

Teacher Personality Competence According to KH. Ahmad Dahlan and Ki Hadjar Dewantara: a Comparative Study

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ABSTRACT

A personality that is religious, mature, stable, diligent and so on will have a great influence on the educational process and in shaping the soul of students. Because the teacher is a figure who must be able to hear his words and exemplify his behavior. As educational figures as well as teachers, both KH Ahmad Dahlan and Ki Hadjar Dewantara paid great attention to the personality of teachers. Both established special educational institutions for teacher regeneration. By using library research as a data collection technique and with a historical approach, this research concludes that the teacher's personality competence according to KH Ahmad Dahlan is shown by the attitude of having the right faith, being sincere in educating, being humble, always purifying oneself (tazakiyah an-nafs), and having the courage to make sacrifices.

INTRODUCTION

Abdullah Syukri Zarkasyi once said, "*al-Tarîqah ahammu min al-mâ ddah, al-mudarrisu ahammu min at-tarîqah, wa rûh al-mudarrisi ahammu min al-mudarris nafsihi*" (Zarkasyi, 2005). This means that the method is more important than the material, while the teacher is more important than the method, but the soul of the teacher is more important than the teacher himself. This expression shows the importance of the existence of a teacher who has personal integrity and maturity. In a Javanese proverb, a teacher is a figure who is *digugu omongane, lan ditiru kelakuane*, meaning a figure whose speech is trusted and whose behavior is imitated (Nizar & Hasibuan, 2019). Therefore, being a teacher is not easy and must maintain its image, authority, exemplary, integrity, and credibility. Teachers are not only synonymous with teaching in classrooms, but must also carry out the role of educating, guiding, directing, training, and shaping good morals and character for their students (Suprihatiningrum, 2014).

Seeing the importance of the teacher's position, so Shaykh az-Zarnuji in the book *Ta'lim al-Muta'allim* mentions the criteria for finding teachers, namely teachers who are pious, *wara'* (humble) and older. Abu Hanifah himself praised his teacher, Hammad bin Abi Sulaiman, as a teacher who was noble, compassionate and patient (az-Zarnuji, 2016). The strength of the teacher's soul will have a great influence on the education process in schools. In the history of the struggle of the Indonesian nation, the role of teachers is very significant in enlightenment and resistance to Dutch colonization. Such resistance, such as the Javanese war led by Prince Diponegoro and the Banten peasant rebellion, involved the important role of kiai, education and teachers. The resistance carried out and mobilized by these teachers made the Dutch suffer losses and fear. The Dutch counterattacked by closely monitoring Islamic education and kiai, teachers and educators in an attempt to control their influence. Teachers' resistance movements were carried out in various formats. In the late nineteenth century, the influential teachers' association Mufakat Guru was formed, which encouraged change and indigenous intellectual development in the early twentieth century (Latif, 2020).

The journey of the nation cannot be separated from the important role of K.H. Ahmad Dahlan and Ki Hadjar Dewantara as educational figures owned by the Indonesian nation. Both of them have made significant contributions in developing education that is relevant and a solution in their time. The strong influence of K.H. Ahmad Dahlan (1868-1923) and Ki Hadjar Dewantara (1889-1959) has formed a solid foundation for the development of the education system in Indonesia at that time. Both figures lived in an era characterized by colonized and deteriorating social conditions, where existing education tended to be discriminatory and secular. However, they both carried out resistance movements through education. Their awareness of the importance of education in freeing the nation from colonialism and achieving civilizational progress was very high. One of the resistance movements against colonial education was to establish special education for teachers. Kiai Dahlan founded a teachers' school called *Qismul Arqa*, while Ki Hadjar Dewantara founded *Taman Guru*. Both Kiai Dahlan and Ki Hadjar recognized the important role of teachers in the process of enlightening a colonized and impoverished nation. Teachers who have a strong

personality and mentality, are sincere and sincere in educating, have a high fighting spirit with a mind that is not westernized by colonialism. Competent teachers who have the spirit or soul of educating will produce students who are intelligent and noble even beyond the ability of the teacher.

