

## **How to Be an Ideal Teacher? : A Content Analysis of Ki Hadjar Dewantara's Thoughts**

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### **Abstract**

The Industrial Revolution 4.0 era to the Society 5.0 era requires adaptation for the teacher's competencies. So, the primary objective of this paper is to look into Ki Hadjar Dewantara's thoughts on the qualifications to be an ideal teacher. This study is a content analysis of Ki Hadjar Dewantara's thoughts regarding teachers. The result, according to Ki Hadjar Dewantara, suggests that education necessarily requires the presence of a teacher who meets comprehensive competency qualifications, particularly the exoteric/outer and esoteric/inner dimensions. Teacher has both physical (body) and intellectual (rational) intelligence, while the esoteric dimension is a pure heart and noble character. A teacher's mandatory task is to educate in the three centers of education: family, school, and community, with comprehensive competencies should be introduced to the four teacher competencies (pedagogic, personality, professional, and social), and two dimensions competencies (esoteric and exoteric). So that teachers can recognize students with a noble character, an intelligent conscience, and are physically healthy in their daily lives.

**Keywords:** esoteric dimension, exoteric dimension, ideal teacher

### **Abstrak**

Era revolusi Industri 4.0 menuju Era *Society* 5.0 membutuhkan adaptasi terkait dengan kompetensi guru. Maka tujuan penelitian ini adalah untuk mengkaji pemikiran Ki Hadjar Dewantara tentang syarat-syarat menjadi seorang guru ideal dalam pendidikan. Penelitian ini dilakukan dengan analisis isi (*Content analysis*) terhadap pemikiran Ki Hadjar Dewantara tentang Guru. Hasilnya, menurut Ki Hadjar Dewantara, pendidikan membutuhkan kehadiran seorang guru yang memenuhi kualifikasi kompetensi komprehensif, yaitu dimensi eksoteris/lahir dan eksoteris/batin. Dimensi eksoteris adalah guru memiliki kecerdasan intelektual (akal) dan jasmani (badan), sedangkan dimensi esoteris adalah hati yang suci dan luhur budi pekerti. Tugas wajib seorang guru adalah mendidik pada lingkungan tripusat pendidikan, yaitu lingkungan keluarga, sekolah dan masyarakat, dengan empat kompetensi guru (pedagogik, kepribadian, profesional dan sosial) dan dua dimensi kompetensi (dimensi esoteris dan eksoteris). Sehingga guru dapat mewujudkan peserta didik yang memiliki budi pekerti luhur, cerdas akal dan sehat jasmani, selaras dengan kehidupan mereka sehari-hari.

**Kata Kunci:** dimensi esoteris, dimensi eksoteris, guru ideal

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## A. Introduction

The advancement of technological sophistication from the Industrial Revolution 4.0 era to the Society 5.0 era requires adaptation in many areas of life, including education. Teachers, as one of the most important components of education, must always strive to improve their professionalism in order to assist students in achieving their full potential (Demir, 2021). Teacher is the most powerful factor influencing students' success (Sanders, W. L. & Rivers, J. C., 1996). Due to the obvious importance of a teacher in education, Hansol Woo et al. in their study shows that teachers cannot be replaced by the sophistication of robots (Woo et.al., 2021). Because, according to Hansol Woo, robots are ineffective in achieving ethics and the importance of safety (Woo et.al., 2021). Therefore, professional teachers are essential in education in terms of achieving ethics, character, intellectual, and social goals (Taufikin, 2021). Thus, the teacher's role becomes vital as one of the success elements in educational implementation.

Parents still put a trust in educational institutions to educate their children, so this trust is a responsibility that a teacher must fulfill. As a result, the teacher must be accountable on individual, social, ethical, and religious levels (Ismail, 2014). Formal education, such as Elementary School (SD), Junior High School (SMP), and Senior High School (SMA), on the other hand, has a limited amount of time in the educational process. According to Miftahul Jannah's study, concerns about the effect of a negative environment outside the school environment are a particular concern for teachers, as is how to make the teacher figure an inspiration and motivation for students at any time and anywhere. Teachers, she believes, should be able to serve as good role models or examples for students to follow (Desilawasi & Amrizal, 2014; Jannah, 2019). Thus, preparing teachers and preserving their competencies is pivotal in the implementation of education (Qadhi et.al., 2020). This is because the optimism of achieving students who are intellectual and virtuous is still embellished by the essence of moral depravity, and many rude and insulting ways of speaking, acting, and dressing can still be found (Anisah, 2015). Therefore, it is completely in line with the demand of Law No. 14 of 2005 that teachers should develop pedagogical, personality, social, and professional competences. The four competences are holistic in nature, forming an unified unit that distinguishes professional teachers.

