



Kawruh Jiwa: The Relevance of Ki Ageng Suryomentaram's Leadership Concept to the Leadership of Junior High School Principals in Semarang City

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Abstract

The purpose of the study was to examine, analyze and develop the concept of leadership, namely the relevance and implications of the values of *Kawruh Jiwa* Ki Ageng Suryomentaram on the leadership of the principal. The results of the study prove that the concept and value of *Kawruh Jiwa* Suryomentaram can be applied to the leadership of the principal because of its universal nature. *Kawruh Jiwa* functions to create a healthy personality that focuses on *kandha-takon* which is based on a *pengawiyakan pribadi* process that is used to *ngudari reribed* internal and interpersonal faced by the principal. The quality of *Manungsa tanpa tenger* in *Ukuran IV: jiwa Kramadangsa* is not bound by an exclusive identity, but *raos sami*, *raos bebas* and *raos bungah* as characteristics of humanism whose principle is to understand *raos piyambak* then we will *weruh raos liyan*. Personal *Manungsa tanpa tenger* places every *reribed* through introspective behavior as a *mboten raos leres* attitude. The *ngudari reribed* technique as part of the means of making feelings through *kandha-takon* in *Junggringan* which aims to convey the idea of a healthy *raos* experience that gives birth to *raos sih* which plays an important role in relationships between school members to avoid conflict and serves as a guide for leaders to think, behave and act appropriately in harmony. These moral principles and values are expected to optimize performance and avoid conflict to achieve more advanced visions missions and school goals.

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INTRODUCTION

Education is a place to increase the individual and social capacity of each person. Education will increase knowledge and skills that can be used as important assets in life. Socially, education provides skills to socialize, adapt, interact, foster tolerance, and instill an attitude of respect for pluralism in society.

Kanya, et al. (2021) in the educational environment in schools, the relationship between principals, teachers and students is an important factor in teaching and learning processes and activities. Haslam, et al. (2011) in Grabsch & Moore (2021) leadership does not depend on the quality of the leader alone but on the relationship between leaders and followers.

Hadi & Riva'i (2022) in general, positive social relations between school members will increase commitment. Leadership that serves and protects is one of the leadership styles that affect the quality of relationships between school members which will affect self-actualization in the form of positive performance behavior.

Aquino, et al., (2021) principals are agents of change who play a major role in the educational environment through methods of sharing information, creating supportive social relationships, participating in mentoring programs and encouraging progress. Successful schools are the result of competent governance by principals in collaborative partnerships with relevant stakeholders. Meanwhile Çoban & Atasoy (2020) school leadership behavior is at the core of school improvement, the teaching process and greatly influences school quality.

The problem of the principal as a leader is when there is a lack of leadership ability, unprofessionalism and low performance, and even Corruption, Collusion and Nepotism practices occur in the educational environment, and not a few principals are caught in this case. Marsongko's (2009) empirical research shows that not a few school principals lack academic ability, lack self-motivation, enthusiasm and work discipline, and narrow educational insight.

In addition, the article written by Hudaya & Nugroho (2013) states that the principal

problem is the lack of conformity to the practice of leadership models based on Western characteristics and values that are implemented in society, especially in the educational environment.

Reinforcing the above opinion, Afif (2012) in Ahmad (2018) writing in *Lets over den Javaan* and *De Wayang*, considers that Javanese morality has been eroded due to colonial domination, losing its character and identity when modernization, capitalism and Western reason seep through into the foundations of Javanese society.

Hudaya & Nugroho (2013) Javanese culture has *adiluhung* as local wisdom, especially in leadership that leads to the paradigm of balance. The teachings inherited through Javanese literary works are not used by the community.

Reviewing two Javanese figures, Gularso, et al., (2019), Ki Ageng Suryomentaram and Ki Hadjar Dewantara lived at the same time in preparing for Indonesian independence, both of them fully participated in education by sharing roles and being in a community association called *Kliwonan*, Suryomentaram as chairman and Dewantara as secretary. *Selasa Kliwon* meeting, agreed on two educational paths; First, *Taman Siswa* through the *Among* system, the result of Dewantara's thinking, focuses on formal education. Second, adult education through his *Kawruh Jiwa* led by Suryomentaram.

