
FORMATION OF LEADERSHIP CHARACTER THROUGH THE EDUCATIONAL PHILOSOPHY OF KI HADJAR DEWANTARA IN THE CONTEXT OF ANTI-CORRUPTION

Umami Faizah

UIN Walisongo Semarang
Ummifaizah24@gmail.com

Nasikhin

UIN Walisongo Semarang
NASIKHIN@gmail.com

Fihris

UIN Walisongo Semarang
Fihris@walisongo.ac.id

Ratna Muthia

UIN Walisongo Semarang
ratnamuthia@walisongo.ac.id

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Abstract. *This research aims to explore and analyze the role of Ki Hadjar Dewantara's educational philosophy as a foundation in shaping the character of anti-corruption leadership among the younger generation. The main focus of the research is to explore moral values such as honesty, responsibility, exemplary, and mutual cooperation contained in Ki Hadjar Dewantara's teachings, and how these values can be applied in formal and non-formal education environments to foster leadership attitudes with integrity. The research method uses a qualitative approach with a literature review design, where data is obtained through documentation studies and synthesis of literature from various sources such as books, journals, and official documents. Data analysis techniques refer to the Miles and Huberman model, including data reduction, data presentation, and conclusion drawing, with data validity strengthened through source triangulation and member checking. The most important finding in this study is the relevance of Ki Hadjar Dewantara's principles, such as "tut wuri handayani," "ing ngarso sung tuladha," and "among," in creating young leaders who are transparent, responsible, and dedicated to society. These principles can be implemented through exemplary learning methods, character education programs, and non-formal activities such as fundraising or leadership training. The contribution of this research lies in the development of a theoretical framework and the development of theoretical frameworks.*

Keywords:

*Anti-Corruption
Leadership Character,
Ki Hadjar Dewantara*

Abstrak. Penelitian ini bertujuan untuk menggali dan menganalisis peran filsafat pendidikan Ki Hadjar Dewantara sebagai fondasi dalam membentuk karakter kepemimpinan anti korupsi di kalangan generasi muda. Fokus utama penelitian adalah mengeksplorasi nilai-nilai moral seperti kejujuran, tanggung jawab, keteladanan, dan gotong royong yang terkandung dalam ajaran Ki Hadjar Dewantara, serta bagaimana

*Philosophy, Character
Education.*

nilai-nilai tersebut dapat diterapkan dalam lingkungan pendidikan formal dan nonformal untuk menumbuhkan sikap kepemimpinan berintegritas. Metode penelitian menggunakan pendekatan kualitatif dengan desain kajian kepustakaan, di mana data diperoleh melalui studi dokumentasi dan sintesis literatur dari berbagai sumber seperti buku, jurnal, dan dokumen resmi. Teknik analisis data mengacu pada model Miles dan Huberman, meliputi reduksi data, penyajian data, dan penarikan kesimpulan, dengan validitas data diperkuat melalui triangulasi sumber dan member checking. Temuan terpenting dalam penelitian ini adalah relevansi prinsip-prinsip Ki Hadjar Dewantara, seperti “tut wuri handayani,” “ing ngarso sung tuladha,” dan “among,” dalam menciptakan pemimpin muda yang transparan, bertanggung jawab, dan berdedikasi kepada masyarakat. Prinsip-prinsip ini dapat diimplementasikan melalui metode pembelajaran berbasis keteladanan, program pendidikan karakter, dan kegiatan nonformal seperti penggalangan dana atau pelatihan kepemimpinan. Kontribusi penelitian ini terletak pada pengembangan kerangka teoretis dan aplikatif yang menjembatani filsafat Ki Hadjar Dewantara dengan praktik pencegahan korupsi melalui pendidikan karakter. Penelitian ini memberikan panduan strategis bagi lembaga pendidikan, pemerintah, dan masyarakat dalam membangun budaya kepemimpinan yang akuntabel sejak dini.