Teachers are exemplary in education, also known as *Ing Ngarsa sung Tuladha*. It must be developed by incorporating both physical (outward) and spiritual (inward) aspects (Dewantara, 1977). Teacher competencies are divided into four categories. *First*, pedagogic competence, which is the ability to manage learning, explore potential, organize, implement, and evaluate students' learning development. *Second*, personal competence, or the ability to develop into a person who is consistent, steady, mature, wise, prudent, authoritative, exemplary, and of noble character. *Third*, professional competence, which includes wide - ranging competence of the material as well as understanding of the curriculum and educational foundations. *Fourth*, social competence, which means teachers can get along with and communicate effectively with students, colleagues, education personnel, parents/guardians, and the community (Ma'arif, 2020; Rusman, 2014). Nevertheless, the required competencies in the realm of education do not always run properly. According to Warsono, there are teachers who are materialistic, making less attempts to improve their competencies. Still, he believes that teaching must be a profession from the spirit and embrace humanitarian principles, not solely for the sake of employment and cash (Darmadi, 2016; Warsono, 2017). Teachers should be human beings who are pious, *wara'*,

authoritative, sincere, *zuhud*, and holding other praiseworthy characteristics (Ma'arif, 2020).

Teachers should not only give academic intellectual ability, but also teach their students how to adopt positive attitudes and behaviors (Marisyah et.al., 2019). Similarly, Ki Hadjar Dewantara wants them to adopt the 'leadership trilogy', which contains *ing ngarsa sang tuladha, ing madya mangun karsa, and tut wuri handayani* (Majelis Luhur Persatuan Taman Siswa, 2017). According to Ki Hadjar Dewantara, teacher in the learning process is characterized as a *pamong* who has a compassionate and caring spirit through the *Among* (caring) method (Dewantara, 1977; Djohar & Istiningsih, 2017). As a result, the teacher maintains a consistent attitude as an example leader who really can perform *ngemong, momong, or among* as a teacher (*pamong*) for students at any time and in any place. There are numerous studies on teaching figures in Ki Hadjar Dewantara's points of view, who can apply the leadership trilogy, role models, with compassionate and caring attitude, spirit of religion, humanism, intellectual competence, and social awareness (Admaja, 2017; Anisah, 2015; Darmawan & Sujoko, 2019; Kumalasari, 2010). Nonetheless, previous studies have never been conducted dealing with the qualifications of becoming a teacher from both outer (exoteric) and inner (esoteric) dimensions. This study is expected that the preconceived teachers' competencies may be strengthened by the qualifications as a teacher in Ki Hadjar Dewantara's thoughts. So, the objective of this study is to address the question, 'what are the qualifications of becoming an ideal teacher in Ki Hadjar Dewantara's thought. This is because teachers' perspective of attaining 4 (four) competencies must be associated with competencies in Ki Hadjar Dewantara's perspective as one of Indonesia's educational referent. Since, according to him, an ideal teacher's competency should be founded on human nature, which includes both physical and spiritual elements. This finding will be a huge contribution and alternative insight in the field of education in an attempt to improve teacher quality and the extent of the effect of current world changes.

## **B. Literature Review**

Education is a process, a method of educating in transforming attitudes and behaviors in order to develop individuals (Bahasa, 2016), so that students would become completely human (Armstrong, 2011). Ibn Qayim explains the meaning of education by using the root word '*Rabbani*', which is derived from '*Rabba-Yarubbu-Rabban*', which means a teacher who develops his/her knowledge personally to become perfect, similar to a rich person with increasing wealth and develops other humans with his/her knowledge, similar to a father taking care of his son (Al-Jauziyah, 2009). Ibn Taimiyah concludes the concept of education by stating that it includes characteristics of heart (*tarbiyah qalb*) and physical (body) education. According to him, both heart and body require education in order to be better and more flawless (Al-Jauziyah, 1320).

