

Implementing Ki Hajar Dewantara's Trilogy Principles in Early Childhood Islamic Education: An Implementation Study

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ABSTRACT

This study examines the urgency of Ki Hajar Dewantara's educational thought combined with Islamic educational values from the perspective of Abdullah Nashih Ulwan. In the context of education, the Trilogy Principles consist of three principles: *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, and *Tut Wuri Handayani*. This study employed a descriptive qualitative research method using a case study and literature review approach. Data were obtained through observations, interviews, and documentation conducted at PAUDQU An-Nahl, Bina Qur'ani Foundation, Bogor. The findings indicate fundamental and relevant educational values between Ki Hajar Dewantara's educational thought and Abdullah Nashih Ulwan's Islamic educational perspective in the implementation of the Trilogy Principles in Islamic education. The implementation of the Trilogy Principles is reflected in the habituation of religious activities that embody character values and noble morals (*akhlakul karimah*). The methods applied in accordance with the principles of the Trilogy include habituation, supervision, advice, exemplary modeling, and mentoring to support children's developmental aspects. The conclusion of this study is that the involvement of parents and teachers plays an essential role in instilling religious values in accordance with the Trilogy Principles and Abdullah Nashih Ulwan's Islamic educational principles, which emphasize the roles of the home, school, and mosque.

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1. INTRODUCTION

Early Childhood Education is fundamental to the development of a generation that is expected to reach its golden age of growth and development. Early Childhood Education is implemented to shape children from an early age into individuals who

possess strong character, intellectual abilities, dedication, creativity, and innovation, thereby supporting their future development across various developmental domains (Nabila & Utami, 2023). During the golden age, children require adequate stimulation to support their growth and development in accordance with their age and developmental characteristics. The developmental aspects that need to be appropriately stimulated by parents and educators in schools include moral and religious values, social-emotional development, cognitive development, motor skills, language, and artistic abilities. Through these developmental aspects, the fundamental concept of early childhood education can be effectively realized through various stages of development, education, and stimulation provided by teachers and parents in both family and school environments (Istiana, 2014).

Considering these developmental aspects, contemporary education needs to be strengthened through Islamic education, which incorporates spiritual and religious values as well as moral values to shape children's character from an early age. In the context of Islamic education, educating children from an early age is not merely concerned with providing knowledge and intellectual education as part of their development; rather, religious morality must also be developed and habituated from childhood. This aims to foster a golden generation characterized by noble morals (*akhlakul karimah*), a positive disposition, religious character, and positive values within the child (Agus, 2018).

Islamic education for early childhood has distinctive characteristics in its stimulation and learning processes. Islamic religious education is designed using various appropriate methods, including habituation, exemplary modeling, lectures, concrete experiences, social interaction, and flexible educational environments that are adapted to children's developmental aspects (Kalsum & Arsy, 2023). Islamic educational values should not merely be conveyed universally to children during a single learning session; rather, they need to be internalized through habituation and the consistent practice of spiritual activities in daily life, including within the school learning environment. In the context of Islamic educational values, children need to be taught honesty in speaking, responsibility in carrying out activities, empathy toward others, worship according to the Sunnah and the Qur'an, and respectful behavior toward elders. These Islamic educational values are essential to be implemented, developed, and habituated in children's daily lives (Billah & Chaq, 2023).

The habituation of Islamic education from an early age needs to be implemented by teachers and parents in children's daily activities. The roles of teachers and parents in Islamic education include serving as facilitators, role models, and exemplary figures who guide children in carrying out everyday activities. The values that can be taught include exemplary behavior in speaking, acting, and interacting socially with teachers,

other people, and peers. These efforts represent an important role for educators, particularly parents, in minimizing the risks of moral degradation in the environments surrounding children (Wahyuni & Putra, 2020). Therefore, the objectives of Islamic education provided to children from an early age can be achieved effectively when they are supported by positive role models, guidance, and direction from the family, school, and broader community environments.