A. BACKGROUND

Corruption in Indonesia is still a serious problem that hinders the development of the nation. Based on preliminary data from *Transparency International*, in 2012 Indonesia scored a Corruption Perception Index (GPA) of 32 out of 100, ranking 118 out of 176 countries, which reflects the high perception of corruption in various sectors (Pradana, 2024). Entering the middle of the decade, although the government has established institutions such as the Corruption Eradication Commission (KPK) and implemented various policies to suppress corrupt practices, challenges remain. Data from the KPK noted that in the 2015-2019 period, there were 1,493 corruption cases handled, with state losses reaching Rp 30.9 trillion (RI, 2019). In recent years, although Indonesia's GPA increased to 38 in 2022, Indonesia still ranks 110th out of 180 countries, showing that efforts to eradicate corruption have not been optimal (Tantry, 2023). In addition, a national survey conducted by *Indonesian Corruption Watch* (ICW) in 2021 reported that the local government sector was the largest contributor to corruption cases, with the main mode being embezzlement of infrastructure project budgets (Watch, 2021). These data show that corruption

remains a systemic threat that requires more serious treatment, both through character education and institutional reform.

Research on corruption in the last decade has shown a tendency to focus on character education, local values, and the internalization of moral values. (Anisah & Marzuki, 2019) highlighting the role of civic education as a tool to strengthen the nation's character through moral values, but lacks a clear explanation of its application in the context of anti-corruption. (Sittika & Syahid, 2021) discusses the strengthening of character education based on local and Islamic values at the basic education level, but does not relate it to the philosophy of Ki Hadjar Dewantara or anti-corruption leadership. (I. W. Ningsih, 2024) Exploring the implementation of character education values to create Kamil people, but there is little discussion about its relationship with anti-corruption leadership. (Umar et al., 2024) conducted a bibliometric analysis of integrity character education, but did not touch on the influence of Ki Hadjar Dewantara's philosophy in this context. Last (Anam et al., 2019) researching moral education in Islamic boarding schools, but not integrating it with the formation of anti-corruption leadership. The article "Leadership Character Formation through Ki Hadjar Dewantara's Educational Philosophy in the Context of Anti-Corruption" is the answer to this research gap by offering a new perspective that connects the principles of Ki Hadjar Dewantara, such as "*Ready to Serve*" and "*In the Name of Song Solomon*," with the formation of young leaders with integrity and anti-corruption. This article shows that Ki Hadjar Dewantara's philosophy can be an effective moral foundation to create leaders who are not only intellectually intelligent but also strong in moral character. Thus, this article makes a significant contribution in bridging theory and practice in the context of anti-corruption character education.

The research entitled "The Formation of Leadership Character through the Philosophy of Education of Ki Hadjar Dewantara in the Context of Anti-Corruption" aims to explore and analyze the role of the philosophy of education of Ki Hadjar Dewantara as a foundation in forming an anti-corruption leadership character among the younger generation. This research also aims to

identify moral and ethical values, such as honesty, responsibility, exemplary, and mutual cooperation, contained in the teachings of Ki Hadjar Dewantara, as well as how these values can be applied in formal and non-formal education environments to foster leadership attitudes with integrity. In addition, this study aims to formulate a strategy for the practical implementation of the concepts of Ki Hadjar Dewantara in the leadership character education system in Indonesia as an effort to prevent corruption in a sustainable manner. By answering three main problem formulations, namely how the concept of Ki Hadjar Dewantara's philosophy becomes the foundation in the formation of anti-corruption leadership character, what values are relevant, and how the practical implementation of Ki Hadjar Dewantara's teachings can support corruption prevention efforts in the context of leadership character education in Indonesia.

This research is expected to make a significant contribution to the development of a leadership education model based on the nation's intellectual heritage. The results of this research are also expected to be a reference for educational institutions, governments, and the community in building a transparent and accountable leadership culture from an early age (T. Ningsih, 2020). Through this approach, this research is not only theoretical but also applicable, so that it can have a real impact on the development of the leadership character of the young generation of Indonesia.

B. RESEARCH METHODS

The research with the aim of analyzing "The Formation of Leadership Character through the Philosophy of Education of Ki Hadjar Dewantara in the Context of Anti-Corruption" requires a qualitative approach with the design of a literature review because the main focus of this research is to explore a deep understanding of the concept of Ki Hadjar Dewantara's philosophy and its relevance in the modern context, especially in the formation of anti-corruption leadership character. The qualitative approach allows researchers to explore data descriptively, analytically, and interpretively so that they can produce

comprehensive insights related to moral values, ethics, and practical implementation of the teachings of Ki Hadjar Dewantara (Sugiono, 2013). The design of the literature review was chosen because the main source of data comes from literature such as books, scientific journals, articles, and official documents related to Ki Hadjar Dewantara's educational philosophy and the issue of corruption in Indonesia. The data collection techniques used include documentation studies, namely collecting, reading, and analyzing various relevant literature; and synthesis techniques, which are integrating information from various sources to build strong arguments (T. Ningsih, 2020). This method is particularly appropriate because the research aims to build a theoretical and applicative framework without involving direct field data collection. Thus, the qualitative approach and design of literature review are effective tools to answer the formulation of research problems in depth and systematically.

