

The Use of Constructivist Learning Theory in Ki Hadjar Dewantara System Through Tut Wuri Handayani in Merdeka Curriculum

Christina Nalle*, Saryanto, Rejokirono

Department of Education Management, Universitas Sarjanawiyata Tamansiswa, Indonesia

*Corresponding author Email: christinanalle007@gmail.com

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Abstract

This study presents an overview of Ki Hajar Dewantara's constructivism learning theory as interpreted through the system that gave rise to Tut Wuri Handayani. The system places students as the center of the learning process, while the role of the teacher is that of a guide who provides flexibility for children to develop their potential, creativity, talents, and interests according to their nature. Students are not entirely free to seek information and knowledge. Still, guidance from teachers and parents dramatically aids in identifying the nature and form of knowledge children require based on their developmental stage. This aligns with the constructivism learning theory, which suggests that teachers serve as facilitators, motivators, and communicators for their students. This study employs a qualitative approach, analyzing data from literature through an interpretive process to comprehend and provide context for the gathered qualitative data. This study will reveal how Ki Hajar Dewantara's constructivism learning theory compares to other systems. What is the relevance of Ki Hajar Dewantara's constructivism learning theory in the Merdeka Curriculum? The study's results lead to the following conclusions: First, the constructivism learning theory in Ki Hajar Dewantara's system emphasizes the importance of students' Independence in their thinking, the role of teachers as agents of change, the role of teachers as motivators, facilitators, and communicators for students, and the importance of Tut Wuri Handayani. Second, Tut Wuri Handayani illustrates Ki Hajar Dewantara's views on the Merdeka Curriculum through the roles of teachers and students in schools.

Keywords: *Constructivism, System, Independent Curriculum, Merdeka, Theory.*

1. Introduction

Generally, Indonesian people are born with two languages: their mother tongue, which they typically adopt from the regional language, and Indonesian. Individuals use this mother tongue as a cultural identity, mirroring the traditions and values they inherit from generation to generation. Meanwhile, Indonesian is a national language that unites various ethnicities and cultures throughout the archipelago. Indonesian itself was born from the concept of "lingua franca," a language commonly used in everyday conversation or socializing between people of different backgrounds [1]. Low Malay, a widely used language in the Indonesian archipelago, was its previous name. This low Malay language became an important communication medium, enabling social interaction and trade between various ethnicities and communities in the archipelago. In his work *Imagined Communities*, Anderson asserts that low Malay can incorporate various loan languages into its language, eliminating the need for translation. This ability demonstrates Indonesia's flexibility and dynamics as a communication medium that can accommodate the diversity of cultures and languages. Thus, Indonesia symbolizes unity and reflects the diversity of its people's identities [2].

Ki Hadjar Dewantara used language as a tool of resistance against Dutch colonialism, employing an intelligent and sharp approach in his writings. Through the *Taman Siswa* organization, he succeeded in organizing an educational movement that educated the community in a plural context. This approach was not just about teaching but also a strategic effort to raise national awareness among the Indonesian people. In this context, Ki Hadjar Dewantara used Java as an effective communication medium [3]. This language became a tool to reach



the wider community and create a strong identity amidst colonial efforts that tried to equalize all aspects of culture. By using a language close to the community, Dewantara succeeded in raising a spirit of resistance that was able to shake the Dutch colonial projects that had been trying to control and oppress. Support from Sarmidi Mangunsarkoro, a teacher at Taman Siswa, was also very significant. The colonialists' standardization and polishing of language, he warned, would hinder the community's freedom of expression. Sarmidi emphasized the importance of people returning to their cultural and linguistic roots as a form of resistance against foreign domination, as a colonized language would lead to excessive talk from the West [4].