Within this context, Ki Hajar Dewantara's educational thought offers a substantial perspective on educational systems for children from an early age. His educational philosophy provides a contextual and relevant framework for examining Islamic education in early childhood, particularly in emphasizing the importance of educators serving as role models. This approach enables education to be realized effectively through positive educational practices, philosophy, culture, and spirituality (Rosidi, 2018). From the researcher's perspective, education is not merely an implementation carried out universally within the family, school, and community environments, but should instead be understood as a holistic process that considers children's developmental aspects and individual characteristics. This approach aims to guide children in developing their spiritual and intellectual potential in accordance with their nature and developmental stage.

One of the fundamental ideas proposed by Ki Hajar Dewantara is the Trilogy Principles of Education, namely *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, and *Tut Wuri Handayani*. The philosophical meaning of these principles is as follows. *Ing Ngarsa Sung Tuladha* means that when educators are at the forefront, their responsibility is to provide positive examples for children. *Ing Madya Mangun Karsa* means that when educators are among the learners, their role is to build enthusiasm, motivation, and solidarity so that students remain actively engaged in their education. *Tut Wuri Handayani* means that when educators are behind the learners, their responsibility is to provide encouragement and support, fostering perseverance and enthusiasm so that children continue to learn and develop (Sofiani, 2024). These philosophical educational values demonstrate that Ki Hajar Dewantara's educational thought can serve as a fundamental framework for examining Islamic education in early childhood in the contemporary era.

From a philosophical perspective, the Trilogy Principles introduced by Ki Hajar Dewantara share strong common ground with the fundamental principles of Islamic education. In Islamic education, teachers play an important role in educating and developing future generations through the transmission of knowledge and the functions of *ta'dib*, *murabbi*, and *mu'allim*. *Ta'dib* refers to the role of teachers in providing good examples for students through religious spirituality, morality, and holistic intellectual development based on children's developmental aspects (Pratiwi, Zulmuqim, & Zalnur, 2024). *Murabbi* refers to the role of teachers in providing

instruction, direction, and guidance so that students can gradually understand knowledge through habituation-based methods (Yudistira, Andriya, & Afandi, 2025). *Mu'allim* refers to the role of teachers in providing instruction and guidance within educational institutions based on their intellectual expertise and professional knowledge (Indriani, Hasanah, & Yasin, 2024). In the context of Islamic religious education for early childhood, the roles of *mu'allim*, *murabbi*, and *mu'addib* are highly important and relevant to be implemented in early childhood education institutions.

The ideas of Ki Hajar Dewantara can be applied to contemporary Islamic education. Abdullah Nashih Ulwan, in his book *Tarbiyatul Aulad Fil Islam*, explains that Islamic education can be implemented through the educational roles of *murabbi* and *mu'allim* by applying habituation, exemplary modeling, and the internalization of Islamic educational values through spiritual practices. Accordingly, education is carried out through encouragement, positive role modeling, and exemplary behavior demonstrated by educators (Ulwan, 2013). The rapid development of digitalization, exposure to inappropriate social interactions, and broader social changes have become significant influences and challenges in Islamic education for children from an early age. Research indicates that one of the greatest challenges faced by educators in instilling Islamic values in young children is the widespread use of digital technology, which can provide both positive and negative influences. The negative effects of digitalization include the widespread use of online games, exposure to inappropriate online content, and the emergence of artificial intelligence-based technologies that may contribute to inappropriate social interactions and developmental risks. Other negative phenomena include the increasing prevalence of bullying across various social groups and exposure to pornographic content (Barizi, 2024).

These findings indicate that the contemporary digital era presents a significant challenge for educators in implementing Islamic education for early childhood. Ki Hajar Dewantara's philosophical perspective on the Trilogy Principles can be integrated into Islamic education in accordance with the educational thought of Abdullah Nashih Ulwan. Through the philosophical roles of *mu'allim* and *mudabbir* in Islamic education, the educational process can be implemented more effectively. Previous research on Islamic education within the educational philosophy of Ki Hajar Dewantara has demonstrated that education can be effectively implemented when educators provide exemplary behavior and spiritual guidance to children through various Islamic educational activities incorporated into their daily lives (Marwah, Syafe'i, & Sumarna, 2018).

