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VALUE-BASED GLOBAL LEADERSHIP MODEL, *"ING NGARSA SUNG TULADHA":* A LITERATURE REVIEW OF THE RELEVANCE OF KI HAJAR DIWANTARA'S THOUGHTS IN THE GLOBAL ERA

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Abstract

The glocalization of education presents a paradox between global standardization and the preservation of local identity in schools. Elementary education leadership is required to be adaptive to global dynamics without losing local cultural roots. This study aims to reconstruct a glocal leadership model based on the value of *ing ngarsa sung tuladha* in the thoughts of Ki Hajar Dewantara through a library research approach. Primary data were obtained from 25 reputable international and national journal articles indexed Q1, Q2, Sinta 1, Sinta 2 which were analyzed using thematic analysis and conceptual synthesis. The results of the study indicate that Ki Hajar Dewantara's exemplary principles have epistemological compatibility with the concept of glocalization which emphasizes the integration of global and local values in educational leadership practices. This study produces a Glocal leadership model GLOKADIG that integrates humanist digital exemplary behavior, value-based adaptive leadership, and glocal community involvement.
Keywords: Glocalization; Educational Leadership; *Ing Ngarsa Sung Tuladha;* Ki Hajar Dewantara; Digital Role Model.

Abstrak

Glokalisasi pendidikan menghadirkan paradoks antara standarisasi global dan pelestarian identitas lokal di sekolah. Kepemimpinan pendidikan dasar dituntut adaptif terhadap dinamika global tanpa kehilangan akar budaya lokal. Penelitian ini bertujuan merekronstruksi model kepemimpinan glokal berbasis nilai ing ngarsa sung tuladha dalam pemikiran Ki Hajar Dewantara melalui pendekatan penelitian kepustakaan. Data primer diperoleh dari artikel jurnal internasional dan nasional bereputasi yang berjumlah 25 artikel jurnal terindeks Q1, Q2, Sinta 1,

Sinta 2 yang dianalisis menggunakan analisis tematik dan sintesis konseptual. Hasil kajian menunjukkan bahwa prinsip keteladanan Ki Hajar Dewantara memiliki kesesuaian epistemologis dengan konsep glokalisasi yang menekankan integrasi nilai global dan lokal dalam praktik kepemimpinan pendidikan. Penelitian ini menghasilkan model kepemimpinan Glokal GLOKADIG yang mengintegrasikan keteladanan digital humanis, kepemimpinan adaptif berbasis nilai, dan keterlibatan komunitas glokal.
Kata kunci: Glokalisasi; Kepemimpinan Pendidikan; Ing Ngarsa Sung Tuladha; Ki Hajar Dewantara; Keteladanan Digital.

A. INTRODUCTION

Globalization has shifted the orientation of educational leadership from a local paradigm to global standards based on accountability and international competition. However, this universal approach often ignores the cultural context of schools and the local identities of students. Educational leadership studies indicate that 21st-century leadership practices require the simultaneous integration of global and local perspectives (Brooks & Normore, 2010).

The concept of glocalization introduced by Roland Robertson explains that globalization does not eliminate locality, but rather produces a dialectical process of hybridization of global and local cultures (Roudometof, 2016).

Glocalization is understood as the simultaneous integration of global dynamics and local contexts in social and educational practices (Giulianotti & Robertson, 2007). Glocalization-based educational leadership requires principals to adapt global policies without losing the school's local cultural identity. Studies show that adaptive leadership in the era of glocalization strengthens curriculum innovation, school culture, and educational quality.

An analytical framework for understanding the intertwining of global and local processes, where social and cultural realities are shaped through interaction, negotiation, and reciprocal influence between the two (Dessì & Roudometof, 2022). This means that glocalization is not simply globalization entering the local area, but a relational process that positions the local as an active actor. In the Indonesian context, Ki Hajar Dewantara's thought, through his educational leadership trilogy, places exemplary behavior at the core of educational leadership. The principle *of Ing Ngarsa Sung Tuladha* emphasizes that leaders must be moral and pedagogical models for the learning community (Rahman & Djamhuri, 2024).