Therefore, it is highly relevant to revisit the perspectives of these two educational figures in preparing strong teacher personalities, especially in the midst of the declining moral values among teachers today. According to the National Coordinator of the Indonesian Education Monitoring Network (JPPI), Ubaid Matraji, during the Year-end Reflection and Education Outlook 2023 press conference, teachers constitute the majority of perpetrators of violence in schools. In 2022 alone, there were 117 cases of violence involving teachers. Children are the primary victims in these cases, with teachers as the perpetrators. The recorded incidents include 105 cases of sexual violence (news.detik.com), 65 cases of physical violence, and 24 cases of non-physical violence. This data does not yet include cases of immoral acts or affairs between teachers (tvonenews.com). Despite numerous studies addressing the theme of teachers' personality competencies, none have approached it from the perspectives of educational figures K.H. Ahmad Dahlan and Ki Hadjar Dewantara. Therefore, in this writing, the author aims to elaborate in detail on the personality competencies of teachers as perceived by each figure and then compare the two to be actualized in the 21st century, emphasizing the importance of teachers restoring and improving their personalities and morals in education.

LITERATURE REVIEW

Teacher Personality Competence

Competency comes from English, Competency (meaning skill and ability) which is defined as a rounded mastery of knowledge, skills, and attitudes displayed through work performance that a person can be expected to achieve after completing an educational program. According to Kepmendiknas No. 045/U/2002, competence is defined as a set of intelligent and responsible actions that a person has as a requirement to be considered capable by the community in carrying out tasks in accordance with certain jobs (Suprihatiningrum, 2014).

Teacher competencies in accordance with Government Regulation No. 19 of 2005 are four, namely pedagogical, personality, social, and professional competencies. The ideal teacher is expected to have and master all four competencies. According to the National Education Standards Agency (BSNP), personality competence is the ability of a personality that is; (a) noble; (b) steady, stable, and mature; (c) wise and prudent; (d) being a role model; (e) evaluating one's own performance; (f) developing oneself; and (g) religious (Musfah, 2011). While personality competence in Government Regulation No. 19 of 2009 concerning National Education Standards in Article 28 paragraph 3 point b that what is meant by personality competence is the ability of a steady, stable, mature, wise, and authoritative personality to be a role model for students and have noble character. Personality competence is a person's superior traits, such as hardworking, resilient, diligent, steadfast in facing challenges, quickly rising when tested, having a high learning and work ethic, positive thinking, and having commitment or responsibility. It can be simply concluded that personal

competence is the character of an educator who is reflected in attitudes and actions that distinguish him from others (Nizar & Hasibuan, 2019)

METHODOLOGY

The author uses a qualitative method, which aims to understand the meanings, perceptions, and interpretations given by individuals or groups to the phenomenon under study, using library research as a data collection technique. This research focuses on studying the concept of teacher personality competence by examining the thoughts of Islamic education figures, namely K.H. Ahmad Dahlan and national education figure Ki Hadjar Dewantara. Library research tries to connect research with various existing literature that is in accordance with the research theme, informs the audience about the results of other studies conducted at the same time on the same topic, and fills in the gaps of previous studies (Creswell, 2014). Since the events, situations, and characters studied have occurred in the past, uncovering and exploring them requires historical tools as an approach. Therefore, the approach used in this research is a historical approach using content analysis and comparative study.

RESEARCH RESULT

KH. Ahmad Dahlan as a teacher

Besides being a scholar, K.H. Ahmad Dahlan also has a soul as an educator or teacher. From his track record of being able to educate naughty young children to become good children and useful for society. He used teaching methods that were not boring, always interesting, patient, honest and could nurture his students. He is not easily angered or discouraged, and his behavior can be used as an example and role model. In conversation, he does not like to hurt other people's hearts, always uses simple words but can still be understood by those who hear according to the age and intelligence level of the person being spoken to (Salam, 1968).