The focus is on the figure of Ki Ageng Suryomentaram, as the biggest expert in Indonesia whose knowledge of *Kawruh Jiwa* serves as an important cultural element for conducting education in Indonesia.

The values in *Kawruh Jiwa* can be used as a concept of leadership behavior based on *raos* in the pattern of *Ukuran-ukuran* as follows; *Ukuran I Juru catet*, *Ukuran II 11 Kelompok Catetan*, *Ukuran III Kramadangsa*, and *Ukuran IV Manungsa tanpa tenger*.

The focus of the research object was taken by three schools; SMP Negeri 1 Semarang, SMP Negeri 23 Semarang, and SMP Negeri 44 Semarang. From this explanation, it can be concluded that the formulation and research

objectives are to examine, analyze and develop the concept of principal leadership, 1) how the relevance of the values of *Kawruh Jiwa: Ki Ageng Suryomentaram* to the leadership of the principal, 2) what are the policy, theoretical and practical implications of the principal on the values of *Kawruh Jiwa: Ki Ageng Suryomentaram*.

METHOD

This study uses a type of qualitative research, Moleong (2005), qualitative research is a study conducted by understanding the events felt and experienced by research subjects as research objectives, as part of efforts to find, collect, compile, use and interpret data collected.

The study was using purposive sampling by taking three samples of junior high schools in Semarang as the object of research. Sampling in the category of school uniqueness and having high, medium and low rankings or achievements, data was taken from the Semarang City Education Center for the average results of the 2019 National Examination.



Figure 1.

Data collection for the documentation of the values of *Kawruh Jiwa: Suryomentaram* through historical, anthropological, and hermeneutic approaches.

Inductive-comparative is used as data analysis, citing the opinion of Moleong (2002), where the researcher starts from empirical conditions in the research field and then marries it with theory, then compares the object of research with the existing comparison concept.

There are two sources of research data, namely primary and secondary data sources. Suracmad (1995), primary data is direct data from the main source regarding a problem, documentation data in the form of *Kawruh Jiwa* manuscripts, interviews and observations.

Secondary data are complementary and supportive as data that are not directly related to the research process with the object and research objectives which are expected to further clarify primary data (Hadi, 1989), in the form of documents, books, papers, newspapers, journals and so on that relevant and strengthen theories and concepts of leadership.

This study uses the snowball technique, Sugiyono (2012), where the determination of informants as data sources is carried out when researchers enter the field and during research. In addition, research data collection techniques through in-depth interviews, documentation and participant observation.

The validity of this research data uses a triangulation technique, Moleong (2011) namely checking data back from a predetermined source which is considered representative and can be confirmed by various research methods and times. There are three triangulations used in the validity of the data, namely; triangulation of methods, data sources, and theories.

Meanwhile, for data analysis using content analysis techniques, Sukmadinata (2007) uses it to collect and analyze data with guaranteed validity. Miles and Huberman quoted by Sugiyono (2010), the data analysis process is carried out through three components; data reduction, data presentation and conclusion.

RESULTS & DISCUSSION

Kawruh Jiwa: Ki Ageng Suryomentaram describes the *kawruh* he experienced and felt explaining how the process of forming a healthy personality into the form of *Ukuran-ukuran* (dimensions/ stages). A person's personality is described as a form of interaction response (*kandha-takon*) carried out with others which is (manifested) manifested in the thoughts, behavior and actions of a leader. The dynamics and

development of personality according to Suryomentaram emphasizes *kandha-takon* with other people based on the process of personal empowerment (personal self-awareness/introspection).

Self-examination (*Pengawiyakan pribadi*) is used to prevent internal and interpersonal conflicts (*ngudari reribed*) faced by school members, that the concept of *Kawruh Jiwa* which has universal values can be used as counseling whose results are very effective for various relevant cultural and ethnic backgrounds (Widyarini, tt). As Davis (1998) argues in Effah & Osei-Owusu (2013) that there are two important elements of effective school leadership, namely fostering positive interpersonal relationships and building a school vision.