The aforementioned research suggests that Ki Hajar Dewantara's educational philosophy can be integrated into Islamic education. The present study was conducted at the Qur'anic Early Childhood Education Institution (PAUDQU) An-Nahl, under the auspices of the Bina Insani Foundation in Bogor. This institution

focuses on developing Qur'anic character education for early childhood. In its educational practices, PAUDQU An-Nahl implements Islamic character values, including honesty, tolerance, responsibility, politeness, and Islamic learning through habituation and exemplary modeling provided by teachers at school. Based on this description, PAUDQU An-Nahl provides a relevant context for implementing an Islamic philosophical framework that examines Ki Hajar Dewantara's educational philosophy through the Trilogy Principles. This study is expected to contribute to the development of educational knowledge and provide meaningful insights for educators in continuously implementing religious, moral, and noble character values in early childhood education.

2. METHODS

This study employed a qualitative research method using a literature review and case study approach to examine Ki Hajar Dewantara's educational philosophy in the context of Islamic education for early childhood. The literature review examined the principles of education based on Ki Hajar Dewantara's Trilogy Principles and their relevance to Abdullah Nashih Ulwan's perspective on Islamic education for early childhood. This study discusses the philosophical meaning of Ki Hajar Dewantara's Trilogy Principles of Education, namely *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, and *Tut Wuri Handayani*, which are analyzed based on the theory of Islamic education for early childhood developed by Abdullah Nashih Ulwan. The theoretical analysis was then conceptualized based on the results of observations and interviews conducted at PAUDQU An-Nahl. In terms of implementation, the findings of this study were analyzed based on the educational ideas underlying Ki Hajar Dewantara's Trilogy Principles.

This study utilized two sources of data: primary and secondary data. Primary data were obtained through observations and interviews conducted at PAUDQU An-Nahl, while secondary data were obtained through a literature review of relevant books and scholarly sources related to the research focus, particularly the works of Ki Hajar Dewantara and Abdullah Nashih Ulwan's writings on Islamic education. Ki Hajar Dewantara's Trilogy Principles were applied as the primary foundation for analyzing the concepts of exemplary behavior, mentoring, motivation, and the development of children's independence. Meanwhile, Abdullah Nashih Ulwan's educational thought was used as the analytical framework for examining the implementation of Islamic education in accordance with its fundamental educational aspects.

The research was conducted at PAUDQU An-Nahl, Bogor. The research site was selected because it is an Islamic early childhood education institution whose learning activities integrate Islamic values, the Qur'an, and Islamic education. This context enabled the researcher to examine and analyze the implementation of Ki Hajar

Dewantara's Trilogy Principles in relation to Islamic education for early childhood. Data were collected through a literature review, observation, interviews, and documentation. The literature review was conducted by examining and analyzing the Trilogy Principles, while observations, interviews, and documentation were conducted to obtain empirical data regarding their implementation. The researcher conducted observations over a period of one month. Interviews were conducted with the school principal, homeroom teachers, and parents as part of the evaluation of the children's learning process.

The data were analyzed using content analysis and interpretive analysis. The analysis focused on defining and examining the relationship between the central concept of the Trilogy Principles and the concept of Islamic education for early childhood. The analysis was conducted conceptually based on three main focuses: (1) the meaning of education from Ki Hajar Dewantara's perspective, (2) the Trilogy Principles in Islamic education, and (3) the implementation of the Trilogy Principles in Islamic education. All findings were examined and interpreted based on the results of observations, interviews, and documentation conducted at PAUDQU An-Nahl, Bogor.

