
The Sublimation of Ki Hajar Dewantara's Values in Islamic Religious Education at Malang Elementary School

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Abstract: Religious character plays a significant role in shaping students' personalities. By integrating religious values into the educational process, students are encouraged to behave positively. Therefore, Islamic Religious Education (PAI) teachers hold a key responsibility in ensuring the success of religious character development in schools through the implementation of well-designed strategies. However, in practice, PAI teachers often face several challenges, such as limited learning time and inadequate facilities. This study aims to provide a comprehensive description of the foundation, implementation, and implications of the strategies used by Islamic Religious Education (PAI) teachers in shaping the religious character of students at SDN Malang. To achieve this objective, the researcher employed a qualitative approach with a field research design. Data were collected through several techniques, including observation, interviews, and documentation. Meanwhile, The data analysis process followed the steps proposed by Miles and Huberman, namely condensing interview data, documentation, and observations to draw conclusions in line with the research focus. Conclusions were drawn using propositional sentences to emphasize theoretical contributions. The results showed that: the foundations used are religious, curriculum, psychological, and sociological foundations. While the implementation with role model, giving understanding, habituation, punishment, giving gifts. The implication is that students show positive changes in terms of discipline in worship, respect for teachers and parents, and enthusiasm for participating in religious activities.

Keywords: Sublimation; Ki Hajar Dewantara's Values; Islamic Religious Education.

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Introduction

Basic education institutions face very important issues in this era of globalization. The decline of personality based on noble values has the potential to erode the identity of the Indonesian nation. The values that shape an open, inclusive, moderate, and nationalistic personality seem to be fading. Although many also argue that the progress of the basic education system in Indonesia is already able to compete with global developments in education. This is evident in the many international standard basic education institutions. In this context, it is important to question the existence of Ki Hajar Dewantara's values as the foundation of education in Indonesia.

Zahid Zufar At Thaariq argues that technological advances have eroded the values of Ki Hajar Dewantoro's thinking (Vit Ardiyanta, 2021). Bradley Setiyadi emphasized that Ki Hajar Dewantara's thoughts were embedded and internalized in three philosophies and the Pancasila. However, with the development and challenges of information, the values of these thoughts seem to be fading. (Bradley, 2024) As a result, basic education does not play an important role in shaping students with character and integrity. González-Pérez & Ramírez-Montoya state that Ki Hajar Dewantoro's educational epistemology emphasizes the principles of moral and spiritual values as provisions for

religious, national, and state life. I Komang Junaidi also believes that Ki Hajar Dewantara's thoughts are sublimated in the independence curriculum. This curriculum demands the implementation of equality, independence, mutual cooperation, and unity (I Komang, 2024). This idea emphasizes that the basic education system is inspired by the spirit of Ki Hajar Dewantara which integrates Islamic and scientific values. This idea forms the basis for the sublimation of Ki Hajar Dewantara's values in Islamic Religious Education at the Malang State Elementary School (SDN).

Ki Hajar Dewantara's ideas in the field of education provide a very strong foundation. Mulyanto Abdul Khoir et al. emphasize that Ki Hajar Dewantara's ideas on education are a process of humanization and emancipation. To that end, the values developed are to make students understand humans as whole human beings (Khoir dkk., 2026). Recognition, respect, and acceptance of nationality and statehood are very strong Indonesian cultural values. This idea shows that the educational values derived from Ki Hajar Dewantara's thinking are very relevant to education in the current era (Marwah dkk., 2018).

Ki Hajar Dewantara's ideas are so important that they have also been used as the foundation for formulating the Pancasila student profile. His ideas contain values that strengthen character education. This is in line with the philosophical ideas of the values in Pancasila, namely sovereignty, independence, and personality (Rahayuningsih, 2021). These values teach that educational awareness is required to maintain the sovereignty of the Unitary State of the Republic of Indonesia (Pranoto, 2017). Most education observers consider this idea relevant to overcoming the crisis of harmony based on ethnicity, not religion. This is because, since the reform era, Indonesia has not only been tested by the potential for national disintegration based on ethnicity but also based on religion. This is supported by the strengthening of religiously-based radical movements (Ritonga, 2025). In this context, the integration of religious values has become an inseparable part of education.

In this context, no research has yet integrated Ki Hajar Dewantara's values with religious values in Islamic Religious Education at elementary schools. This is because all values are considered equal. However, the birth and formulation of values are profound epistemological reflections. This is an important basis for this research, which is why it is necessary to compare it with previous studies.

