), fire (brave), ocean (broad-sighted), sky (protects), wind (flexible), moon (solution), and stars (role model) (Hudaya & Nugroho, 2013). These types of leadership will indeed encourage the success of an organization.

The Third Principle of *Tut Wuri Handayani*

The last philosophy is *Tut Wuri Handayani*. This word has several meanings, namely *Tut Wuri,* which means a leader in front and behind. Meanwhile, the word '*handayani*' means that the leader must also be able to provide enthusiasm, moral encouragement, provide opportunities and freedom for subordinates to be able to express themselves, do something more creative to be more advanced and of course, with the attention and guidance of the leader himself (Putri & Nasution 2020; Sugiarta et al. 2019). *Tut Wuri Handayani* can be interpreted namely, a leader if he is behind, must be able to provide encouragement, motivation, provide freedom, opportunity with attention and guidance to subordinates with full responsibility so that employees or subordinates who are led can develop well. Furthermore, Sentono (2019) states that the leadership characteristics in *Tut Wuri Handayani*'s principles are: (1) giving members independence, (2) no coercion, (3) no threats, (4) no punishment, (5) no blaming, (6) giving responsibility, (7) enforcing obligations, (8) giving and rights of citizens (members), (9) giving free opportunities to subordinates, (10) practising honesty; (11) responsibility, (12) able to work together, (13) fair and caring, and (14) supervision.

The characteristics of *Cendekia* leadership in *Tut Wuri Handayani's* philosophy are leaders who must be able to put themselves behind to provide opportunities for subordinates and continue to encourage their subordinates to be more advanced, be able to express themselves, become more advanced individuals, strong in overcoming obstacles, intelligent in acting, and creative at work. According to (Marliani & Djadjuli 2019), suggesting that, being behind subordinates does not mean the leader is cowardly or hiding behind his subordinates, but this philosophy is defined as the leader encouraging and motivating employees or subordinates to want to move forward, be confident, and able to work hard which is not only based on the leadership's orders (Suparlan 2016).

In the *Cendekia* leadership, there must be a sense of justice for everyone, giving freedom for everyone to be able to express themselves, and giving encouragement to each individual to be able to be independent, effective and efficient at work. In addition, to maximize the implementation of *Tut Wuri Handayani's* philosophy, there needs to be supervision, assistance and joint deliberation between leaders and subordinates so that organizational achievement targets can be achieved. With this philosophy, leaders can create subordinates who perform well, as well as good work productivity. In addition, leaders can also create future leaders who are able to bring the organization in a better direction.

CONCLUSION

As a summary, in the *Cendekia* leadership, a leader must become a role model for each of his subordinates, have good discipline in order to be able to set an example for everyone, be an innovator, find something through ideas or ideas given for the development of a company or organization that is led. Moreover, to be a *Cendekia* leader, it is necessary to always be in the midst of his subordinates, always to encourage subordinates to always persevere and fight together to achieve goals. Motivating subordinates to be diligent in working, building, and raising their spirits so that they are not weak when they fall down and become stronger. Lastly, a *Cendekia* leader must be able to put himself behind to encourage individuals in the organization he leads to be in the front to achieve and become more advanced individuals, strong in overcoming obstacles, smart in action, and creative in work. The author suggests that for the development of the *Cendekia* leadership model in the future, it is necessary to conduct research related to the *Cendekia* leadership model. As notions of leadership are growing, in line with the times like today, the concept of leadership from national warrior figures who are rich in

Indonesian cultural values needs to be explored. *Cendekia* leadership models, the values that have been taught by Ki Hadjar Dewantara must be properly imitated so that in the future, Indonesian leaders will be able to embrace and direct the potential of human resources properly; a leader who can be accepted by the community and subordinates; and is expected to be able to create prospective new leaders who are able to bring the organization they lead to a better direction.

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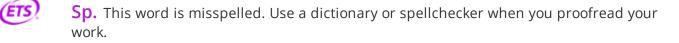**Article Error** You may need to use an article before this word.

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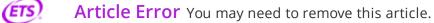
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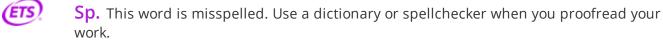
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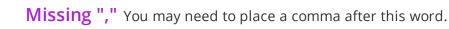**Article Error** You may need to remove this article.

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P/V You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.

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Missing "," You may need to place a comma after this word.