According to Ki Hadjar Dewantara in his book *Pikiran, Konsepsi, Keteladanan, Sikap Merdeka*, published by the Majelis Luhur Persatuan Tamansiswa, education is defined as an effort to advance the growth of children's character, mind, and body. This educational process aims to achieve perfection in life and harmony between individuals and the world around them. Dewantara's thinking emphasizes the importance of character formation and integration between mental, physical, and moral aspects in education, thus creating whole and balanced individuals. In line with Ki Hadjar Dewantara's thinking, Mangun Wijaya's book *Pendidikan Pemerdekaan* (2004), also emphasizes the importance of emancipation in education [5]. He believes we should guide students to become human explorers who enjoy searching and posing questions. He believes that individuals who ask questions possess a higher level of intelligence than those who respond to pre-existing questions. This shows that education should encourage curiosity and critical thinking skills in students.

Furthermore, Mangun Wijaya describes ideal students as creative individuals capable of innovation, openness, and critical thinking. They must be rich in imagination and fantasy and not give up on circumstances. Additionally, we expect students to develop into integral human beings, recognizing the complexity of life, comprehending the range of available alternatives, and adept at making informed decisions based on mature considerations. Thus, education aims to produce academically intelligent individuals and develop character and adaptability in facing various life challenges [6].

In 2004, Indonesia implemented the competency-based curriculum, which marked a significant change in teaching and learning activities, primarily focusing on student-oriented learning. This approach prioritizes active learning methods, enabling students to receive information and actively participate in the learning process. Therefore, we anticipate that students will grasp and master the material more effortlessly [7]. In its implementation, the competency-based curriculum encourages various approaches and methods in delivering learning. This allows teachers to create a dynamic and exciting learning atmosphere and provides opportunities for students to be directly involved in each learning activity.

Additionally, learning resources extend beyond teachers and encompass a variety of other educational sources, including books, digital media, the surrounding environment, and other human resources [8]. Assessment in the competency-based curriculum focuses on two critical aspects: the learning process and outcomes. We assess the learning process to ensure students actively participate in learning activities, and we measure the learning outcomes based on the achievement of predetermined competencies [9]. We expect students to comprehend the material cognitively and apply the acquired knowledge and skills daily. This approach aligns with the broader goal of education, namely, to produce competent individuals ready to face future challenges.

Every education should have an anticipatory nature, which means preparing students to face life in the future. The importance of education lies not only in preparing children to get jobs but also in living life as a whole. Education must provide a strong foundation for children so they are ready to face various challenges that may arise in their life journey. Furthermore, Buchori explains the importance of "the basics," which refers to all basic educational activities that equip children. The basics include the skills, values, and basic knowledge needed to live life [10]. Ignoring these essential aspects will make it difficult for children to tackle the complex problems of the modern era. Therefore, the educational curriculum must include elements emphasizing mastery of these basics. The academic community, consisting of teachers, parents, and community members, supports children's lives [11]. We expect collaboration among various parties in the education community to foster a conducive environment for children's growth and development. With this collaboration, children will be better prepared to overcome life's challenges and contribute positively to society [12].

Jean Piaget first popularized the constructivist learning theory, emphasizing the importance of students' Independence of thought and teachers' creativity in the learning process. According to Piaget, learning involves receiving information and is an active process in which students construct knowledge through experience. Piaget identified four stages of cognitive development, namely: (1) the sensorimotor stage, which lasts from birth to age 2, where children begin to understand the world through physical experience; (2) the pre-operational stage, from age 2 to 7, where children begin to use symbols and language to describe their experiences; (3) the concrete operational stage, from age 7 to 11, where children begin to think logically about concrete objects; and (4) the formal operational stage, which begins after age 11, where individuals can think abstractly and systematically (Suparno, 2001). As Paul Suparno interpreted in his book *Philosophy of Constructivism in Education*, Piaget states that knowledge results from individual construction [13]. Learning is an activity in which a person actively forms understanding and knowledge, not just receiving information from the teacher. This demonstrates that students play a crucial role in learning, actively shaping meaning through experience, social interaction, and reflection. With this understanding, the constructivist approach encourages educators to create learning environments that allow students to participate, collaborate, and explore actively. The teacher is a facilitator who supports the learning process, helping students develop critical and creative thinking skills. This theory emphasizes that learning is an ongoing process, where each new experience can build on and enrich existing knowledge [14].