The above view is shared by the entire SDN community in Malang. The interview results confirm that the task of basic education is not only to develop cognitive aspects, but also to instill deep moral and spiritual values in students (Interview, BG, 2025). Awareness of the importance of the educational process has encouraged many parents to entrust the formation of their children's religious character to formal educational institutions (Al-Baihaqi & Haironi, 2024). This is the strongest reason for the implementation of Islamic religious education (PAI) in elementary schools (Nasution, 2024).

Currently, the personality orientation of elementary school students is required to have a strong religious character and Indonesian character. This goal can be achieved if schools are able to integrate or sublimate Indonesian values sourced from Ki Hajar Dewantara's thoughts on Islamic values. Through the integration of religious values in the educational process, students not only understand and appreciate religious teachings but also encourage positive behaviors such as tolerance, compassion, and concern for others. Religious character education serves as the main foundation in shaping a generation that is not only intellectually superior but also has good character and morals (Nasir, 2024).

Observational results indicate that, in this context, PAI teachers play a very significant role. This is in line with Hasan Burhan's view that PAI teachers have a great responsibility for the development of students, both in terms of knowledge and character building (Baharun & Maryam, 2018). During the interaction process at school, PAI (Islamic Religious Education) teachers are not only tasked with delivering religious material, but also act as mentors and apply learning strategies to shape the religious character of students.

The implementation of the results of integration (sublimation) can be achieved if the right learning strategies are used. Learning strategies determine the success of achieving learning objectives (Nadir & Januar, 2024). However, field studies show that PAI teachers face obstacles or barriers in implementing learning strategies. Based on initial observations at SDN Batu City, it is known that PAI teachers face a number of challenges in implementing the strategies that have been designed. One of the main obstacles is the limited time available for the learning process. The limited number of PAI lessons means that teachers are not free to apply strategies to shape the religious character of students (Observation, SDN Batu, 2025).

Meanwhile, based on the results of an interview with Mr. Dwi Bagus Pranata, an Islamic Education Teacher at SDN Sumberejo 03, there are several obstacles such as administrative burdens and additional responsibilities that must be borne by PAI teachers. PAI teachers must divide their time between teaching, compiling administrative reports, and participating in other school activities (Al-Baihaqi & Haironi, 2024). As a result, the implementation of strategies such as role modeling, habit formation, and reinforcement of religious values cannot be carried out consistently. Not to mention that efforts to build religious character often clash with practical conditions in the field. For example, facilities to support religious activities are still inadequate, such as limited places for wudhu (ablution), which results in delays and a lack of solemnity in worship. This shows that well-designed strategies do not necessarily run smoothly in the field without adequate support facilities. The chosen strategy must be deeply internalized and manifested in interactions. This is crucial to ensure that the instillation of Ki Hajar Dewantara's values supports the achievement of national education goals in the character aspect.

Based on these issues, it is important to examine more deeply the basis for the sublimation of Ki Hajar Dewantara's values in education with the values in PAI, the implementation of the sublimation of Ki Hajar Dewantara's values in education with the values in PAI, and the implications of the sublimation of Ki Hajar Dewantara's values in education with the values in PAI. This study is expected to provide a complete and comprehensive picture of the process of religious character education in elementary schools. This study tests the success of the implementation of Ki Hajar Dewantara's values, namely the values of equality, independence, mutual cooperation and unity with Islamic values in Islamic Religious Education.

Thus, this study is expected to make a new contribution to enriching the discourse on religious character education at the elementary school level based on the sublimation (integration) of values in Ki Hajar Dewantara's thinking with religious values in Islamic Religious Education.

Method

The purpose of this study is to obtain descriptive data at public elementary schools in Malang City. This research location was chosen because it was conveniently located near the researcher's residence. Another reason was that several of the teachers involved in this study were colleagues. In this context, this study uses a qualitative method with a phenomenological approach (Michael Jibrael Rorong., 2020). This is done to construct similar phenomena based on natural backgrounds. J. H Lambert argues that the qualitative method of phenomenological approach allows for the construction of meaning in accordance with reality (Ramli, 2019). This method is able to capture an in-depth picture of consciousness. This helps researchers discover the consciousness of SDN Malang and all its components in sublimating the values of Ki Hajar Dewantara's thinking with PAI values. At the same time, this method helps researchers study the implementation of consciousness as a manifestation of the success of value instillation (ideological hegemony).