3. FINDINGS AND DISCUSSION

A. The Educational Meaning of Ki Hajar Dewantara's Trilogy Principles

In this study, Ki Hajar Dewantara's Trilogy Principles of Education carry profound educational meanings, consisting of the expressions *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, and *Tut Wuri Handayani*, which represent fundamental principles of education in Indonesia. In Ki Hajar Dewantara's educational thought, these Trilogy Principles constitute a philosophical framework that emphasizes the development of human potential and natural strengths to achieve safety and happiness for individuals and society in their respective contexts. This perspective emerged from Ki Hajar Dewantara's view that education was the most important asset in establishing an independent and liberated society (Dewantara, 2011). Ki Hajar Dewantara argued that education can be effectively realized through processes of exemplary modeling and the development of students' academic potential, enabling them to achieve happiness and well-being in accordance with their developmental needs and characteristics (Wiryopranoto, 2017).

The aforementioned perspective demonstrates the importance of education in Indonesia as a means of liberating the nation from colonialism and enabling society to live harmoniously and prosperously. Based on this perspective, the first principle of the Trilogy Principles examined in this study is *Ing Ngarsa Sung Tuladha*, which philosophically means "leading by example" (Dewantara, 2011). In this principle,

educators, particularly teachers, are expected to provide positive examples for students, especially in early childhood education. Based on previous research, providing exemplary behavior represents an initial step in delivering comprehensive education to young learners. Teachers are responsible for serving as role models who encourage students to develop responsible behavior, leadership, independent learning habits, and positive and moral conduct (Wikansari & Nisa, 2024). In this context, teachers do not merely provide educational content during the learning process but also serve as the foremost role models by demonstrating exemplary behavior to their students. This argument is consistent with Ki Hajar Dewantara's view of the teacher as a *pamong*, namely an educator who has the responsibility to provide guidance, examples, and positive role models for children's development (Dewantara, 2011).

The second principle of the Trilogy Principles is *Ing Madya Mangun Karsa*, which means "in the midst of learners, building enthusiasm." Philosophically, this principle indicates that the teacher's role is not limited to providing exemplary behavior but also involves fostering a strong spirit of perseverance, motivation, and enthusiasm for learning (Dewantara, 2011). Based on this principle, teachers do not merely provide knowledge during the learning process but also instill the spirit and motivation necessary for children to remain active, skilled, and engaged in the pursuit of knowledge. This demonstrates that teachers do not function merely as transmitters of information but also as facilitators who create learning environments that enable children to participate actively in the learning process (Isnaini & Lestari, 2024). From this perspective, Ki Hajar Dewantara's educational thought emphasizes that education is a developmental process that should be adapted to the potential and individual characteristics of each learner. This means that teachers should provide enjoyable educational interactions that stimulate children's enthusiasm and engagement in the learning process. This approach is reflected in the *among* system, which emphasizes guidance, freedom, and educational support (Mahmudah, Fahreza, & Akhsan, 2024). Through this approach, children are given opportunities to explore, experiment, try new experiences, and engage in creative activities based on the learning experiences facilitated by their teachers.

The final principle of the Trilogy Principles is *Tut Wuri Handayani*, which philosophically means "behind, giving encouragement." This principle implies that after teachers have provided learning experiences and supported children's developmental needs through the knowledge and skills they impart, the next step is to provide encouragement, motivation, and support so that children do not easily give up or experience frustration when facing challenges (Dewantara, 2011). This philosophy aims to actualize an educational process that provides children with opportunities to engage in activities independently and develop perseverance when

solving problems encountered during learning activities. Through this approach, teachers directly provide space for children to develop their developmental achievements through evaluation processes that are aligned with their individual potential (Ainia, 2020). Therefore, *Tut Wuri Handayani* can be understood as a principle that provides children with freedom to grow and develop under the supervision, guidance, and support of teachers and parents.