The teacher's soul of K.H. Ahmad Dahlan grew more and more perfect after returning from Makkah. The experience since he was a young boy who always accompanied K.H. Abubakar to teach religion and carry out his duties as Ketib was perfected with a fairly mature knowledge. Therefore, K.H. Abubakar appointed his son as an assistant in carrying out the duties of Ketib teaching religious knowledge to the wider community. It began with teaching his father's students in the afternoon after Dhuhr prayer and in the afternoon after Maghrib-Isya prayer. This learning is done in the Langgar with students who are not yet mature or who are still teenagers by sorogan (one by one) according to the level of their respective books. In the afternoon after the 'Asr prayer, religious studies are specifically for adults or the elderly. This study was still held directly by K.H. Abubakar while Ahmad Dahlan himself participated as a listener (congregation). Sometimes Ahmad Dahlan replaced his father when he was absent (Syloedja', tt). From this process of replacing his father's role, Ahmad Dahlan slowly began to be called a kiai. Not only from students who were still children, even adults began to call him kiai, including his father. His talent as a teacher was honed, he learned a lot from his father's teaching methods as well as making improvements to learning development.

K.H. Ahmad Dahlan was a cleric, educator and teacher who always looked eccentric: wearing a suit but still gloved, always carrying a hanging watch. This appearance was demonstrated in the early 20th century when jaz clothing was still considered foreign and some religious leaders forbade it because it resembled infidels. From his appearance, he already shows an intelligent, wise, authoritative and charismatic figure. His aura was very strong and, in turn, led to obedience among his followers. The aura that radiated from Ahmad Dahlan was the result of his patience and firmness in holding the truth he believed in (Mulkhan & Abror, 2019). Teachers as teachers have an important role in providing examples to students. K.H. Ahmad Dahlan was very concerned and prioritized the use of exemplary methods by teachers in the teaching process, because this is an example that will be followed by students. If a teacher loses a good example, then students tend to ignore the things taught in school education. Therefore, K.H. Ahmad Dahlan strongly emphasized the development of good traits and characters in teachers. By giving good examples and positive actions, the learning results obtained will also be good (Asman et al., 2021).

In Syahrul's research, the teacher in KH. Ahmad Dahlan's view is the figure of a teacher as an educator who has a sincere character, has noble character, is progressive, and is a good example for students with the main task of educating, teaching, guiding, and mobilizing students so that they have noble character, fear Allah S.W.T., critical reasoning, self-confidence, proficiency in religious knowledge, broad insight and high fighting power with the aim of enlightening Muhammadiyah in particular and Muslims and the wider community with a variety of approaches and methods such as the approach of hiwar, dialog, projects and so on which are prepared to be arrows that spread ideas of Islamic renewal in the midst of society (Syahrul et al., 2023a).

Teacher Personality Competence According to KH. Ahmad Dahlan

Based on the search for historical records, there are several personalities that must be possessed by a teacher who is reflected in the figure of Kiai Dahlan, one of his students named KRH. Hadjid noted in the book, "Pelajaran KHA. Dahlan; 7 Falsafah Ajaran & 17 Kelompok Ayat al-Qur'an." In this book, it can be concluded that there are several personality competencies that must be possessed by teachers, namely: First, having a correct understanding of faith. The question often asked by Kiai Dahlan, "Have we read the shahada then we are already Muslim?" Confession with the mouth only, while the heart is not, then actually not a believer, only a dhahir Muslim. Syahadat is the first key to entering Islam as well as the key to entering heaven (Hadjid, 2005).

Second, having sincerity and sincerity. He explained the conditions for doing deeds that will be accepted by Allah S.W.T. and bring benefits, namely sincere intentions for the sake of Allah S.W.T.. He also quoted the hadith of Bukhari Muslim, from the companion of Umar r.a. So doing good deeds but not for the sake of Allah S.W.T. then the good deeds will not be accepted even though they are in accordance with the prophet's sunnah, even they will be put into hell (Hadjid, 2005). Third, to have the courage to sacrifice with wealth and soul for the sake of religion and the benefit of mankind. Kiai Dahlan's advice regarding this attitude is: "Most leaders of the people have not dared to sacrifice their property and souls." (Hadjid, 2005). He also paid close attention to Surah al-Ma'un, which became the theology of his social movement. "If we still love excessive possessions, do not like to pay attention to the fate of orphans, then we are still said to be people who deny religion." (Hadjid, 2005).