Trial-and-error methods, discussions, and student participation are essential in forming knowledge in education. According to Paul Suparno in Jean Piaget's *Cognitive Development Theory*, a person's knowledge develops through various stages from birth to adulthood. This learning process underscores that students actively organize, think, and form their knowledge rather than passively accepting it from the teacher. Thus, students become the center of the learning process, allowing them to make personal experiences the basis of their understanding. Furthermore, the maturity of a person's organs, nervous system, and physique affects cognitive development and learning. We cannot separate the educational process from the context of individual development. Therefore, it is essential to understand that each student has a different speed and way of learning, depending on their maturity and life experiences.

Furthermore, by focusing on the natural environment and the social context of the contemporary society students inhabit, we can revitalize the educational process. The importance of the environment in education also includes using resources around students. Integrating local context and daily experiences can make learning more engaging and effective. Student involvement in discussions and group collaboration will strengthen their understanding as they learn from different perspectives and exchange ideas. Therefore, educators must create an atmosphere that supports active student participation so that they can learn more interactively and contextually. According to Piaget, three types of constructivism are based on who or what determines knowledge formation [15]. The first is personal psychological constructivism, which emphasizes that each individual is responsible for constructing knowledge.

In this context, the individual's experience, reflection, and interaction with the environment play a significant role in knowledge formation. The second is sociological constructivism, which emphasizes the role of society as a shaper of knowledge. According to this perspective, social interactions and cultural norms within society not only influence individual knowledge development but also shape it. The learning process in a sociological context highlights the importance of social relationships and collaboration in forming understanding and knowledge [16]. The third approach is socioculturalism, which integrates aspects of the previous two approaches, specifically social and personal construction. This approach emphasizes that the formation of knowledge results from interactions between individuals and their environment, including the culture and society in which they live (Suparno, 2001). In this case, knowledge is a product of a social process involving dialogue, collaboration, and learning in a social context. A person's knowledge develops through stages from birth to adulthood. Students or individuals undergoing learning actively shape this process. Students receive knowledge from the teacher and actively organize, think, and form it. Furthermore, the maturity of an individual's organs, nervous system, and physique significantly influences their cognitive development. This underscores the significance of individual and social context in comprehending the formation and evolution of knowledge over time [17].

In his Tamansiswa teaching, Ki Hadjar Dewantara emphasized the importance of physically and mentally liberating humans through education, prioritizing noble values and morals. Such education aims to develop individual character to build compassion and mutual respect [18]. This concept aligns with Dewantara's vision, which emphasizes acquiring knowledge and the development of strong character, which serves as the foundation for a harmonious social life. Ki Hadjar Dewantara also asserted that morality and character play a crucial role in shaping an individual's personality. He stated that character is a manifestation of the human soul based on spiritual law [19]. People with moral intelligence always consider, feel, and use measures, scales, and definite and fixed bases in their actions. This allows others to recognize a person's character. Therefore, character or manners become a distinctive feature that distinguishes one individual from another, creating a unique identity for each person.

Furthermore, an individual's manners and character result from integrating their mind, feelings, and will or desire [20]. These three elements collaborate and produce the power that drives action. In this context, we define mind as "mind, feelings, and will," while we define manners as "power." Thus, manners embody the essence of the human soul, transforming from imagination into tangible action. Education that prioritizes manners will produce individuals who are not only intellectually intelligent but also have good character and can contribute positively to society.

2. Research Method

This qualitative research collects data from various literature, including books and journals. We conduct the analysis process using an interpretive approach to understand and give the collected qualitative data meaning. Using this approach, researchers aim to uncover detailed information and comprehend the underlying context of the data, thereby generating a more comprehensive understanding of the studied topic. We expect this qualitative research to present relevant and valuable findings that contribute to developing knowledge in the studied field.