The underlying purpose of Ki Hajar Dewantara's educational thought, including the Trilogy Principles and the Trikon concept, is to develop individuals who possess noble character, intellectual abilities, and strong moral values. Ki Hajar Dewantara did not envision an Indonesian generation that possessed only high intelligence and intellectual abilities; rather, he emphasized the importance of maintaining a balance between intellectual development and good character and moral conduct (Dewantara, 2011). His educational ideas, as reflected in the establishment of Taman Siswa, were intended to create a generation grounded in character education, intellectual development, patriotism, national identity, cultural values, resilience, and perseverance in facing various challenges in the struggle to advance Indonesian education (W. Nugroho, 2018).

From the researcher's perspective, these ideas demonstrate that education cannot stand firmly without a supporting system that serves as its foundation. Ki Hajar Dewantara's Trilogy Principles, particularly when viewed within the framework of the three centers of education (*tripusat pendidikan*), can serve as a fundamental reference for creating a positive educational system capable of developing a generation characterized by noble values, strong moral character, intellectual capacity, and social responsibility.

B. The Affiliation of the Trilogy Principles with Islamic Education

Islamic education in Indonesia serves a broad segment of society, as the majority of the Indonesian population is Muslim. The findings of this study indicate that Ki Hajar Dewantara's educational ideas have strong affiliations with the fundamental foundations of Islamic education, particularly in the aspects of exemplary behavior, mentoring, character development, and the promotion of children's independence. These principles are closely related to the concept of liberating education, which positions children as the primary focus in developing noble character from an early age through affection and education (Dewantara, 2011). Meanwhile, Abdullah Nashih Ulwan's concept of Islamic education is grounded in the principles of Islamic faith (*aqidah Islamiyah*) developed through the home, mosque, and school, with the Qur'an and Hadith serving as the primary sources of guidance. These principles are implemented through responsibility, exemplary behavior, and positive guidance provided by parents and teachers in educational settings (Ulwan, 2013).

The affiliation between these two perspectives demonstrates that although Abdullah Nashih Ulwan's and Ki Hajar Dewantara's educational ideas differ in their conceptual foundations, they share similar philosophical objectives in education, namely supporting children's holistic development through positive educational processes centered on educators who embody the Trilogy Principles: *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, and *Tut Wuri Handayani*. These principles can be systematically examined through Abdullah Nashih Ulwan's *Tarbiyatul Aulad Fil Islam*, particularly his perspective on methods of educating children from an early age through exemplary modeling (*al-qudwah*), habituation (*al-'adah*), advice (*al-mau'izhah*), care and supervision (*al-mulahazhah*), as well as education through motivation, reinforcement, and affection (Ulwan, 2013).

Based on the researcher's analysis, the discussion above demonstrates a strong relationship between Islamic education and Ki Hajar Dewantara's Trilogy Principles, particularly in the effort to provide children with educational freedom while instilling positive character values through appropriate teaching methods. This perspective is also supported by previous research indicating that character education can be effectively realized when the principles of Islamic education and the Trilogy Principles are implemented holistically in the contemporary digital society. Such integration aims to address the challenges of contemporary social life that may influence the moral development of the younger generation (Sinulingga, 2024).

Taman Siswa served as the initial foundation for the development of Ki Hajar Dewantara's educational thought. His ideas demonstrate that education is provided through a process of exemplary modeling established by teachers and subsequently internalized by children, enabling them to achieve a greater sense of safety, well-being, and happiness through knowledge and education (Dewantara, 2011). This perspective indicates that education provided by educators should be directed according to the developmental stages of learners. This process is implemented through gradual learning stages that support the development of children's potential and intellectual abilities from an early age. Meanwhile, Abdullah Nashih Ulwan's educational thought emphasizes a comprehensive and continuous process for developing positive personality values from childhood. This process is implemented through the cultivation of Islamic values encompassing faith, morality, physical development, intellectual development, psychological development, social development, and religious spirituality (Ulwan, 2013). Therefore, the affiliation between these two educational perspectives is holistic and universal. Their integration can contribute to the reconstruction of educational and cultural practices, allowing both to develop simultaneously and exert a positive influence on education. The resulting educational framework integrates spiritual and intellectual values, making it more relevant and applicable to early childhood education (Putra, 2024).