The application of the research method makes the researcher's perspective a key instrument (John W. Creswell, 1998). The researcher uses the integral education paradigm introduced by Zainal Abidin Bagir regarding the integration of religion-based values. To reinforce this perspective, the

researcher uses Trianto's theory on the integration of religious and scientific values in education (Zainal Abiding Bagir, 2010). Finally, the perspective used is Michel Foucault's theory of ideological hegemony in the power of knowledge to critique the reality of the sublimation of values based on Ki Hajar Dewantoro's thinking with PAI values (Syafiuddin, 2019). All perspectives are framed in the study of strategy implementation in the context of education management. The data collected in this study is in accordance with three focuses, namely how the concept of sublimation of values in Ki Hajar Dewantoro's thinking is related to PAI values, implementation, and evaluation.

Three data collection techniques were used, namely in-depth interviews, focused document studies, and participant observation (John W. Creswell, 1998). The interview technique was implemented by selecting key informants, namely 3 PAI teachers at the SDN, 3 the SDN principal, 3 the curriculum deputy, 6 the school committee, and 5 parents. Meanwhile, 2 the SDN principal was used as a peer to check or validate the validity of the data. Implementation of document study, the researcher conducted literacy enrichment in accordance with the focus on accredited journals and read documents in the environment of public elementary schools in Malang. The documents obtained from public elementary schools were institutional profile books containing the vision and mission, internal school policies, syllabi, lesson plans (RPP), and various evaluation documents. At the same time, the researcher also implemented participant observation. The researcher observed the learning process, the principal's briefing during ceremonies, worship practices, and learning evaluation meetings. This entire research series was conducted from April 2025 to September 2025 with the involvement of local guides (students residing in Malang).

The final stage of the research was analysis to present the results in accordance with the theory of integration in education management (Matthew B. Miles, dkk., 2014). This analysis uses a systematic thinking method based on three components of Ki Hajar Dewantoro's thought with Islamic Religious Education (PAI) values. The results of the analysis are developed with the theory of internalization, or the instillation of Ki Hajar Dewantoro's thought values with Islamic Religious Education (PAI) values at SDN Kota Malang. The results of the codification and classification of the sublimation results were analyzed using an ideological hegemony approach to see the impact or results of the implementation of the sublimation values (Matthew B. Miles, dkk., 2014). The entire analysis was developed with strict data validation and condensation. This was done repeatedly to present a valid, systematic, scientific, and accountable research report.

Results and Discussion

Crystallization of Value Sublimation Results as Educational Planning

The effort to instill values is a systematic plan in the implementation of education. Good planning will result in maximum achievement of objectives (Jameel, 2025). Field data shows that the crystallization of values from the thoughts of Ki Hajar Dewantoro with PAI values. The results of this sublimation become the educational goals in the environment of SDN Malang City. The results of the sublimation of these values will be crystallized in the form of an institutional vision and become the spirit of educational implementation (Wulandari & Anshori, 2025).

The results of the study show that collective awareness of values derived from Ki Hajar Dewantoro's thinking and PAI values has essential similarities with character, morals, ethics, and noble character. These values are needed in basic education to shape religious personality and nationalism. This similarity means that the process of sublimation or infiltration of values does not encounter obstacles. Efforts to carry out sublimation or infiltration actually result in the crystallization of noble values needed in the implementation of basic Islamic education (Faaza & Rofik, 2022).

Crystallization is a concept of integration in holistic education (Zainal Abiding Bagir, 2010). The educational process is interpreted as a transfer of values that leads to the hardening of ideology. The integration of values is used by intellectual groups to establish hegemony or build new awareness

(Subakir, 2024). In this context, education cannot be understood as a neutral institution. Education becomes the most effective means of building public awareness to strengthen and justify the existence of the state (Borg, C., dkk., 2002).

Crystallization is interpreted as the result of collective awareness (Rahma dkk., 2025). For all human resources at SDN Malang City, crystallization is the stage where these aspirations settle and solidify into a permanent identity. Values become solid principles of life. In the context of education, this is very much needed as a guardian of commitment to achieving effective and efficient educational goals. Collective values are not only understood as a tool for life, but also become a goal (Hosaini & Rif'ah, 2024). This is because these values are projected to become the character of students in the Malang City Elementary School's environment.

The results of document studies show that the crystallization of values in the SDN Malang City environment did not happen instantly. Rather, it was the result of deep reflection by various parties. This is in line with Durhan's opinion that the reflection of the value of togetherness is stronger than values based on imposed individual beliefs (Durhan, 2020). The value of togetherness will be a very powerful tool compared to individual values, especially values based on religion. Movements based on religious or spiritual values have a very strong influence in driving social change compared to local wisdom values (Subakir, 2024).