3. Result And Discussions

Ki Hajar Dewantara began his resistance against Dutch colonialism by using language as a tool to convey his ideas and thoughts. One of his initial actions involved penning an article in a Dutch newspaper titled "Als ik een Nederlander was" or "If I Were a Dutchman." In this writing, Ki Hajar Dewantara expressed his desire to be a Dutchman, using various arguments to express his views on the injustice and oppression experienced by the Indonesian people. With this approach, he praised the positive aspects of Dutch culture and sharply satirized and criticized colonial policies detrimental to the Indonesian people. Through this writing, Ki Hajar Dewantara tried to raise the spirit of patriotism and nationalism among the Indonesian people. He wanted the people to realize the importance of the struggle to achieve Independence and freedom from the grip of colonialism. Using intelligent and sharp language, he invited the people to reflect on their position as a colonized nation and inspired them to fight for their rights. This approach shows that Ki Hajar Dewantara was not only an educator but also a fighter who understood the power of words in shaping opinion and collective consciousness. With this spirit of language, Ki Hajar Dewantara began his career in education. He realized that education is essential to creating a generation aware of national identity and values. Through education, he is committed to raising critical and creative awareness among his students, who will later become societal change agents. Thus, the legacy of his thoughts and struggles remains alive and relevant, inspiring the next generations to continue fighting for Independence and justice.

Ki Hadjar Dewantara clearly and firmly views the difference between education (opvoeding) and teaching (onderwijs). He explains that education is a guidance in life that focuses on children's growth, helping them develop their potential. Education aims to achieve optimal safety and happiness as individuals and as members of society. In this context, education plays a broader role than just the process of transferring knowledge; it involves the development of character, values, and skills needed to live a meaningful life. On the other hand, Ki Hadjar Dewantara views teaching as a more specific part of education. Children receive skills and knowledge through the process of teaching. Despite being a component of education, teaching focuses on the practical application of these skills and knowledge in daily life. In other words, teaching not only functions to educate academically but also positively impacts children's physical and spiritual development, helping them be better prepared to face life's challenges. Educational figures like Froebel and Montessori are significant for Ki Hadjar Dewantara's thinking. From them, he adopted the concept of *patrap* teacher, which refers to the behavior of teachers as role models for students and society. Dewantara believes that a teacher's behavior should convey information and embody values that students can emulate and develop into good character. Thus, education and teaching under the guidance of teachers who have exemplary behavior are the keys to forming a quality and characterful generation.

Ki Hadjar Dewantara founded the first school in Taman Indria, introducing students to various activities that support their holistic development. In this innovative learning environment, students learn different aspects of life, from children's games to storytelling. Storytelling activities are essential for entertainment and training students' language skills. Through storytelling, teachers can hone students' thinking and feeling skills, introduce them to the moral and cultural values of the story, and encourage them to think critically and creatively. Ki Hadjar Dewantara also introduced the concept of *trikon*, which is the foundation of the educational process at Taman Indria. This concept consists of three essential elements: convergence, continuity, and creation. Convergence reflects an effort to

maintain existing cultural values and make them an integral part of education. This is crucial to preserve students' connection to their cultural roots.

Meanwhile, continuity focuses on accepting foreign cultures that align with Indonesian cultural values so that students can learn from various sources without losing their cultural identity. Finally, creation illustrates the effort to adjust and adapt to the acceptance of new cultures by the development of the times, creating a generation that not only values tradition but can also innovate and adapt to changes in their environment. With this approach, Ki Hadjar Dewantara seeks to integrate education with cultural values, creating an environment that supports student character formation. Through teaching based on experience and social interaction, Taman Indria is a place for academic learning and building a sense of togetherness, empathy, and appreciation for diverse cultures. Ki Hadjar Dewantara's initiative demonstrates his visionary approach to enhancing education in Indonesia, aiming to cultivate a capable, innovative, and adaptable generation to evolving times. Children's play activities carried out together in Taman Indria are essential in building solidarity between students. Through group games, children have fun and learn to interact and work together, which is part of knowledge formation. At Taman Indria, students under 7 years old align with the pre-operational stage of Jean Piaget's constructivist learning theory. At this stage, students rely heavily on direct experience to understand the environment around them. Involvement in concrete activities allows them to understand the world better, thus improving their ability to adapt and interact with peers. In this pre-operational stage, children are often selfish, meaning they have difficulty seeing things from another person's perspective. Piaget explained that children at this stage tend to imitate the behavior of adults and peers around them. This imitation process is not only for fun but also for them to learn and form an understanding of social norms and values that apply in society. Engaging in play activities teaches them to collaborate and communicate well, which is crucial for their social development.