Fourth, to be humble and avoid arrogance. Kiai Dahlan said, "Most of the people are haughty and arrogant, they make their own decisions," another teaching, "Humans always throw razors at each other, thinking it must be right for them to throw harm at others." (Hadjid, 2005). The humble attitude possessed by the teacher will lead to the behavior of respecting knowledge, lifelong learners, and openness, which is far from blind taklid attitude. *Fifth*, the attitude of having the courage to stand firm and be ready to face all the risks that come with it. One of Kiai Dahlan's testaments, namely: "Man does not obey, does not care about something that is clearly right for him. That is, his own self, his own mind, is able to say that it is true, but he does not want to obey the truth for fear of difficulty, fear of hardship and various worries, because his passions and heart are already damaged, diseased, his morals and ethics are drifting and attracted by bad habits." (Hadjid, 2005). The teacher's personality must be close to the attitude of daring to say the truth even if it is bitter.

Sixth, a person who always purifies himself (tadzkiyatun nafs). Qur'an Surah al-Jaatsiyah verse 23 became Kiai Dahlan's day and night meditation. "Then have you seen the one who makes his lust a god." indulging in lust is the base of all rottenness. In contrast, taqwa or fear of Allah S.W.T. is the base of happiness in this world and the hereafter. So being a teacher must have a soul that is sincerely devoted, eliminating worldly tendencies that damage sincerity (Hadjid, 2005).

Ki Hadjar Dewantara as a Teacher

Upon his return to Indonesia after exile in the Netherlands in 1919, Ki Hadjar Dewantara devoted his attention to education as part of the struggle for independence. Initially he became a teacher assisting his brother Surjopranoto at Perguruan Adhi Dharma Yogyakarta, a private school in the form of HIS as a vehicle for gaining experience in education and teaching. He was dissatisfied because he could not express his ideals about education, given that the Adhi Dharma school was not his own, although in practice it was enough to display Indonesian cultural characteristics. But he aspired to something far more idealistic, namely to establish a school that combined modern European-style education with traditional Javanese arts (Samho, 2013). His teaching experience became his main asset in establishing the school he wanted.

When he was 40 years old according to the Caka Year, Soewardi changed his name to Ki Hadjar Dewantara. The name Raden Mas Soewardi Soerjaningrat was dropped on February 23, 1928. Ki Hadjar's name was found in the series of discussions he often participated in. Soewardi was recognized by his peers as the most proficient in the themes of education, teaching and learning. The removal of the title of nobility aimed to allow Soewardi to freely associate with the people, both physically and in heart (Rahardjo, 2012). The change of name also had an impact on his attitude, which began to soften and cooperate. He also preferred the field of culture to politics. The world of teaching and education eventually became the path of choice that Ki Hadjar Dewantara took seriously. Ki Hadjar Dewantara itself means a teacher who teaches goodness, nobleness, and virtue (Rahardjo, 2012).

Ki Hadjar Dewantara saw three dangers in the education system organized by the Dutch East Indies government. First, there was high discrimination between the natives and the Europeans (Dutch). Second, the goals of education and teaching organized by the Dutch colonials were very pragmatic and perpetuated colonialism. Third, the education system was nothing more than child colonialism. An education system that teaches intellectuality, individualism, and materialism, which is far from the ideals of culture (Dewantara, 1952). To improve the condition of education that was far off the mark, teachers with a cultural vision were needed. Therefore, Ki Hadjar Dewantara established teacher education at Taman Guru in order to expand the task of educating cadres and leaders who would participate in the struggle to eradicate colonial teaching "colonial onderwij" for the whole of Indonesia (Dewantara, 1977).

Therefore, Ki Hadjar starts from the mention of the name of the teacher as a pamong. Teachers or pamong provide services to children just as parents provide services to their children. The teacher develops the interests and potential of the child, not imposing the educator's ability on the child. Teachers as leaders stand behind but influence by giving students the opportunity to walk on their own (Tut Wuri Handayani). Teachers or pamong train students' independence in seeking knowledge that is beneficial for physical and mental independence (Wiryopranoto et al., 2017).