Educating children to be better, mature, and flawless in heart and mind need teachers who are well-prepared and competent to assist their learning plans (Qadhi et al., 2020). According to various educational experts, one of the major goals of education is the development of noble character/morality (Abdullah, 2017; Al-Ghazali, 1334; Al-Jauziyah, 1320; Dewantara, 1977; Malatuny, 2016; Nata, 2000; Taimiyah, 1389). The availability of teachers with better characters than their students is an implication of the needs of the educational objectives described above. According to John Dewey, in order to facilitate the educational process, teachers and

students have to become one social community, learn together, and teachers must become more competent facilitators, so that communicative relationships and partnerships between both make practice education more controlled (Dewey, 1964; Dimitriadis & Kamberelis, 2006).

In Indonesia, character-building is a widely discussed issue (Anisah, 2015). Therefore, a teacher, as someone who is 'obeyed and followed', must be professional in his or her profession (Nata, 2010). According to Moh Uzer Usman, teachers should be in good physical and spiritual health, with comprehensive knowledge, piety, equity, authority, and sincerity, '*rabbani*'-oriented, or 'to educate', and capacity in planning and making assessment (Usman, 2010). Related to their important roles in education as well as preparations for the recruitment of potential professional teachers and ones with longer teaching dedication, teachers must constantly be professionally developed and meeting the qualifications (Lubis, 2017). Thus, teachers are educators who are not only professional, but also have a strong sense of character and competence, and who are always striving to reach their full potential.

Teachers, according to John Dewey, can establish themselves as members of their students' social communities in order to manage the educational process, educate students how to live and work together, and give them opportunities to engage in decisions which affect their learning (Dewey, 1990; Dimitriadis & Kamberelis, 2006). In Indonesia, character education has become an important element of a character-based country identity (Najmina, 2018). According to Ki Hadjar Dewantara, the term '*tripusat pendidikan*' (three education centers) refers to the interaction of family, school, and community education. In his point of view, the role of a teacher is to become a caretaker and a parent who takes a good care of (*momong* and *among*) their students in producing children with academic competence, physically health, strong, and noble characters (Arini, t.t.; Azizah, 2018; Dewantara, 1977; Taufikin, 2021). This is where the educational process involves the synergy of 3 domains (family, school, and community), which is later known as '*tripusat pendidikan*' (three education centers).

### C. Method

This study investigates the thoughts of Indonesian education figures, primarily Ki Hadjar Dewantara. The major document that became the object of study was the '*Poesara Taman Siswa*' journal, which features Ki Hadjar Dewantara's original works. The following resources included "*Karya Bagian I: Pendidikan*", "*Karya Bagian II: Kebudayaan*", and 'The *Taman Siswa* guidebook', 'The Charter and Great Regulations of the *Taman Siswa* Union'. This study is supported by previous studies on Ki Hadjar Dewantara's educational thoughts.

The documents gathered were then analyzed using a content analysis methodology (Krippendorff, 2004; Neuendorf, 2002). The following is the flow of content analysis:

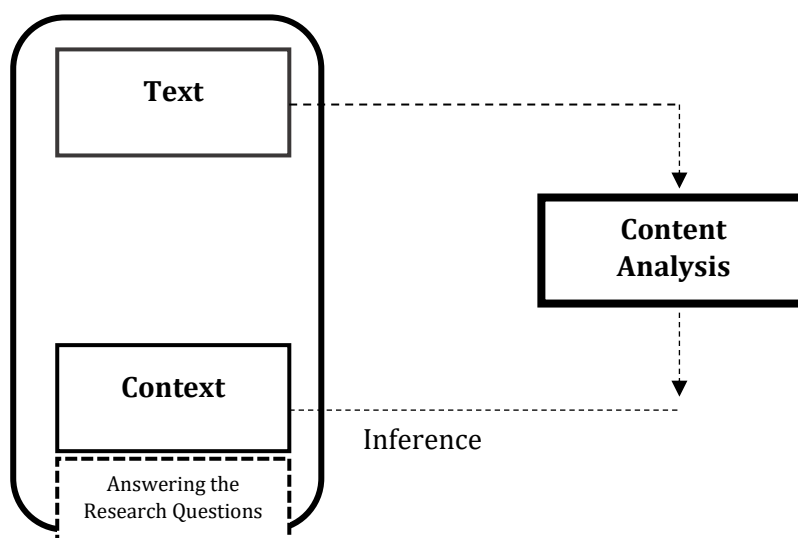


Figure 1. Content Analysis: Answering Questions Concerning Context of a Text

According to Krippendorff, the following stages are engaged in content analysis:

1. *Unitizing*, or taking the appropriate data based on the needs of the study, which includes Ki Hadjar Dewantara's original texts as well as numerous studies on his thoughts to be taken into account at the following stages.
2. *Sampling*, a method of simplifying all sorts of research units by restricting observations in order to collect data more efficiently. Focusing on the research topic, particularly the teacher in Ki Hadjar Dewantara's perspective.
3. *Recording*, to explain users or data readers how the research units were developed by giving additional narrative explanations.
4. *Reducing*, to increase efficiency. The text's data units were determined by their frequency.
5. *Abductively inferring*, to develop inferences based on the construction analysis of the selected context. The data were thoroughly examined in order to determine the significance of the data units based on Ki Hadjar Dewantara's thoughts.
6. *Narrating*, the final stage as a solution to the research question by offering a narration from the preceding analytical stages (Krippendorff, 2004). Detailed description of the qualifications and how to be a teacher with comprehensive knowledge, based on physical and spiritual aspects of human beings. As a result, teacher competence may be employed as an alternative reference for any teacher nowadays.

#### D. Result and Discussion

Teacher is a profession that teaches children how to be better humans (Bahasa, 2016). Ideally, all teachers present themselves professionally with the primary task of educating, directing, training, and developing curriculum (Rusman, 2014). Quoting Al-Ghazali's perspective, Syamsul Ma'arif explains that a good teacher is one who is capable of educating and teaching, intelligent, perfect in mind, noble, and physically strong. Az-Zarnuji, furthermore, states that teachers should be *'alim, wara, and elder*

or authoritative (Ma'arif, 2020). Thus, teachers must hold praiseworthy traits in themselves, such as *zuhud*, not *riya*, sincerity, honesty, forgiveness, loving students, recognizing the intrinsic nature of each student, and a thorough understanding of the subject-matter (Ma'arif, 2020).

Humans are born with full physical and spiritual capabilities (Abdullah, 2017; Al-Ghazali, 1334; Amin, 2015). Human nature or inherent, according to Ki Hadjar Dewantara, which consists of physical and spiritual, must be implemented in the realm of education (Dewantara, 1977). Ki Hadjar Dewantara maintains that education must have a goal that encompasses both physical and spiritual elements. For example, before entering the realm of education and performing the task of achieving a mature and perfect human being in the physical-spiritual aspects, a teacher must have achieved his/her perfection, maturity, and physical-spiritual aspects. In Ki Hadjar's term, teacher (*guru*) is a role model who should be obeyed (*digugu*) and followed (*ditiru*) (Dewantara, 1977). This implies that teachers have appropriate advice, attitude, and behavior for their students to follow and carry out.

Teacher or *pamong* in Ki Hadjar Dewantara's definition, in addition to adhering to the leadership trilogy principles of '*ing ngarsa sang tuladha, ing madya mangun karsa, and tut wuri handayani*', must have characteristics of 'sun'. Teacher is analogous to the sun, which emits light to provide energy to all living things. That is, the esoteric inner force that is helpful to the child's existence. And, just as the sun will not be able to shed its light if the teacher does not have the same character (trait) as the sun, which has not shined itself ("Poesara Tamansiswa 1931-1940," 1989).