The process of sublimating values in education begins with exposing students to information about norms and ethics derived from the thoughts of Ki Hajar Dewantoro and PAI values. This exposure is intended to prevent the entry of individualistic values that could undermine national unity. Therefore, sublimation must be planned as a deliberate effort to build individual character so that it is beneficial to oneself and society in religious, national, and state life (Muslihah dkk., 2025). The results of crystallization can be seen in the institutional vision.

The process of sublimating Ki Hajar Dewantoro's values can be observed through PAI learning practices that integrate Ki Hajar Dewantoro's philosophy into every aspect.

- Sublimation of Ing Ngarso Sung Tulodo (Exemplary): The value of exemplary behavior is an important pillar in Islamic education. PAI teachers not only teach noble character verbally, but also sublimate it through concrete actions. At SDN Malang, teachers and the entire school community provide concrete examples of the application of character values in noble daily life.
- Sublimation of Ing Madyo Mangun Karsa (Building Enthusiasm): PAI teachers, through the Merdeka Curriculum, are encouraged to foster student initiative and independence, rather than simply giving orders. This can be seen in practice at SDN Malang, where teachers and students emphasize the importance of independence and the application of material in daily life.
- Sublimation of Tut Wuri Handayani (Encouraging from Behind): In this role, PAI teachers act as facilitators who guide students to grow according to their nature. Teachers empower students to evaluate themselves, sort out positive information, and foster a sense of responsibility, in line with the principle of Tut Wuri Handayani, which aims for students to stand on their own two feet and solve life's problems wisely.

Implementasi Pengkristalan Nilai Hasil Sublimasi

The implementation stage plays a significant role in the process of shaping students' religious character. This is because strategies that have been designed based on strong foundations will not have a real impact if they are not implemented effectively (Budi & Fitri, 2026). Therefore, the implementation process must be carried out optimally so that the religious values that are to be instilled are truly reflected in the attitudes and behavior of students. The following is the implementation of the PAI Teacher's strategy in character building at SDN Malang City.

Ing Ngarsa Sang Tuladha

At SDN Malang City, Islamic Education teachers use role modeling as a strategy to shape religious character. This strategy is in line with Ki Hajar Dewantara's educational principles, particularly the concept of *ing ngarsa sung tuladha*, which emphasizes that educators must be able to set an example for their students (Hutagaol dkk., 2018). In this case, teachers not only carry out their duties as conveyors of material, but also as role models whose behavior and words become examples for students (Hasanah, 2016). Furthermore, in implementing the role model strategy, PAI teachers demonstrate religious attitudes to students, such as always arriving on time when they have a teaching schedule in class, praying before starting lessons, and always inviting students to perform the *dhuha* and *zuhur* prayers in congregation. Through these habits, students are trained to be disciplined and obey the religious teachings they adhere to.

The results of applying exemplary behavior are very effective in shaping children's character. Ahmad Tafsir emphasizes that in the history of education in the Islamic world, the method implemented by the Prophet Muhammad SAW, namely exemplary behavior (Yusup, 2020).. The success of the exemplary behavior method is able to shape character based on understood values. This can also be understood as an effective means of instilling ideology (Khoirurrijal, 2017). In reality, children are also able to follow the example set by teachers in the environment of SDN Malang.

In addition, the role model strategy is also implemented by other teachers who always greet the school community with a smile and a greeting, creating a friendly and polite atmosphere. Teachers also participate in religious activities attended by students, such as congregational *Zuhr* prayers. Teachers also actively invite students who are still in the canteen or school environment to participate in worship together. Through these actions, PAI teachers and other teachers have shown that shaping religious character is not only a matter of giving orders, but also about setting a direct example. In this way, students find it easier to understand religious values through the behavior they see every day from their teachers (Abudin Nata, 2009).

Ing Madya Mangun Karsa

One strategy that is also used in shaping the religious character of students is through direct understanding or teaching. This strategy is in line with the principle of *ing madya mangun karsa* in the teachings of Ki Hajar Dewantara, which means that educators must be able to inspire enthusiasm and willingness to learn in students through their presence among them (Rahayuningsih, 2021). In this case, Islamic Education teachers who are in the midst of students should foster enthusiasm so that students not only understand the material presented but also feel the need for the values contained in the material (Khoir dkk., 2026).