Asking whether the value of *Kawruh Jiwa* can be applied in the leadership of school principals, Nining (2022) as the principal of SMP Negeri 1 Semarang said, "it depends on each individual, the characteristics of each school are different, but with the concept of *Kawruh Jiwa* as it can adapt to bring the school forward".

Suryomentaram's personality concept in the form of *Ukuran-ukuran* describes the personality structure that contains *Ukuran I* as a recorder (as a physical function), a person during his life, everything related to himself, through his five senses is used to record (record/perceive) and is stored in the sense space. *Ukuran II* consists of 11 collections of notes (emotional and perceptual), in the form of various kinds of notes from life experiences from infancy to the present, pleasant and vice versa. *Ukuran III*, *Kramadangsa* (the thinker/veil of ego/cognition), is in the form of considerations, and *Ukuran IV* is *Manungsa* without *tenger*/human without characteristics (as an intuitive function) as a transpersonal stage.

"Gesang wonten ing ukuran ingkang kaping sekawan punika gesanging tiyang anggenipun lelawanan kalian barang gesang. Barang gesang punika wonten raosipun. Dados gesang wonten ing ukuran ingkang kaping sekawan punika gesang tiyang anggenipun lelawanan kalian raos-raos" (Suryomentaram, 1990).

"Life in the fourth dimension is human life in relation to other living things. These things have feelings. So, living in the

fourth dimension means human life in relation to feelings".

Ukuran III and *IV* in their *laku raos* have three intersections (*margi pratigan*), namely the function and level of personal integration. A person who thinks and acts on the basis of the records of his life experiences, from 11 notes, Suryomentaram focuses on three notes; *Semat drajat kramat* (material/wealth, position/social status, power) which is the benchmark for humans to consider everything.

When *raos* (affects/emotions) arise from the *catetan* (recordings) of a leader, they are faced with two choices. First, to follow the *catetan* (emotional-impulsive) which means returning to *Ukuran III raos Kramadangsa* which is inherent in egoistic nature (a sense of selfishness) that grows and develops in a leader as a thinker who dominates the sense space. Second, do not follow the *catetan* (rational-reflective thinking) which means that it leads to *Ukuran IV Manungsa* without *tenger* (humans without attributes/characteristics) as a form of universal awareness and prioritizes the interests of others (altruistic).

School residents, especially in the city of Semarang with various cultural and ethnic backgrounds, show that in order to bring happiness and positive social relationships, *Kawruh Jiwa* offers advice on the level personality of *Manungsa tanpa tenger* in *ukuran kaping sekawan jiwa Kramadangsa* that does not bind closely to an exclusive identity (separate from the other), this size (dimension) gives birth to *raos sami* (same taste), *raos bebas* and *raos bungah* (peaceful feeling).

"Manungsa tanpa tenger punika yen lelawanan kaliyan tiyang sanes dados dhame, jalaran kraos sami, ingkang beda naming buntut-buntutipun. Raos dhame punika ngicali tapak awon ingkang nabet ing manah, lan punika pinangka wategipun manungsa tanpa tenger ingkang dados gambaranipun jiwa sehat. Dados hasilipun nyinauni Kawruh Jiwa, murugaken jiwa dados sehat" (Suryomentaram, 1990).

"Humans without these characteristics when they meet other people feel at peace because they feel the same, the only difference is the notes/predicates. That sense of peace removes negative

impressions in the heart, and it is a featureless human character that is a picture of a healthy soul. So, the result of learning *Kawruh Jiwa* makes the soul healthy”.

The success of the principal in *pangawiyakan pribadi* (introspection) in sports as a determining factor for a leader to decide to choose the Path of *Ukuran IV Manungsa tanpa tenger*. *Ukuran IV* (as a function of intuition) is used to understand and feel the feelings of others, and to know (*weruh*) one's own shortcomings and mistakes. When a leader feels *raos leres* (feeling right) in his *kandha-takon*, he will automatically return to *Ukuran III Kramadangsa*, as a *raos leres* person who stands up for himself.