Meanwhile, according to Ki Hadjar Dewantara, the figure of a teacher or pamong is a figure who has the nature of inner and outer sincerity, simplicity, enthusiasm, knowledge, is respected, is used as a role model by students, who have the main task to educate, teach, guide, nurture and lead students, to grow all the strengths of their nature as individuals and members of society to achieve the highest possible happiness based on the noble cultural values of the nation using the Among method which is manifested in the motto *ing ngarso sung tuladho, ing madyo mangun karso, tut wuri handayani*, which in the future the students are prepared to become cadres and *pamong-pamong* (Syahrul et al., 2023b).

Teacher Personality Competence According to Ki Hadjar Dewantara

Teachers must be able to be digugu and imitated so that the practice of educators must be able to control themselves (selfcommand) and organize their lives to be emulated by those under their leadership (Dewantara, 1977). A teacher is not just a teacher, but also a role model, guide and respected figure in students' lives. Their passion and character form a strong foundation for the teaching and learning process and help create an inspiring and energizing learning environment (Dewantara, 1967). In Asia Raya, February 2 and 10, 1943 Ki Hadjar wrote three criteria for a teacher, namely (a) Teachers must be able to be digugu and imitated; (b) Teachers are not only teachers but also leaders. He teaches knowledge and can also be a role model or exemplary example in behavior (laku); (c) Teachers must be knowledgeable, passionate and apply education so that not only teaching can also lead (Dewantara, 1977).

The key to educational success is highly dependent on the sincerity of the teachers or pamong in serving the students. Ki Hadjar wrote an article entitled "Azas Taman Siswo" which contains seven guidelines for the educational relationship between teachers and students, the seventh point stated that the sincerity of educators and teaching in educating children. Only with purity of heart and physical and mental attachment can educational and teaching efforts be successful (Dewantara, 1952).

Ki Hadjar introduced the concept of "*Tiga Mong*", namely, *Momong*, *Among* and *Ngemong*, which is applied in the education and teaching process. *Momong* in Javanese can be interpreted as caring sincerely and lovingly and transforming habits or familiarizing good things accompanied by prayers and hopes that one day the fruit of care and affection will become a good child and always on the path of truth and virtue (Rahardjo, 2012). This sincerity must be the character and personality of a teacher. Ki Hadjar Dewantara also has educational fatwas that must be the attitude of a leader or teacher in the form of mentality and determination, self-confidence, firm stance, pure thinking and a calm mind in facing the realities of life, namely; *First*, *tetep*, *antep* and *mantep*. This means that the stability of the mind and heart will determine the quality of a person. If *tetep* and *antep* already exist, then *mantep* will come, by itself without any delay (Dewantara, 1977).

Second, *ngandel*, *kandel*, *kendel* and *bandel*. This means that *ngandel* or believing will give you an upright stance and firmness. It will then give birth to an attitude of *kendel* (courage) and then *bendel* (fearlessness) will come naturally (Dewantara, 1977). *Third*, *neng*, *ning*, *nung* and *nang*. That is, *meneng* or serenity will bring *ning* or *wening*, namely clarity of mind, and this clarity of mind will lead to *nung* or inner power, which brings *nang* or *wenang*, which means victory (Soeratman, 1981). These three educational fatwas can become the spirit and soul of a teacher-leader who can liberate the Indonesian people as a whole. *First*, one must have firmness of mind so that the mind is not easily swayed by offers of life that are not in line with the values of the struggle. After *tetep*, the attitude that comes after is *antep*, which is self-confidence so that it can overcome all challenges wisely. The peak attitude is *mantep*, which means being loyal and obedient to the principles of struggle. *Second*, one's personality must be trained

to have a firm stand. If you already have it, it will give birth to an attitude of courage (*kandel*). Education can shape a personality that dares to face everything. The peak is a stubborn attitude, namely an educated person is a person who is resistant to all the trials of life which will always be faced wisely and with a cool head. *Third*, the attitude of calm (*meneng*), which means peaceful inside and out, not hesitant and not shy. People who have the attitude of "*Ning*" (*wening*) silence or inner peace will give birth to humans who like to contemplate "*Nung*" (*hanung*) which at its peak will give birth to power over their own efforts (Febriyanti, 2021).