The data analysis technique in literature research entitled "Leadership Character Formation through the Philosophy of Education of Ki Hadjar Dewantara in the Context of Anti-Corruption" uses the Miles and Huberman model, which includes three main stages: data reduction, data presentation, and conclusion drawn. Data reduction was carried out by identifying relevant information from various literature sources, such as books, journals, and official documents, to focus on the concept of Ki Hadjar Dewantara's educational philosophy and its relation to the formation of anti-corruption leadership character (Scott, 2017). Furthermore, the presentation of data is carried out by organizing the information into the form of a descriptive narrative or table so that the patterns and relationships between concepts become clearer. The last stage is the drawing of conclusions, where the results of the analysis are formulated to answer the formulation of research problems systematically. To ensure the validity of the data, this study uses the source triangulation technique, which is by comparing and verifying data from various literature sources to obtain the suitability and accuracy of the information (T. Ningsih, 2020). In addition, it is also carried out *member checking* by reviewing the

interpretation of the data to educational experts or philosophers to ensure that the analysis carried out is in accordance with the context of Ki Hadjar Dewantara's theory. With this approach, the research is expected to produce valid, reliable, and relevant findings in supporting the formation of anti-corruption leadership character through the perspective of educational philosophy.

C. RESULTS AND DISCUSSION

1. The Concept of Ki Hadjar Dewantara's Educational Philosophy as the Foundation for Character Building Anti-Corruption Leadership

Ki Hadjar Dewantara, who is known as the pioneer of Indonesian national education, emphasized the importance of education as a means to form human beings with integrity, responsibility, and dedication to society. In the modern context, these values have become very relevant, especially in fighting corrupt practices that have damaged the social and economic order in various countries, including Indonesia. The principles taught by Ki Hadjar Dewantara, such as "*Ready to Serve*," "*In the Name of Song Solomon*," and "*the Prophet Muhammad*," provides a strong moral framework to produce leaders who are not only intellectually intelligent but also strong in moral character (Ariyanti & Himsyah, 2021). For example, the principle of "*tut wuri handayani*" teaches that a leader must be an example for others, not only through words but also in concrete actions. This is very important in creating leaders who are transparent, honest, and trustworthy. Thus, Ki Hadjar Dewantara's educational philosophy provides a solid foundation to build a young generation that is able to maintain integrity and avoid corrupt practices.

Principle "*Ready to Serve*," which means giving encouragement from behind, is one of the main pillars in Ki Hadjar Dewantara's educational philosophy. This principle teaches that a leader or educator must be able to provide guidance without having to dominate. In the context of anti-corruption leadership, this principle becomes particularly relevant because it promotes the idea of exemplary practice through tangible actions. A leader

who applies this principle will set an example for others by showing honesty, transparency, and responsibility in every decision taken (Nurweni Saptawuryandari, 2013). For example, a leader who does not use his position for personal gain will be an example for his subordinates to do the same. This principle also emphasizes the importance of creating an environment that supports the moral and intellectual growth of learners or team members. Thus, "*Ready to Serve*" Not only is it the foundation of formal education but also a guideline in building an organizational culture that is free from corruption.

Principle "*In the Name of Song Solomon*," which means being an example in the future, is one of the key aspects in Ki Hadjar Dewantara's educational philosophy. This principle emphasizes the importance of a leader to be at the forefront of setting a real example. In the context of anti-corruption leadership, this principle becomes particularly relevant because it shows that a leader must be a role model in all aspects, from honesty to transparency (Math et al., 2023). A leader who applies this principle will show a consistent attitude between words and deeds, thus creating trust among team members or the community. For example, a leader who openly reports on the use of public funds would set an example for others to do the same. This principle also emphasizes the importance of inclusive leadership, where a leader is not only concerned with personal interests but also with the common interest. Thus, "*In the Name of Examplea*" is an important foundation in creating leaders with integrity and being able to avoid corrupt practices.