The point of Ki Hadjar Dewantara's thoughts above is that before teaching children, a teacher must be worthy of being obeyed (*digugu*) and followed (*ditiru*). The true illustration is how the teacher's individual personality 'sparkles' first, in order to truly 'illuminate' his students. This implies that the teacher's competency is already owned and inherent in him/her before teaching and educating students. The accomplishment of a perfect teacher will result in the establishment of an ideal educational institution. The ideal school, according to John Dewey, should indirectly lead students' growth and development of particular skills, attitudes, habits, and dispositions that shape their thinking, feeling, and behavior (Dewey, 2010). This implies that students are the main focus of learning. Ki Hadjar Dewantara requires every *pamong* to witness children's growth based on their natural potential (innate). Education combines 'Basics and Teaching', that is, the combination of 'basics' as intrinsic nature (God) and 'teaching' as a process carried out through education (Dewantara, 1977).

According to Ki Hadjar Dewantara, teacher or *pamong* is responsible for educating students both inside and outside of formal educational institutions/schools as behavioral counselors, advisors, and observers/supervisors. Furthermore, the teacher serves as a counselor to all families (student parents), providing information and reading resources such as books, newspapers, and magazines (Dewantara, 1977). It is obvious that the role of a teacher extends beyond official educational institutions and into the community. This suggests that teachers must have a variety of skills in addition to personality and social competence. As a result, schools become an integral component of the social environment, as well as the essential needs (Dewey, 1964).

Before becoming a teacher, Ki Hadjar Dewantara established a kind of education or training center in order to prepare teachers to become civil servants. To accomplish this, *Taman Guru* (Teachers' Park) with 3 (three) floors was built. *First*, a one-year B-I education program to train young teachers. *Second*, a two-year B-II education program

to prepare adult teachers, and a three-year (B-III) teacher education program to produce leading teachers. Each level of the program is a component of a larger entity (Dewantara, 1977). Thus, becoming an adult teacher takes 3 (three) years and becoming a leading teacher takes 6 (six) years. These leading teachers are those who have advanced knowledge and characters (Dewantara, 1977; "Poesara Tamansiswa 1931-1940," 1989), so that it might serve as a role model for both adult and young teachers.

In Ki Hadjar Dewantara's thoughts, what are the qualifications of becoming a teacher? The teacher education process in the three levels above, by Ki Hadjar Dewantara, is intended to prepare teachers to meet the qualifications of professional national teachers. According to him, the qualifications needed to become a national teacher are as follows:

*Maka dari itoe haroeslah kita selaloe bertanja kepada diri sendiri:*

*I. Sanggoepkah saja menjadi pendidik nasional?*

*II. Djika sanggoep, apakah sjarat-sjaratnja?*

*"Sjarat-sjarat lahir ialah segala daja oepaja oentoek menambah kekoetaan badan dan otak kanak-kanak, seperti gerak badan (pentjak, watangan, sepak raga, tari dll) dan roepa-roepa kepandaian exact (berhitung, ilmoe Bahasa, dll) adapoen sjarat batin ialah segala daja oepaja jang memperkoeatkan pendirian hidoep, seperti kesoecian dan ketetapan hati, keberanian, dan keloehoeran boedi pekerti kita." ("Poesara Tamansiswa 1931-1940," 1989).*

*Antara gerak lahir dan gerak batin itu ada hubungannya yang erat, dua-duanya saling mempengaruhi. Orang membiasakan berlaku halus itu kelak jiwanya pun dapat pengaruhnya, menjadi halus pula. Theori latihan panca indera, latihan kesenian dan olah raga, latihan kesusilaan, yakni laku halus, laku tirakat, berpuasa demikian sebagainya. ...Susila mirip artinya dengan adab atau keluhuran budi manusia, sedangkan Susila artinya kehalusan budi manusia (Dewantara, 1977).*

Therefore, we should always question ourselves,

I. Can I become a national teacher?"

II. If I can, what are the qualifications?

"The exoteric qualifications are all efforts to increase the strength of children's body and mind, such as physical exercises (martial arts, *watangan*, soccer, dance, etc.) and various exact skills (mathematics, linguistics, etc.) are all efforts that strengthen the stances of life, such as purity and determination, courage, and nobility of our character." ("Poesara Tamansiswa 1931-1940," 1989).