In this study, the first affiliation is evident in the principle of *Ing Ngarsa Sung Tuladha* and its relationship with the concept of exemplary behavior in Islamic education. Exemplary behavior is an Islamic educational method specifically intended to teach positive behavioral habits in accordance with Islamic beliefs (*aqidah Islamiyah*) (Hidayah, 2015). Within the principle of *Ing Ngarsa Sung Tuladha*, this method is clearly reflected in its implementation. Contextually, this principle emphasizes teachers' behavior as a concrete example for children's education. This principle is closely related to the concept of *al-qudwah* proposed by Abdullah Nashih Ulwan in *Tarbiyatul Aulad Fil Islam*, which emphasizes the effectiveness of exemplary modeling in cultivating positive moral values, including honesty, responsibility, and politeness (Ulwan, 2013).

The second affiliation is found in the principle of *Ing Madya Mangun Karsa*, which can be interpreted as being among learners to provide habituation and mentoring. This principle serves as a foundation for educational development through habituation and mentoring throughout the learning process (Dewantara, 2011). Research indicates that teachers serve as mediators who provide encouragement and accompany learners throughout their developmental processes. Teachers establish positive habits so that education can be implemented freely and meaningfully while fostering resilience and independence in children (B. Nugroho, 2023). The second principle is closely related to Abdullah Nashih Ulwan's perspective on Islamic education, particularly regarding the importance of educational methods implemented through gradual and continuous processes involving advice and mentoring from educators, thereby enabling Islamic education to be effectively realized (Ulwan, 2013).

The third affiliation within the Trilogy Principles is reflected in *Tut Wuri Handayani*, which means "behind, providing encouragement." The philosophical meaning of this principle is that teachers serve as sources of encouragement and support for children throughout the learning process. This approach aims to strengthen children's motivation, perseverance, and resilience when facing challenges and undergoing learning evaluations (Ma'ani & Purnamanita, 2026). This concept is relevant to Abdullah Nashih Ulwan's educational thought, particularly the concept of supervision (*al-mulahazhah*) in Islamic education. This concept represents an Islamic educational principle that emphasizes monitoring the effectiveness and implementation of Islamic education as it is habituated in children's daily activities. The purpose of this concept is to provide continuous educational support throughout the learning process so that children's development and learning evaluation can proceed effectively (Rizki, Alhadad, & Mubarak, 2026).

Based on the analysis above, the affiliation between Ki Hajar Dewantara's Trilogy Principles and Islamic education demonstrates a strong conceptual relationship in the

implementation of early childhood education. The three principle *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, and *Tut Wuri Handayan* can be integrated with Abdullah Nashih Ulwan's Islamic educational methods, particularly exemplary modeling (*al-qudwah*), habituation (*al-'adah*), advice (*al-mau'izhah*), and care and supervision (*al-mulahazhah*). The results of the analysis of the affiliation between the Trilogy Principles and Islamic education are presented in the following table.

Table. 1
The Trilogy Principles of Islamic Education

Trilogy Principles	Educational Meaning	Islamic Education Concept	Affiliation
<i>Ing Ngarsa Sung Tuladha</i>	Education through exemplary behavior	<i>Al-Qudwah</i> (Exemplary Modeling)	Instilling character values through concrete examples
<i>Ing Madya Mangun Karsa</i>	Education through motivation and intellectual development	Habituation and Advice (<i>Mau'izhah Hasanah</i>)	Developing education through advice and positive habituation
<i>Tut Wuri Handayani</i>	Encouragement to achieve quality education	Supervision (<i>Al-Mulahazhah</i>)	Developing independence through guidance and evaluation

C. Implementation of the Trilogy Principles in Early Childhood Islamic Education

The Trilogy Principles in Islamic education play an essential role in establishing quality Islamic education for children from an early age. In discussing their implementation, this study focuses on PAUDQU An-Nahl, an early childhood Qur'anic education institution under the auspices of the Bina Qur'ani Foundation in Bogor. The institution was selected because of its distinctive characteristics, particularly its emphasis on Islamic values in the development of children's character, intellectual abilities, and potential. The educational process is carried out through guidance aimed at developing children's personality, independence, academic excellence, skills, potential, and intellectual abilities.