Principle "*the Prophet Muhammad*" which means leading with compassion and gentleness, is one of the unique concepts in Ki Hadjar Dewantara's educational philosophy. This principle emphasizes the importance of a humanist approach in guiding learners or team members. In the context of anti-corruption leadership, this principle becomes very relevant because it shows that a leader must be able to build harmonious relationships with the people around him (Al et al., 2024). A leader who applies the

principles "*the Prophet Muhammad*" will better understand the needs and challenges faced by team members, so that they can provide the right support. For example, a leader who listens to input from his subordinates and provides fair solutions will create a positive and conflict-free work environment. This principle also emphasizes the importance of empathy and understanding in leadership, which is key in creating an organizational culture that is free from corruption. Thus, the principle "*the Prophet Muhammad*" is an important foundation in building leaders with integrity and being able to avoid corrupt practices.

The implementation of Ki Hadjar Dewantara's principles in the modern context is very important, especially in an effort to create leaders with integrity and are able to avoid corrupt practices. In today's era of globalization and digitalization, the challenges faced by leaders are increasingly complex (Sulistyaningrum et al., 2023). Therefore, principles such as "*Ready to Serve*," "*In the Name of Song Solomon*," and "*the Prophet Muhammad*" becomes very relevant in forming leaders who are able to face these challenges. For example, in the business world, a leader who applies these principles will create a transparent and accountable organizational culture. This will help prevent corrupt practices that often occur due to a lack of transparency and accountability. In addition, these principles can also be applied in formal education to form a young generation that has strong character and integrity. Thus, Ki Hadjar Dewantara's educational philosophy provides a solid theoretical framework to build young leaders who are able to maintain integrity and avoid corrupt practices.

Although Ki Hadjar Dewantara's educational philosophy has many benefits, there are some challenges in applying it in the modern context. One of the main challenges is the lack of understanding of these principles among leaders and educators. Many modern leaders are more focused on achieving short-term goals than building long-term moral character. In addition, the culture of materialism and individualism that develops in society is also a barrier in applying principles such as "*the Prophet Muhammad*" which

emphasizes tenderness and togetherness. However, there is also a great opportunity in applying this philosophy, especially in creating leaders who are able to confront global challenges such as corruption, injustice, and inequality (Maiza Dianti et al., 2024). By raising awareness of the importance of these principles through formal education and leadership training, we can create a young generation with integrity and able to avoid corrupt practices. Thus, Ki Hadjar Dewantara's educational philosophy remains relevant and can be a solution in facing modern challenges.

2. Moral and Ethical Values in Ki Hadjar Dewantara's Philosophy of Education to Foster Anti-Corruption Leadership

The moral and ethical values in Ki Hadjar Dewantara's educational philosophy have great potential to be applied in fostering an anti-corruption leadership attitude in formal and non-formal education environments. His philosophy which is rooted in humanist principles such as honesty, responsibility, mutual cooperation, simplicity, and love for the homeland is an important foundation in shaping the character of young leaders with integrity. In the modern context, these values are particularly relevant because corruption often stems from the loss of moral values in individuals (April et al., 2021). Therefore, integrating these values into the education system is a strategic step to create a generation that is not only intellectually intelligent but also strong in moral character. For example, honesty can be taught through a transparent and fair grading system, while responsibility can be instilled through collaborative tasks that require students to be accountable for the results of teamwork. In this way, Ki Hadjar Dewantara's moral values can be an effective tool to form young leaders who have an anti-corruption character.

The main values taught by Ki Hadjar Dewantara can be integrated into the formal education curriculum through subjects such as Pancasila and Citizenship Education (PPKn) or religious and ethical subjects. PPKn subjects, for example, can be used as a platform to teach values such as

mutual cooperation, honesty, and responsibility to students. Teachers can design learning activities that are not only theoretical but also practical, such as group discussions about corruption cases that occur in society or simulations of transparent decision-making (Brutu et al., 2023). In addition, religious and ethical subjects can be used to instill spiritual values that support moral integrity, such as sincerity and sincerity in action. By integrating these values into the curriculum, schools can create a learning environment that supports the formation of anti-corruption character from an early age. This will help students to understand the importance of maintaining integrity and avoiding corrupt behavior in daily life.