A school principal who has the personality qualities of *Kramadangsa*, when dealing with other school members, which is the benchmark for thinking, actions and decisions taken by seeing or remembering his notes in the sense of space, such as clever, stupid, position, pious and so on, will makes to *raos leres* in looking at various things, so someone who has the same qualities of *Kramadangsa*, it is difficult to find common ground for *raos sami* (same taste), which has implications for disputes. In contrast to the person *Ukurun IV Manungsa tanpa tenger* in *kandha-takon* (interaction) who views other school members as the same. This *raos sami* awareness gives an understanding that to get happiness or pleasure itself by being altruistic, namely by prioritizing happiness or pleasing people first (Widyarini, 2008).

Ki Ageng Suryomentaram's teachings about the sense of togetherness (*raos sami*) or togetherness and cooperation can build the school community and its surroundings to be prosperous and peaceful which is manifested in life to help each other, tolerance, humanism, mutual respect, mutual cooperation, and other positive traits.

Raos sami as the peak characteristic of Suryomentaram humanism which in principle with *weruh raos piyambak* (seeing and understanding one's own taste) will also *weruh raos liyan* (Rohman, 2016), as the principal can see and feel that all school members are the same.

Ki Ageng Suryomentaram in his speech said:

“*Tiyang punika saged ngraosaken raosipun piyambak lan saged ngraosaken raosipun sanes. Raosipun piyambak punika wonten ing raosipun piyambak lan raosing sanes puniko ugi wonten ing raosipun piyambak. Dados raosing tiyang punika isi raosipun piyambak lan raosipun sanes. Nyinaoni raos punika nyinaoni tiyang. Mangka awakipun kiyambak, punika tiyang. Dados nyinaoni tiyang punika nyinau awakipun piyambak utawi meruhi awakipun piyambak, inggih punika pangawikan pribadi*” (Suryomentaram, 1990).

“Humans can experience their own feelings and the feelings of others. The feeling of being alone and that of the other person are both present in the sense of oneself. So, the human sense contains the sense of himself and the taste of others. Studying taste is studying humans. So, you are human. Studying humans is studying oneself or knowing oneself, namely *pangawikan pribadi* (self-reflection / introspection).”.

The characteristics of *Kawruh Jiwa* are positioning the sense of the most important thing, by understanding feelings, humans can communicate well with other humans, so that the principal can understand what one person/other individual feels.

Kawruh Jiwa which functions as a tool for analyzing emotions that contributes to the development of the welfare and quality of life of *Manungsa* without a *tenger* with a *pangawiyakan pribadi* model (self-analysis) which is based on feelings which are used as the basis for self-awareness. Understanding humans is not only a matter of physical approach, but also through a sense or soul approach (Yoshimichi, 2006). The principal of SMP Negeri 23 Semarang, Kumaidi, said the same thing,

“Leading and inviting school members in a humanistic manner, through a personal approach, not relying primarily on the punishman or being too strict (*saklele*) on the rules, but humanist, and accountable. The value of *Kawruh Jiwa* will have an effect because people move from their soul and heart, so the first is a personal approach. Social relationships are actually in order to influence, if you can trust each other, you will be easy to talk to and will be more open.

For school principals, it becomes a leader's strength to mobilize citizens to participate in both planning, implementation and evaluation with the concept of *Kawruh Jiwa*."

Manungsa tanpa tenger is a person who can place *reribed* (problems) in his place through introspective behavior which is manifested in the attitude of *mboten raos leres* (self-righteous), not only developing his notes on thought behavior, but also focusing on *laku raos*. Suryomentaram teaches that to understand human desire (*karep*) is *mulur-mungkret* (can expand and contract), meaning that there is no pleasure or sadness that lasts continuously (eternal), but is momentary. There are three basic things that *karep* always wants to achieve; *semat*, *drajat*, *kramat* which can create their own *reribed* so that they give birth to *raos getun-sumelang* (disappointment and worry), envy and *meri pambegan* (arrogance). Pursuing *semat*, *drajat*, *kramat* based on jealousy and arrogance will only harm oneself.