Several studies have shown that Ki Hajar Dewantara's leadership concept remains relevant in modern education because it emphasizes humanization, character values, and student-centered pedagogical relationships (Riyadi & Sumarni, 2025). Even in the digital era, the exemplary leadership is a major factor in the internalization of moral values in educational environments (Dewi et al., 2025). However, there are still major gaps. First, most digital leadership research is still dominated by a Western perspective that ignores local values

(Purbonuswanto et al., 2024). Meanwhile, research on the values of Ki Hajar Dewantara's thoughts is rarely operationalized in a digital context (Darmawan & Sujoko, 2019). Furthermore, the concept of glocalization in educational leadership remains at the discourse level and has not been developed into an integrated operational model (Muzakki, 2020). Many previous studies still highlight the aspect of Tutwuri Handayani as a slogan, without delving deeply into how *Ing Ngarsa Sung Tuladha* can be revitalized as the core of exemplary leadership in the global era. The novelty of this research lies in the explicit integration of Ki Hajar Dewantara's exemplary values into the digital leadership framework, giving rise to *glocal leadership* that is not only adaptive but transformative towards global hegemony, and gives rise to a conceptual model of leadership that is ready to be tested empirically in various educational institutions.

B. RESEARCH METHOD

1. Research Design

This research uses a library research approach. (Zed, 2008)This study uses a *systematic conceptual literature review* design to construct a glocal leadership model based on the values of *Ing Ngarsa Sung Tuladha* based on the thoughts of Ki Hajar Dewantara in the context of contemporary globalization. This approach was chosen because this study aims to build a conceptual reconstruction, not an empirical hypothesis test. The literature review allows for a critical analysis of the integration of cultural globalization theory and local educational philosophy. In the glocalization perspective, global-local interaction is understood as a dialectical process that results in contextual cultural adaptation, not global homogenization. (Dessì & Roudometof, 2022).The concept of glocalization is used as an analytical framework to re-read the relevance of Ki Hajar Dewantara's leadership in the global era.

2. Data Sources

The research data consists of data sourced from reputable academic literature, including:

1. Primary Sources
   The primary sources of this research are 25 journal articles consisting of international journal articles indexed Q1 and Q2 ((Hallinger, 2011); (Purbonuswanto et al., 2024); (Khalifa et al., 2021))and national journal articles indexed Sinta 1 and Sinta 2 ((Mendenhall et al., 2013); (Dewi et al., 2025); (Riyadi & Sumarni, 2025); (Wijayanti, 2019); (Hidayati & A'yun, 2024), etc.). In addition, the book Ki Hajar Dewantara, His Thoughts and Struggle and the literature on glocalization theory by Roudometof and Dessi entitled *Handbook of Culture and Glocalization*. Because the book explains that glocalization expands the analysis of global-local relations through various cultural and social disciplines.
2. Secondary Sources
   Secondary sources taken from:

a. Scopus international journal
b. National journals indexed by SINTA 3-6
c. Academic e-book/handbook related to Ki Hajar Dewantara's thoughts and glocalization theory

Then for the literature inclusion criteria, namely:

a. Peer-reviewed journal
b. Relevant to glocalization, value leadership, or educational philosophy
c. Publication 2019-2026
d. SINTA indexed – Scopus indexed

3. Data Collection Technique

Data collection was carried out through *a literature search system* with the following stages:

1. Identify keywords with several keywords that can help, namely: *glocalization*, *glocal leadership, value-based leadership, Ing Ngarsa Sung Tuladha, Ki Hajar Dewantara leadership*.
2. Academic database searches were conducted through Google Scholar, Crossref, ResearchGate, national and international journal portals.
3. Literature screening is carried out by looking at the relevance of the abstract, the quality of the indexing, and the conceptual contribution to the leadership model.
4. Data organization. Data organization is carried out using thematic classification of glocalization theory, value-based leadership, and national educational philosophy.

4. Data Analysis Technique

The analysis uses qualitative content analysis combined with a philosophical hermeneutic approach. The analysis stages include:

1. Open Coding
   Identifying core concepts of exemplary leadership, moral values, global-local interactions.
2. Thematic Categorization
   Data is classified into three main domains, namely:
   a. Glocalization theory
   b. Educational leadership
   c. Nilai *Ing Ngarsa Sung Tuladha*
3. Interpretative Synthesis
   The synthesis was carried out by dialogue between glocalization theory and Ki Hajar Dewantara's system among which positions leaders as moral role models in the educational process.(Darmawan & Sujoko, 2019).
4. Conceptual Reconstruction
   The final stage produces a conceptual model of value-based glocal leadership, namely the integration of local values with the demands of 21st century global leadership.
   Validity and Trustworthiness

The validity of research data is maintained through:

a. Triangulation of theory, comparing perspectives of globalization and local education;
b. Use of peer-reviewed journals;
c. Audit trail of the literature selection process;
d. Conceptual consistency between glocalization theory and the among system.