In addition to formal education, Ki Hadjar Dewantara's moral values can also be instilled through non-formal environments, such as extracurricular activities, leadership training, or community service programs. Extracurricular activities, for example, can be designed to teach values such as mutual cooperation and cooperation through collaborative projects. Students can be involved in activities such as cleaning up the school environment or organizing charity events that teach them the importance of contributing to society (Cerlin, 2024). Leadership training can also be used to instill values such as responsibility and transparency through simulated decision-making involving all participants. Community service programs can also help students to understand the importance of love of homeland and simplicity through direct interaction with local communities. In this way, the informal environment can be an effective means of fostering an anti-corruption leadership attitude.

The value of mutual cooperation is one of the main principles in the philosophy of Ki Hadjar Dewantara which has an important role in fostering an anti-corruption leadership attitude. Gotong royong teaches the importance of cooperation, transparency, and togetherness in achieving common goals (Nur Bintari & Darmawan, 2016). In the context of anti-corruption leadership, these values can be developed through collaborative projects that engage students in collective decision-making. For example,

students can be involved in a transparent school fund management project, where they are responsible for reporting on the use of funds to all team members. This will help students to understand the importance of transparency and accountability in every action. In addition, the value of mutual cooperation can also be applied in social activities that involve cooperation between students and local communities. In this way, the value of mutual cooperation can be an effective tool to foster an anti-corruption leadership attitude.

Honesty is one of the main moral values in the philosophy of Ki Hadjar Dewantara which can be instilled through a fair and consistent system of rewards and punishments. In an educational setting, this system can be used to teach students the importance of honesty in every action (Hanifah, 2019). For example, students who show honesty in exams or schoolwork may be rewarded in the form of praise or symbolic gifts. On the other hand, students who are proven to have committed cheating must be given sanctions that are appropriate to the level of their violation. However, it is important to ensure that this system is applied fairly and consistently so that students understand that honesty is a value that is valued and upheld. In this way, the value of honesty can be an important foundation in forming an anti-corruption character in the younger generation.

Although Ki Hadjar Dewantara's moral values have many benefits, there are several challenges in implementing them in the modern education system. One of the main challenges is the lack of understanding of these values by teachers and educators, making it difficult to integrate them into the curriculum or teaching-learning activities. In addition, the culture of materialism and individualism that develops in society is also a barrier in instilling values such as mutual cooperation and simplicity. However, there are also great opportunities in implementing these values, especially through the use of digital technologies to disseminate information and raise awareness about the importance of moral values (Uzma & Masyithoh, 2024). By improving training for teachers and educators and involving the

community in character education programs, we can create a young generation with integrity and are able to avoid corrupt practices. Thus, Ki Hadjar Dewantara's moral values remain relevant and can be a solution in facing modern challenges.

3. Practical Implementation of Ki Hadjar Dewantara's Teachings in Corruption Prevention

The practical implementation of Ki Hadjar Dewantara's teachings can support efforts to prevent corruption in the context of leadership character education in Indonesia. The philosophy of education developed by Ki Hadjar Dewantara, such as the principle "*Ready to Serve*," "*In the Name of Song Solomon*," and "*the Prophet Muhammad*," has strong relevance in forming young leaders with integrity and anti-corruption. In practice, these values can be applied through learning methods that emphasize example, transparency, and responsibility (Muharram, 2024). For example, teachers as central figures in education must be a real example in upholding these moral values. This will create a learning environment that supports the formation of anti-corruption characters from an early age. In addition, character education programs can also be designed to include activities that teach students about leadership ethics, fair decision-making, and the importance of transparency. Thus, Ki Hadjar Dewantara's teachings are not only a theoretical concept but also a practical tool that can be applied to create an anti-corruption leadership culture among the younger generation.

One of the strategies for implementing the teachings of Ki Hadjar Dewantara is through the application of exemplary-based learning methods (*Role Modeling*) in schools. Teachers and educational leaders must be a real example in upholding the values of integrity, transparency, and responsibility (et al., 2021). For example, a teacher who consistently shows an honest attitude in student assessments or is transparent in the management of school funds will be an example for students to do the same. This method can also be applied through inspiring stories about national

figures with integrity, such as Ki Hadjar Dewantara himself or other freedom fighters. In addition, students can be involved in group discussions about corruption cases that occur in society, so that they can understand the negative impact of corrupt behavior. In this way, the exemplary-based learning method can be an effective tool to foster anti-corruption character in the younger generation.