These educational values are reflected in the vision of PAUDQU An-Nahl, which seeks to develop individuals who are devout and possess *akhlakul karimah* (noble character), enabling them to continue growing, contribute positively to society, strengthen their faith, and develop positive moral character in facing various

challenges in life. Therefore, this study examines the implementation of the Trilogy Principles based on the stages of Ki Hajar Dewantara's educational philosophy.

1.) Implementation of *Ing Ngarsa Sung Tuladha* through Exemplary Behavior and the Habituation of Spiritual Values

The implementation of *Ing Ngarsa Sung Tuladha* at PAUDQU An-Nahl is evident in the continuous efforts of teachers to provide exemplary behavior to children throughout various school activities. Teachers at PAUDQU An-Nahl do not merely provide intellectual and academic instruction but also consistently integrate Islamic educational values into the learning process. This approach can be observed in the teachers' efforts to introduce and habituate children to performing *Salat Dhuha* (the mid-morning voluntary prayer). The teachers at PAUDQU An-Nahl provide this spiritual education through a habituation-based method. Through consistent practice, children are gradually encouraged to internalize religious values and develop positive religious character. The following figure illustrates the activities of PAUDQU students participating in the habituation of prayer as part of the development of children's character and religious values.



Figure 1.

Implementation of the Prayer Habituation Method for Early Childhood

The prayer habituation activities described above reflect early childhood learning activities aimed at developing children's religious and moral aspects. Previous research has demonstrated the benefits of implementing habituation methods in teaching children to perform congregational prayers from an early age. The primary objective is to develop children's spiritual intelligence through repeated activities and consistent practice, enabling them to memorize the movements of prayer, follow religious rules, and understand their obligations as Muslim (Nuruliyah & Alfath, 2026).

Within the context of the Trilogy Principles, the habituation activities described above represent the implementation of *Ing Ngarsa Sung Tuladha*, as teachers serve as

role models and active facilitators in the process of developing children's religious character. Teachers demonstrate the stages of performing congregational prayer as an example for the children. This practice aims to strengthen children's ability to memorize the prayers and supplications recited during worship. According to Abdullah Nashih Ulwan, children have a strong tendency to imitate the behaviors they observe; therefore, teachers have the responsibility to serve as role models in instilling Islamic values from an early age through the interconnected educational environments of the home, mosque, and school (Ulwan, 2013).

2.) Implementation of *Ing Madya Mangun Karsa* through Mentoring and the Development of Religious Spiritual Values

The second principle of the Trilogy Principles is *Ing Madya Mangun Karsa*, which means being among learners to provide encouragement and support. In this study, PAUDQU An-Nahl implements religious education through mentoring and the development of religious values, particularly by providing guidance and instruction in Qur'anic reading from an early age. At this stage, teachers play an important role in fostering children's motivation, self-confidence, and enthusiasm for learning religious knowledge.

At PAUDQU An-Nahl, teachers do not merely provide instructions to children but are directly involved in the learning process by providing appropriate stimulation, guidance, and mentoring according to children's individual needs and developmental characteristics. This approach reflects the principle of *Ing Madya Mangun Karsa*, in which teachers position themselves alongside children to encourage, accompany, and support their learning process. The following figure illustrates the activities of children at PAUDQU An-Nahl participating in Qur'anic reading and writing learning activities.