There is a close relationship between outer and inner movement and both impact one another. People grow so accustomed to being subtle that their soul might be affected, and it also becomes smooth. The philosophy involves the exercise of the five senses, the practice of arts and sports, and the practice of morality, which includes subtle practices, penitent practices, fasting, and so on. *Susila* (morality) is synonymous with *adab* (nobility),

which means 'nobility of the human mind', but it actually implies 'subtlety of the human mind' (Dewantara, 1977).

What are the qualifications for becoming a teacher (*pamong*)? According to Ki Hadjar Dewantara, as a teacher, you must be introspective and ask yourself, "Am I ready to become a professional national teacher?" Do we already have the qualifications needed if it is ready? The *first* criterion is that the exoteric or outer dimension should be met. The *second*, the esoteric/inner dimension needs.

The requirements for the exoteric or outer dimension are divided into two categories: *firstly*, those linked to intellectual capability (rationale) and *second*, those connected to body/physical health. Ki Hadjar Dewantara refers to the former to exact sciences that include natural sciences, languages, social sciences, mathematics, and so on. Naturally, these are coupled with how a teacher of his/her expertise can deliver the material. Thus, teachers must master the subject-matter as an exoteric dimension of competence. Then, they have to explain the material to their students (Nata, 2016; Ramayulis, 2019). In terms of physical health, teachers must be competent in physical exercises or sports, such as martial arts, soccer, dancing, and so on. Sports competency is expected to be able to produce students who are not only intellectually competent, but also physically fit (Dewantara, 1977). Furthermore, the competence of the inner/esoteric dimension that must be owned, namely a pure and permanent/consistent heart, bravery, and noble character, explain competence (morals). Ki Hadjar Dewantara's esoteric dimension qualification is employed as a prerequisite that a teacher must possess, showing that he/she truly wants to create character/morality from individuals who may be obeyed (*digugu*) and followed (*ditiru*) and made as role models (*ing ngarsa sang tuladha*). This implies that the teacher has first implanted in him/her purity of heart and nobility of mind before training students to lead them to nobility of character.

Ki Hadjar Dewantara's thoughts on teacher needs are consistent with An-Nahlawi's perspective, stating that the teacher's role is to teach/educate students on how to carry out the purifying process. Because, according to Cooper, a teacher is someone who is charged with educating students to be better citizens (Cooper, 1990). According to Lillard, in order to educate optimally, instructors must be able to combine the mind, hands, and heart, so that education in an attempt to educate the mind (character), mind, and body may be more meaningful due to the presence of a professional teacher (Sanjaya, 2011).

As a result, according to Ki Hadjar Dewantara, every teacher must be a true role model who can be obeyed and followed on a continual basis, so that holy souls and noble character are required. According to the previous description, the teacher or guardian must be physically and spiritually competent. Exoteric/outer dimension competence is linked to mind (intellectual) and physical education. Intellectual intelligence, such as precise lessons, is an example of intellectual intelligence (sciences, arithmetic and linguistics and so on). While the esoteric/inner dimension's skill is how to train the heart to be pure and consistent (*istiqamah*), courageous and noble character (morality).

Ki Hadjar Dewantara's notion of the qualifications to become a teacher with many skills is analyzed further, according to Syamsul Ma'arif, it is correlated with teachers' competencies (Ma'arif, 2020). *First*, pedagogical competence is represented by the teacher's responsibility to understand the nature of the children in the form of intrinsic potential, the child's distinctive characteristics. To be competent to design,



develop, and carry out assessments and evaluations in learning based on the needs of students. *Second*, personality competence. Ki Hadjar Dewantara compares teachers to trustworthy role models who, such as the sun, will not be able to provide lights in the form of knowledge to their students unless they themselves possess the lights (knowledge). Before training students for their purity and resolve, teachers must first purify their heart. Similarly, in order for students to follow their teachers, the teachers must have noble characters or values as well, and are constantly led by *Ing ngarsa sang tuladha, Ing madya mangunkarsa, tut wuri handayani*. How can teachers be role models for their students, take initiation/participation, and inspire them? (Dewantara, 1977; Ma'arif, 2020).