Character education programs can be designed to include activities such as group discussions on leadership ethics, simulations of fair decision-making, and visits to anti-corruption institutions such as the KPK. Group discussions, for example, can be used to teach students about the importance of integrity and transparency in leadership. Simulations of fair decision-making can also engage students in real-life scenarios, such as how to manage school funds transparently or resolve conflicts within work teams (Noor, 2016). In addition, a visit to an anti-corruption institution such as the KPK can provide students with first-hand insight into the importance of maintaining integrity in every action. These activities not only enhance students' understanding of moral values but also help them to apply those values in their daily lives. In this way, character education programs can be an effective means to foster an anti-corruption leadership attitude.

In a non-formal environment, youth organizations such as student council or youth organizations can be a forum to implement the values of Ki Hadjar Dewantara through activities that emphasize collective and participatory leadership. For example, fundraising activities for disaster-affected communities can teach participants about the importance of transparency in fund management (Ayu Febrianti, 2021). Through this activity, participants can learn how to make clear and responsible financial statements to the community. In addition, youth organizations can also design programs that involve teamwork, such as collaborative projects that teach participants about the importance of mutual cooperation and transparency. In this way, youth organizations can be an effective forum to foster anti-corruption leadership attitudes in the younger generation.

Fundraising activities for disaster-affected communities can be an effective learning medium to teach participants about the importance of transparency in fund management. In this activity, participants can be involved in the entire process, from planning, fundraising, to reporting results to the community (Arianto, 2023). For example, participants can be taught to make detailed financial reports that are easy for all parties to understand. This will help them understand the importance of transparency and accountability in every action. In addition, this activity can also teach participants about the importance of empathy and togetherness in helping others. In this way, fundraising is not only a social activity but also an effective means to foster anti-corruption character in the younger generation.

Although Ki Hadjar Dewantara's teachings have many benefits, there are several challenges in implementing them in the modern education system. One of the main challenges is the lack of understanding of these values by teachers and educators, making it difficult to integrate them into the curriculum or teaching-learning activities. In addition, the culture of materialism and individualism that develops in society is also a barrier in instilling values such as mutual cooperation and simplicity. However, there are also great opportunities in implementing these values, especially through the use of digital technologies to disseminate information and raise awareness about the importance of moral values (Helandri & Supriadi, 2024). By improving training for teachers and educators and involving the community in character education programs, we can create a young generation with integrity and are able to avoid corrupt practices. Thus, the teachings of Ki Hadjar Dewantara remain relevant and can be a solution in facing modern challenges.

D. CONCLUSION

This study examines the role of Ki Hadjar Dewantara's educational philosophy in shaping the character of anti-corruption leadership among the younger generation. The results of the analysis show that principles such as "*tut*

wuri handayani," *"ing ngarso sung tuladha*," and *"among"* have strong relevance in the modern context, especially in creating leaders with integrity and responsibility. These principles emphasize the importance of example, transparency, empathy, and cooperation as a moral foundation to counter corrupt practices. Moral values such as honesty, responsibility, mutual cooperation, and simplicity taught by Ki Hadjar Dewantara can be integrated into the formal and non-formal education system. For example, these values can be applied through Pancasila and Citizenship Education (PPKn) subjects, extracurricular activities, leadership training, or community service programs. In addition, the practical implementation of Ki Hadjar Dewantara's teachings can be carried out through exemplary-based learning methods, group discussions on leadership ethics, decision-making simulations, and visits to anti-corruption institutions such as the KPK.

However, this study also found several challenges in implementing these values, such as the lack of understanding of teachers and educators and the influence of materialism and individualism culture in society. Nonetheless, there is a great opportunity to strengthen character education through teacher training, the use of digital technology, and community involvement. Thus, Ki Hadjar Dewantara's educational philosophy remains relevant and can be a solution in facing modern challenges, including corruption. This research makes a significant contribution in bridging the theory and practice of anti-corruption character education, so that it can be a reference for educational institutions, the government, and the community in building a transparent and accountable leadership culture from an early age.

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