Quoted from Bonneff (1993) in Afif (2012) said that the concept of the *Kawruh Jiwa* teachings developed by Suryomentaram to *ngudari reribed* (overcoming problems) focuses on searching and solving/handling it. The technique departs from a real thing that is natural.

Ngudari reribed as part of the means of making taste in *junggringan* (meeting place) through *kandha-takon* as a condition for practicing *raosipun piyambak* in *nyawang karep* which aims to have sensitivity and awareness of *raos piyambak*.

Kandha-takon which purpose is to channel and convey opinions about the experience of feeling healthy, happy, *tatag* and other positive qualities, automatically gives birth to *raos sih* (unlimited and conditional affection) which is contained in each person's taste so that together can be felt through the *kandha-takon* in *junggringan*, the event is the embodiment of a leader who has experienced *madeg prinadi* (self-actualization).

The importance of *raos sih* in the relationship between school members to avoid disputes. *Raos sih* functions as a guide for humans to think, behave and act properly and correctly which will form harmony in the leader's

relationship with the school community and the surrounding community. These values and moral principles are expected to optimize the performance of principals, teachers, and students, generate empathy among school members and avoid social conflicts in schools.

The concepts described can be implemented and developed in the leadership of school principals, as a process of influencing school members by motivating, inspiring and directing their activities to achieve the goals, vision and mission of the school. Mehmood, et al., (2012) an academic leader is referred to someone who has a broad understanding of the vision and can make changes in his field. A leader must have the power to communicate in motivating school members to make changes.

Hughes, Ginnet, & Curphy (2009) in Sumardi & Efendy (2017) organizational leaders to be able to achieve their goals depend on how effective they are, the relationship and interaction of leaders with school members and the situation as an important element in the principal's leadership. Interaction in leadership can produce outputs and outcomes in the form of quality performance and become the most important part in the organization. The interaction process has resulted in a harmonious performance and its impact on the role of leaders, followers and the situation in advancing the organization is quite evident with successful progress in several aspects such as leadership and strong, honest and trustworthy character in carrying out. Effective leadership is able to describe leaders, followers, and situations in their interactions in leadership.

Implementation is carried out through several sub-functions; leadership, coordination and communication as keys rather than drivers of the implementation of a policy. Communication has a very crucial role, because information can create dynamic coordination and can be channeled properly. The leadership in the process of influencing can be through a personal or humanist approach.

As a school leader, Nining is also in applying penalty by using personal approaches, "There are no penalties for students because the school applies positive discipline, so

when there are students who violate a rule or commitment, there will be logical consequences, students are invited to discuss why they are like that and what is the cause. Application of polite, gentle, and wise in communicating. Then the children will believe, and care for them. If it is like that, the root of the problem will be known and students will realize for themselves that what they are doing is wrong. If students have realized what they did wrong, they should be asked what to do. So, there are no penalties, but logical consequences so that children don't make the same mistakes”.

Leadership does not depend on the quality of the leader but rather the relationship between the leader and followers (Haslam, et al., 2011). Mulyasa (2004) in Wardani, et al., (2013) leadership that develops because of the result of the interaction process of leaders with other school members. The basic power of the principal's leadership functions to influence, invite and mobilize school members in carrying out something in achieving goals.

Nining also revealed that,

“Moving together to realize the profile of Pancasila students, of course, a principal cannot work alone, so all stakeholders like teachers, employees, parents, and the community, all collaborate which is the mission to achieve the vision in service to students. Especially SMP 1 also one of the child-friendly educational units, so how do we prioritize their rights in fulfilling their education, then they can grow and develop optimally with happy feelings without pressure.”

The role of the principal in creating associated education and humanist values is quite large. Principals who have positions in educational institutions have the space and access to implement decisions and policies that can contribute positively to school residents and the community.

In the school environment, mutual respect for the opinions of others, and giving freedom to school members so that a sense of equality and security will grow to learn and work. So, the function of the principal as a leader can stimulate and encourage the creation of education based on human values.

Therefore, according to Mansir (2021), an educational process has an educational element that can display an interactive pattern. Various components/elements of education cannot be separated from others, so implementation in the education system is a priority that determines whether or not educational goals are achieved.