Figure 2.
Children Participating in Qur'anic Reading Activities

The implementation of the *Ing Madya Mangun Karsa* principle can be observed in the figure above, which demonstrates the children's willingness and enthusiasm to learn. Therefore, the teachers at PAUDQU An-Nahl have effectively fulfilled their role in

providing guidance, mentoring, and direction to the children. Research indicates that positive education, particularly the cultivation of religious values, can be effectively implemented through mentoring and guidance. The Qur'anic reading activities demonstrate that teachers employ innovative learning practices that encourage children to develop self-confidence and actively participate in religious activities (Huda, 2026).

3.) Implementation of *Tut Wuri Handayani* through Independence and Life Motivation

The subsequent implementation of the Trilogy Principles is reflected in *Tut Wuri Handayani*, which means that teachers provide encouragement, motivation, and supervision to support children in developing independence and life skills. At PAUDQU An-Nahl, teachers implement the *Tut Wuri Handayani* principle throughout the learning process. This demonstrates that early childhood education is not merely about providing daily learning stimulation and developmental activities, but also involves continuous motivation and encouragement from teachers who serve as role models while supervising the implementation of religious values. The following figure illustrates the motivational activities implemented by PAUDQU An-Nahl during Qur'anic learning activities in the classroom. Through these activities, teachers provide encouragement and motivation that enable children to develop independence, confidence, perseverance, and enthusiasm in participating in religious learning activities.



Figure 3.

Implementation of Self-Motivation in Learning

Within Ki Hajar Dewantara's educational philosophy, *Tut Wuri Handayani* plays a significant role in encouraging learners to remain enthusiastic and motivated throughout the learning process. Research indicates that providing learning motivation to children from an early age offers meaningful stimulation for their emotional development, helping children feel secure, supported, and protected (Aprianti & Ulfah, 2026). In the implementation of learning motivation, teachers and parents play important roles in the supervision and guidance process. The primary objective is to ensure that the positive habits established at school can be continuously

reinforced and practiced at home. Therefore, parents' role in providing learning motivation can be realized through mentoring, supervision, and exemplary behavior, enabling children to observe and internalize positive behaviors demonstrated by their parents (Mutingah, 2026).

4. CONCLUSION

Based on the findings and discussion presented and analyzed in this study, it can be concluded that Ki Hajar Dewantara's educational philosophy, particularly the Trilogy Principles of *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, and *Tut Wuri Handayani*, plays an important role in actualizing contemporary Islamic education. These principles contain positive educational values that are highly relevant to the implementation of Islamic education. Abdullah Nashih Ulwan emphasizes the important role of educators in providing exemplary behavior, motivation, guidance, and direction to children so that the cultivation of religious values can be effectively implemented. This perspective is consistent with Ki Hajar Dewantara's Trilogy Principles, which provide three fundamental guidelines for educators: teachers at the forefront provide good examples, teachers among learners provide guidance and support, and teachers behind learners provide encouragement so that children remain enthusiastic and motivated throughout the learning process.

In terms of implementation, PAUDQU An-Nahl has applied the three Trilogy Principles of Ki Hajar Dewantara's educational philosophy. First, teachers provide positive examples through the habituation of polite and appropriate speech, congregational prayer activities, and the development of responsibility in carrying out daily activities. Second, PAUDQU An-Nahl implements enjoyable learning by positioning teachers as supportive and caring mentors who provide guidance and assistance in Qur'anic learning from an early age. This approach is intended to align with the vision and mission of PAUDQU An-Nahl as an early childhood education institution grounded in Islamic values and emphasizing Qur'anic education.

Third, PAUDQU An-Nahl implements supervision and motivational support to encourage children to remain actively engaged in learning activities. This mentoring process involves parents as the primary source of guidance and support within the home environment, while teachers provide mentoring and guidance at school. This approach is consistent with Abdullah Nashih Ulwan's educational thought, which argues that Islamic education can be effectively realized through the interconnected roles of the family, home, school, and mosque as supportive environments for cultivating Islamic values in children. Therefore, the integration of Ki Hajar Dewantara's Trilogy Principles with Abdullah Nashih Ulwan's Islamic educational perspective provides a holistic framework for developing children's religious, moral, social, emotional, and intellectual potential from an early age.

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