Therefore, the provision of understanding at SDN Malang City is implemented by PAI teachers by incorporating religious values into the subject matter and instilling the importance of worship, morals, and Islamic ethics. This type of teaching is carried out consistently every day, so that students become accustomed to hearing and memorizing prayers and verses from the Quran. In addition, PAI teachers also incorporate Islamic stories into PAI lessons to strengthen students' understanding of religious character so that they feel the need for these values (Mustamir, 2025).

Thus, students not only understand religion as a theory, but are also guided to realize and feel the need for religious character values so that they can be internalized and reflected in the attitudes and behavior of students in their daily lives (Muslihah dkk., 2025). Therefore, the role of PAI teachers is not limited to as conveyors of material, but also as figures who inspire enthusiasm and foster spiritual awareness in students.

Tut Wuri Handayani

The next strategy in shaping the religious character of students is through habit formation. This strategy is in line with the principle of *tut wuri handayani* in Ki Hajar Dewantara's philosophy, which means "giving encouragement and guidance from behind" (Rahayuningsih, 2021). In this case, PAI teachers play a central role in guiding, nurturing, and directing students' behavior so that they are

able to consistently apply religious values in their lives (Febriyanto dkk., 2020). One indicator of the achievement of character education goals is the formation of consistent attitudes. Thus, character becomes a strong representation of values (Subakir, 2024).

In order to be able to practice religious values continuously and independently, PAI teachers use habituation strategies. When a good action is done routinely and continuously, it will become a habit that is ingrained in students, thus forming character (Al-Baihaqi & Haironi, 2024). In this way, religious values are not only understood but also practiced by students in their daily lives. Therefore, PAI teachers organize various daily and annual religious activities supported by school programs. One of them is the dhuha prayer in congregation, which is held every morning before classes begin. Additionally, there is also the habit of performing the Zuhur prayer in congregation during the second break. PAI teachers not only supervise but also act as imams or lead the recitation after the prayer (Muslih dkk., 2024).

Implikasi Strategi Implementasi Pengkristalan Nilai

Based on the results of observations and interviews conducted by the researcher, the strategy designed and implemented by Islamic Education Teachers has an impact or implication on the development of students' religious character. Implications in this context refer to changes in the attitudes and behavior of students after the religious character building strategy is implemented continuously. Strong character indicates change and success in values education (Thomas Lickona, 1991).

This can be seen from students who show positive changes in terms of discipline in worship, respectful attitudes towards teachers and parents, and enthusiasm for participating in religious activities (Andriani dkk., 2025). Although there are still one or two students who have not fully demonstrated the expected attitudes, in general, the development of students' religious character is moving in a better direction. In fact, some students said that they feel uneasy and that something is missing if they do not perform the dhuha or zuhur prayers. The principal also said that students are getting used to carrying out religious activities independently, coming to school on time, and showing politeness in their interactions. Several parents also said during parenting activities that their children are now more diligent in praying and more polite in their speech at home (Al-Baihaqi & Haironi, 2024).

The results of this study show that the strategies applied by PAI teachers have succeeded in shaping the religious character of students gradually and deeply. This is in line with Ki Hajar Dewantara's theory, which states that character can be formed based on three aspects, namely cognitive, affective, and psychomotor aspects. These aspects are known as Tiga Ng or Tri Nga in Taman Siswa teachings. Ngerti refers to students' intellectual understanding of the material being studied. Ngrasa relates to the emotional appreciation of values, so that students are able to feel the meaning of what they know. Meanwhile, Nglakoni emphasizes the importance of concrete actions, namely how this knowledge and understanding is manifested in daily behavior. The following are the implications of PAI teachers' strategies in shaping the religious character of students.

Conclusion

The sublimation or infiltration of Ki Hajar Dewantoro's values into Islamic Religious Education (PAI) values can be done through an integrated approach. The results can be used as an institutional vision as the spirit and goal of learning. Malang Elementary School is able to integrate values and achieve the learning objectives of shaping the character of students to be nationalistic and spiritual. This contributes to the affirmation of character theory that the achievement of educational goals must be based on universal values or similarities in nationalistic values (Hajar Dewantoro's thinking) with religious values.

In this context, this study forms the basis for further research focusing on the results of the application of competency-based value integration. Further research will help emphasize the importance of character education built on two major values, namely nationalism and religion. At the same time, this study provides space for researchers or education practitioners to examine the thoughts of national figures in the field of education

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