Thoyib (2005), said the principal has a very important role in implementing change as a result of the collaborative work of the leader with the school community. In addition to leadership style, the leader can be determined by several aspects such as individuality, diversity, paradox, perception and flexibility. Rohman's opinion (2016) that humanitarian education is education that appreciates and places human potential that can actualize and develop. The same thing was also expressed by Nining,

“As a school principal, he always reflects himself, using the principle of educate, loving and fostering (*asah asih asuh*), meaning that there is collaboration in a humanistic manner, not as a superior with subordinates or as a leader with subordinates, but rather on how to respect individuals who are indeed different. backgrounds, by having different habits and characters, but with differences that can actually take the power to unite steps to achieve a common goal.”

The presence of the principal can provide support in the aspect of humanism through relationships and dialogues between leaders and school members; fair treatment, constructive response, goal development, persuasive communication, shaping meaning and vision of the environment in which expression, empowerment and engagement, and so on. In the process, dynamic and quality interactions have an important role between the principal and other school members in adjusting school activities (Mulyasa, 2013).

Hadi & Riva'i (2022) a school principal who serves will affect the quality of relationships between school members which in turn will affect self-actualization in the form of school community work behavior. Quality relationships will logically increase satisfaction with performance. The same is expected for the servant leadership style.

The similar thing also principal of the school does, Nining said:

“The goal as principal is to lead with team work to bring the school into a school that can serve the community optimally and facilitate especially students to be able to grow, learn and develop. Being a leader is not actually being served, but having to serve. So how to serve the needs of the teachers, the needs of employees, the needs of students, the needs of parents, the needs of the community in advancing junior high school education. Benefit the community, which means providing the best service for the community.”

Human values are manifested in attitudes such as; a sense of togetherness or unity, tolerance, mutual respect, responsibility, a compassionate attitude in words and actions, positive and constructive communication, building cooperation, mutual cooperation and so on will form a conducive and positive culture (Idris & Tabrani, 2017).

The principal can make changes to the school's view through an approach to human values as a forum for empowering the character of school residents. The school environment becomes a safe and conducive place to implement learning with love, harmony, responsibility, independence, discipline, caring, upholding the value of humanism, caring for the needy and so on (Mansir, 2021).

CONCLUSION

Kawruh Jiwa in the leadership of the principal functions how the occurrence of a healthy personality that focuses on kandha-takon in junggringan with others based on a personal empowerment process that is used to overcome internal and interpersonal conflicts faced by school members.

Personal qualities of Manungsa tanpa tenger in Ukuran kaping sekawan jiwa kramadangsa who are not tied to an exclusive identity, but only raos sami, raos bebas and raos bungah arise. Raos sami as the pinnacle and characteristic of Suryomentaram's humanism whose principle is with weruh raos piyembak.

Manungsa tanpa tenger as a person who can place every reribed (problem) in its receptacle through introspective behavior as a mboten raos leres attitude. The message of Kawruh Jiwa by avoiding reribed emphasizes on finding the cause of difficulties and seeking solutions for them. Ngudari reribed is part of the means of making taste through kandha-takon in junggringan which aims to transmit or convey opinions about the experience of feeling healthy, peaceful, and tatag which automatically making to raos sih.

The solution in ngudari reribed needs to know Suryomentaram's mulur-mungkret law, the cause is the karep (desire) in the form of semat drajat kramat which makes to reribed. Mulur-mungkret means that there is no continuous (eternal) raos bungah or raos susah, because of its short nature, these values, if understood by the principal, will reduce despicable practices; corruption, collusion and nepotism that occur in many schools.

The importance of raos sih the principal's relationship with the community is to avoid disputes. Raos sih functions as a guide for humans to think, behave, and act properly and correctly which will establish and secure harmony in school community relations. These values and moral principles are expected to optimize the performance of principals, teachers, employees and students and avoid social conflicts.

The value of Kawruh Jiwa will have a significant effect because people move from their soul and heart, through a personal approach, actual social relationships in order to influence them, they will be easier to invite or work with and more open. For the principal, it will be the power of the leader to move his citizens to participate in school policies.

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