The literature review approach has proven effective in examining the relevance of Ki Hajar Dewantara's leadership in the context of modern education through a synthesis of various previous studies.

5. Ethical Consideration

This research did not involve human participants and therefore did not require *ethical clearance*. Academic integrity was maintained through accurate citation, use of reliable scientific sources, and avoidance of plagiarism.

C. RESULTS AND DISCUSSION

1. Ki Hajar Dewantara's Leadership Philosophy

Ki Hajar Dewantara's leadership concept is rooted in the *Among system*, an educational approach that positions educators as mentors who set examples and empower students. This principle emphasizes that leadership begins with the leader's exemplary behavior (Susanti, 2024). Literature research shows that educational leaders must not only direct an organization but also demonstrate the internalization of values in their daily behavior, or *role modeling.* (Rahman & Djamhuri, 2024)This role model has proven effective in shaping students' character through a humanistic and contextual approach (Hidayati & A'yun, 2024).

2. The Relevance of *Ing Ngarsa Sung Tuladha* in the Global Era

The global era presents challenges of ethical crisis, digitalization of social relations, and character degradation. Recent studies have shown that revitalizing the principle of *Ing Ngarsa Sung Tuladha* can strengthen character education through the integration of local values and modern educational practices (Dewi et al., 2025). Other research has found that leadership based on the Ki Hajar Dewantara trilogy enhances collaborative, participatory, and humanistic culture in schools (Herlangga et al., 2026). This shows that Ki Hajar Dewantara's thinking has high compatibility with the concept of modern authentic and transformational leadership. The concept of Ing Ngarsa Sung Tuladha is not just a slogan, but epistemologically a liberating education. This concept goes beyond the simple meaning of merely "setting an example." It contains many meanings, as in the table below:

Table C.1 Dimensions of Meaning of *Ing Ngarsa Sung Tuladha*

Dimensions	Explanation	Key References
Ontological	Role modeling is the essence of the educational process. Humans become human by emulating others.	(Wiryopranoto et al., 2017) ;(Darmawan & Sujoko, 2019)
Epistemology	Knowledge of values is not enough to be taught, it must be transmitted through real behavior.	(Sutisna et al., 2019);(Ardiantoro et al., 2025)
Axiological	The goal of role models is student independence, not dependence.	(Riyadi & Sumarni, 2025)
Pedagogical	Realized through the system of Among (*parenting* / caring for with love), among (guiding without coercion), *ngemong* (looking after with full attention)	(Nita et al., 2023);(Hidayati & A'yun, 2024)

This concept is also integrated with prophetic values (honesty/sidiq, amanah) and Javanese cultural values (unggah-ungguh, tepa selira) making it rich and contextual (Ariyanti & Himsyah, 2021); (Afifa et al., 2024).

3. Implementation Challenges in the Global and Digital Era

An analysis of 25 articles revealed three main challenges that must be addressed, these challenges are:

Table C.2 Challenges of Implementing *Ing Ngarsa Sung Tuladha*

Challenge	Manifestation	Root of the Problem	Key References
The digital role model crisis	Increasing ethical violations by teachers in the digital space (inappropriate content, online bullying); weakening of teachers' moral authority	The gap between technical competence and moral integrity; impersonal digital interactions	(Dewi et al., 2025)
Among system distortion	Output-oriented education (exam scores, accreditation) neglects the process of nurturing. Teachers are trapped by administrative burdens.	The hegemony of neoliberalism and results-based accountability	(Rahman & Djamhuri, 2024); (Wijayanti, 2019)
Global-Homogeneous Pressure	The uncritical adoption of western leadership and technology models is displacing local values.	Cultural imperialism through education and technology	(Walker et al., 2002) (Muzakki, 2020)

This challenge shows that the revitalization of *"Ing Ngarsa Sung Tuladha"* is not enough with rhetoric, but requires a new leadership model that is glocal in nature.