Meanwhile, for older students, such as in Taman Dewasa (Junior High School) and Taman Madya (Senior High School), Ki Hadjar Dewantara provides general lessons. At this stage, students are in the formal operational phase, where they begin to be able to think hypothetically and directly. In this context, we invite students to formulate various alternative hypotheses to address the presented problems. The critical thinking skill of checking data against each hypothesis and drawing a reasonable conclusion is crucial in the real world. Thus, Ki Hadjar Dewantara's teaching emphasizes academic aspects and fosters the development of thinking skills necessary to tackle future challenges.

Ki Hadjar Dewantara places teachers in a crucial position as agents of change in the world of education. He says teachers teach, educate, guide, and set moral examples for students. This reflects the understanding that education is more than just the transfer of knowledge; it is also a process of character formation and personality development. In other words, teachers must be able to inspire and model students, instilling positive values that will shape them into individuals who are not only academically intelligent but also moral and ethical. As agents of change, teachers are responsible for facilitating change in students. This process involves transitioning from ignorance to knowledge, where students learn through various activities designed to stimulate critical thinking and creativity. Ki Hadjar Dewantara believes that effective education must motivate students to learn and actively participate in the learning process. Thus, teachers must carry out their duties professionally, applying positive values in personal and public contexts. This is important to create a conducive learning environment and support the overall development of students. In this context, teachers serve as information providers. They have a strategic role in creating a generation that is ready to face the challenges of the times and can contribute positively to their social environment. By instilling good values and providing proper guidance, teachers can help students build a strong foundation regarding knowledge and character for their future. As commanders in education, teachers must always be ready to bring about the desired changes, considering that education is one of the most effective ways to improve society. In constructivist learning theory, the role of teachers is crucial and multifaceted, where they function as facilitators, motivators, and effective communicators. As facilitators, teachers help students discover and develop their knowledge, creating an environment supporting exploration and discussion. With this approach, students are encouraged to actively participate in the learning process, not just receive information from teachers. This is in line with the views of Sapitri et al. (2023), who emphasize that teachers must be able to provide the proper support and direction so that students can construct their knowledge independently.

Furthermore, constructivist learning theory states that knowledge is generated through individual experience. Emphasized that everyone forms meaning based on their experiences. Therefore, teachers teach material and create meaningful learning experiences for students. In this context, teachers must design activities that allow students to interact with their environment directly or through collaboration with peers. Teachers are also required to be creative and innovative companions. Anarisa (2020) highlighted the importance of improvisation skills and creating a democratic atmosphere in the learning process. Teachers must be able to adapt teaching methods and strategies according to the needs and characteristics of students. By creating a democratic atmosphere, students feel freer to express their opinions, discuss, and contribute to learning. In this scenario, teachers serve as partners who assist students in exploring knowledge, realizing their potential, and developing a deeper understanding of the material under study.

Ki Hajar Dewantara promotes the among pamong system, underscoring the significance of educational leaders serving as student role models. Ing Ngarsa Sung Tuladha's concept suggests that educators should set a good example for students, modeling their attitudes, behaviors, and values. In this context, educators play a role in material delivery and as role models who show how they should behave and think. This is very important because students tend to imitate the behavior of teachers, whom they consider authority figures. In addition, the principle of Ing Madya Mangun Karsa requires educators to actively contribute to creating a productive learning environment. Educators must be in the midst of students, collaborating, building joint work, and creating an atmosphere supporting creativity and innovation development. By acting as partners in the learning process, educators can help students innovate and explore new ideas to make the process more exciting and compelling. Finally, the principle of Tut Wuri Handayani emphasizes the importance of providing support and positive influence from behind. Educators must be able to encourage and motivate students to achieve their best potential without having to control or dictate the learning process. By understanding the character and needs of each student, educators can design an approach based on the objectives of teaching so that the education results are not only intellectually qualified but also have good character. The Merdeka Curriculum, reflecting the nation-building spirit, holds significant relevance in this context, as it aims to cultivate a generation that possesses intelligence and demonstrates social awareness and societal responsibility.