Fourth, a teacher must also have high fighting power. The motto, "*Rawé-rawé rantas, malang-malang putung*," is always taught to children to strengthen their will and energy. So that when facing the pressure of the ordinance, the wild school law, Ki Hadjar aroused courage and determination with the motto, "It is better to die honorably than to live ignominiously." (Soeratman, 1981). Teacher personality competence from the perspective of KH Ahmad Dahlan and Ki Hadjar Dewantara can be described in the form of the following table:

Tabel 1. Kompetensi Kepribadian Guru

No.	Ahmad Dahlan's Personality Competence	Ki Hadjar Dewantara's Personality Competence
1	Have the right faith	Be a role model
2	sincerely educate (<i>ikhlas</i>)	Sincerity to educate (<i>tulus</i>)
3	Dare to sacrifice wealth and soul	Firmness of mind (<i>tetep, antep & manteb</i>)
4	Humble & not arrogant	Stand firm / resilient (<i>ngandel, kandel, kendel & bandel.</i>)
5	Daring to firmly hold one's principles	Calm attitude (<i>neng, ning, nung & nang</i>)
6	Purify yourself	High fighting power

Similarities and Differences in the Concept of Teacher Personality Competence

It can be analyzed that there are several similar and different views between KH Ahmad Dahlan and Ki Hadjar Dewantara in seeing the personality competence of a teacher, including:

Similarities

1. Both Ahmad Dahlan and Ki Hadjar Dewantara experienced Dutch colonialism that distanced them from religious and cultural values.
2. Both saw the importance of the teacher's role in liberating the minds of colonized children
3. Teachers or educators must provide exemplary personalities for the success of a quality education process.
4. Ahmad Dahlan emphasized sincerity and educating and struggling in educating the nation's life, as did Ki Hadjar Dewantara who required sincerity in educating.
5. Teachers or educators must provide exemplary personalities for the success of a quality education process..

Differences

1. Ahmad Dahlan saw the values of teacher personality from the point of view of Islamic ideology, while Ki Hadjar Dewantara from a cultural perspective, especially Javanese culture.
2. According to Ahmad Dahlan, teachers must dare to sacrifice their wealth and souls for religion in education, while Ki Hadjar Dewantara said that teachers must have high fighting power to produce independent, cultured human beings.

DISCUSSION

Although different points of view in seeing the teacher's personality, the combination of teacher personality values according to KH. Ahmad Dahlan and Ki Hadjar Dewantara will be perfect personality values and complement each other. The conception of teacher personality competence can be discussed as follows: The teacher is an educator who has a correct understanding of faith, maintains personal purity (*tazkiyah an-nafs*), be a role model in educational leadership, sincere in educating, has a steady mind, has a strong stance, calm, and has high fighting power as an authentic personality character. This formulation of the concept of teacher personality represents religious values enriched with cultural values. So it is not excessive if the managers of Islamic and national LPTK-LPTK to re-explore the concepts and thoughts of K.H. Ahmad Dahlan and Ki Hadjar Dewantara's teacher personality competencies that must be possessed by teachers. Which has been proven to produce teachers who are militant and can be a solution to the nation's problems in their day. The changing times that are increasingly materialistic and pragmatic urge to restore the noble identity of teachers to become noble again, to become a torch and example of this great nation.

CONCLUSIONS AND RECOMMENDATIONS

KH Ahmad Dahlan as an Islamic education figure and Ki Hadjar Dewantara as a national education figure have modeled themselves as teachers with integrity. Being a person who sincerely educates, has the fighting power to educate the nation, dares to take risks from colonial pressure, and is willing to sacrifice with wealth and soul to advance and straighten out the secular orientation of education, far from religious and cultural values. The personality of the teacher in the perspective of KH. Ahmad Dahlan describes the figure of an educator who has a strong *barkidah*, has clarity of heart (*tazkiyah an-nafs*), is not arrogant, sincere and sincere, and is willing to sacrifice with property and soul for the benefit of religion. Meanwhile, Ki Hadjar Dewantara sees the figure of the teacher as a person who is able to organize his life to be emulated by those under his leadership, has stability of thought, has a firm stance, is calm, and has high fighting power in education.

ADVANCED RESEARCH

Each study has limitations; thus, you can describe it here and briefly provide suggestions for further research.

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