4.Glocal Leadership Model Based on *Ing Ngarsa Sung Tuladha*

Glocalization in education demands that leaders maintain cultural identity while adapting to global change. Ki Hajar Dewantara's philosophy, from the beginning, positioned education as a cultural process contextualized to society (Darmawan & Sujoko, 2019). Therefore, the concept of Ing Ngarsa Sung Tuladha can be understood as the foundation of glocal leadership because:

1. Based on local values
2. Adaptive to change
3. Humanistically oriented
4. Relevant across time

Based on theoretical synthesis, this study proposes a new idea, namely the Glocal leadership model GLOKADIG (GLO= Global-Local, KA= Adaptive Leadership, DIG= Digital). This leadership model consists of three pillars:

1. Humanistic *Digital Role Modeling*
   The essence of this pillar is that exemplary behavior (Ing Ngarsa Sung Tuladha) must be embodied not only in the physical world but also in the digital space. Leaders (teachers/principals) must act as moral filters online, demonstrating the same integrity, empathy, and responsibility on WhatsApp, social media, and online learning platforms as they do in the classroom (Purbonuswanto et al., 2024).
2. *Value-Based Adaptive* Leadership
   This pillar addresses the challenges of glocalization. Leaders cannot reject global technology, but they cannot accept it blindly either. They must be adaptive, able to balance global pressures (e.g., demands for data-driven accountability) with local values (deliberation, mutual cooperation, and role models) (Rahman & Djamhuri, 2024). GLOKADIG leaders are peacemakers between these two worlds.
3. *Glocal Community* Engagement
   This pillar emphasizes that schools are not isolated entities. It reactivates Ki Hajar Dewantara's Tri Pusat Pendidikan (Family, School, and Community) concept, but within a broader network. Schools not only connect with parents and the surrounding community, but also build digital partnerships with schools in other regions or even abroad to share good practices, without losing their cultural identity (Herlangga et al., 2026).

Table C.3 Synthesis of New Findings to Strengthen GLOKADIG

GLOKADIG Model Pillars	New Findings from the Article	Implications for the Model
Humanistic Digital Role Modeling	(Sholehah & Suwadi, 2024)	Reinforcing that role models are an

	Emphasis on role models as a critical moral solution	irreplaceable moral foundation, which must be realized in digital interactions.
Value-Based Adaptive Leadership	(Sariah et al., 2024) Innovation based on values of manners and honesty. (Sari & Sunhaji, 2025) The effectiveness of democratic style. (Anisa, 2020) Ethical reinterpretation of authoritarian leadership (Hanum, 2024) Adaptive Leadership	Enriching the adaptive concept by showing that leaders can choose different styles (democratic, authoritarian) as long as they adhere to the values of exemplary behavior, honesty, and justice.
Glocal Community Engagement	(Wiryopranoto et al., 2017) Ki Hajar Dewantara's struggle as a form of cultural resistance against colonial hegemony	Providing a strong historical and ideological foundation that glocal leadership is a form of resistance against the hegemony of inappropriate foreign values, while remaining open to positive universal values.

5. Relevance of Model and Practice

The GLOKADIG model is relevant for addressing the current leadership crisis. For example, in the case of teacher misconduct on social media, (Dewi et al., 2025),this model emphasizes the importance of exemplary digital ethics training, not just technical training. In the context of decision-making amidst global accountability pressures (Rahman & Djamhuri, 2024), this model provides space for principals to maintain humanistic practices such as personal mentoring while still meeting administrative targets. This model also aligns with findings that school success in Singapore and Thailand is largely determined by leaders' ability to integrate local values with global demands (Hallinger & Kantamara, 2002).

In the context of education, the concept of glocalization has proven effective as a strategy to bridge local values with global demands. As found (Khasanah et al., 2025), the implementation of glocalization classes helps students understand local works (Timun Mas) and global works (Hansel and Gretel). This is in line with Rahayu's idea of combining global perspectives with local wisdom without losing institutional identity (Rahaju et al., 2024). In the context of educational leadership,

this finding strengthens the pillar of Glocal *Community Engagement* in the GLOKADIG model where leaders act as facilitators, just as glocalization classes connect students with universal values without ignoring local culture.

D. CONCLUSION

Ing Ngarsa Sung Tuladha values have strong relevance, but are threatened by being eroded by the currents of neoliberal globalization and digital disruption. The main challenge is not the values themselves, but the lack of a leadership model capable of bridging the tension between the global and the local. As a response, this study discovered a new model, the GLOKADIG Glocal Leadership Model, which integrates humanistic digital role models, values-based adaptive leadership, and glocal community engagement. This model offers a way out of the role model crisis and serves as a foundation for developing educational leadership that is culturally sovereign yet globally competitive.

This research has limitations due to its conceptual nature (literature review). The resulting model has not been empirically tested. Suggestions for further research include conducting field research to test this model across various educational levels and cultural contexts (urban vs. rural, general vs. religious). Furthermore, developing instruments to measure digital role models and glocal leadership competencies is also an urgent research agenda. Practically, this model can be used as material for developing training programs for prospective school principals that are responsive to global challenges without losing their local cultural roots.

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