*Third*, professional competence. Teachers should be able to broaden their knowledge based on the content being taught, as well as understanding the appropriate models, techniques, and procedures for learning, such as how to design curriculum and educational fundamentals. Ki Hadjar Dewantara refers to this as physical competence, and its goal is to educate children's intellectual (rationale) and physical bodies. General sciences, natural sciences, athletics, and linguistics are a few examples. As a result, teachers must constantly improve themselves through education and training that support their professionalism (Dewantara, 1977; Ma'arif, 2020; Sanjaya, 2011).

*The fourth*, social competence. Ki Hadjar Dewantara expects teachers to maintain positive social relationships with students, colleagues, principals, parents, and the community. This means that teachers must be able to optimize ideal interactions in the *tripusat pendidikan* (three education centers) in terms of family, school, and community. Furthermore, they must also be conscious of their responsibilities as teachers for their students, counselors for the students' parents, and role models in communal life (Dewantara, 1977; Dewey, 2010; Ma'arif, 2020).

The discussion of Ki Hadjar Dewantara's thoughts may be summarized as key findings in re-understanding how to become a teacher in terms of his required needs and obligations. *First*, comprehensive competence (intact) with external/external aspects, meaning intellectual intelligence in exact sciences, understanding of learning materials, and physical health. While the esoteric (inner) dimension, which includes possessing a pure heart, courage, and noble character. *Second*, teachers must be able to serve as integrated role models in the three education centers, at school, family, and community, particularly among students' parents. (Azizah, 2018; Dewantara, 1977; Ramayulis, 2019). In simple terms, teachers can be described as follows:

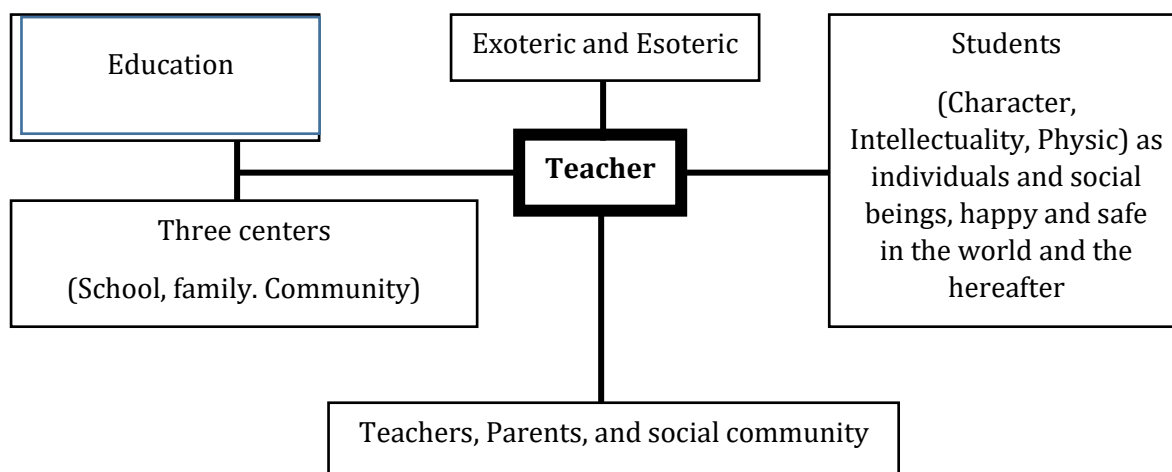


Figure 2. Relationship and Educational Position, Teachers and Students

## E. Conclusion

Based on the analysis of Ki Hadjar Dewantara's thoughts, a national education figure in Indonesia, it can provide an alternative in the form of contributing new perspectives in the field of education that have not before been exposed in depth. He claims that teachers must be prepared in stages, starting from young teachers and progressing to middle and senior teachers. In order to determine whether or not they are prepared to become a national teacher. Every teacher, according to him, must be able to be an example of *ing ngarsa sang tuladha* that may be fostered and followed in three educational contexts known as the three education centers. Teachers must be able to act as caretakers (*pamong*) in families, schools, and communities. As a result, a more comprehensive competence criterion is required, notably exoteric/outer dimension competence in the form of intellectual ability to grasp learning material and physical fitness. Then, it must be endowed with esoteric/inner dimension competence, such as purity of heart, courage, and character nobility. These comprehensive competencies can be used to complement 4 (four) teacher competencies: pedagogic, personality, professional, and social competencies.

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