As mandated in the 1945 Constitution in the fourth paragraph, Indonesian National Education emphasizes the importance of making the nation's life intelligent. The primary goal of this education is to promote equal access to education at all societal levels, thereby fostering an innovative and competitive society. This principle underlies the government's efforts to create an inclusive and equitable education system, hoping that all citizens, without exception, can enjoy quality education and contribute positively to the nation's development. Furthermore, Law No. 20 of 2003 concerning the National Education System emphasizes the function of education in developing

abilities, shaping character, and creating a dignified civilization. National education aims to produce individuals with knowledge and skills, faithful, pious, and noble morals. Thus, education does not only focus on academic aspects but also on the formation of character and moral values that are important for community life. This reflects Indonesia's commitment to creating a responsible and democratic generation ready to face the challenges of the times.

Furthermore, educational institutions have a strategic function in preparing society to be independent in earning a living and developing talents and individual interests. Education must instill relevant skills for active participation in democracy and preserving community culture. In addition, education is a source of social innovation, encouraging creativity and community sustainability. We hope to create a conducive atmosphere for sustainable social and economic growth by involving the community in the education process, aligning with the nation's vision of educating its life. Ki Hadjar Dewantara introduced the *among*, *ngemong*, and *momong* systems in Tamansiswa, an educational approach that emphasizes family values and is based on the nature and freedom of the individual.

In this system, the *pamong* (teacher) serves as a teacher and mentor, offering support from a distance. The *pamong* is a facilitator who allows students to develop their potential independently but still supervises and reminds them when actions can endanger them. With the principle of "Tut Wuri Handayani," *Pamong* strives to raise the spirits and motivation of students and guide them on their learning journey. The concept of *among* also reflects attention to the inner aspects of students. According to Ki Hadjar Dewantara, one of their responsibilities is maintaining the continuity of their inner lives by providing appropriate direction and guidance. This includes efforts to ensure that students' inner development remains in excellent condition so they can grow into balanced and joyful individuals. In practice, *pamong* must create a positive learning environment where students feel safe and valued to explore their potential without fear or pressure.

Furthermore, this system emphasizes the importance of affection in the education process. With a caring and empathetic approach, tutors are expected to be able to foster and educate children with affection so that they can feel a strong emotional attachment to the learning process. This context views education not only as a means of imparting knowledge but also as a means of fostering character and moral values that will shape responsible individuals and positively contribute to society. Thus, Ki Hadjar Dewantara's system lays a solid basis to fostering an autonomous, ethical, and patriotic generation.

Tutors are individuals who implement the system, possessing more intelligence and experience than the students they tutor. In the context of education at Tamansiswa, tutors act as officers who teach, accompany, and guide students in the learning process. This system employs an innovative approach by incorporating children's games or learning through group play. This approach is fun and provides significant benefits for students, especially regarding social interaction. Through play, students can learn how to collaborate, share, and support each other, all of which are crucial aspects of their character development. Tamansiswa bases its system on the principles of freedom and natural law, prioritizing individuals' right to learn at their own pace and potential. This approach expects tutors to serve, guide, and mentor students, enabling them to develop their physical and mental potential fully. This demonstrates that education not only prioritizes academic success but also shapes the personalities and characters of students. With a more humane and compassionate approach, tutors strive to create a conducive and enjoyable learning atmosphere for all students.

Ki Hadjar Dewantara's promotion of independent learning through the Tamansiswa method holds significant relevance in today's Indonesian education context. This approach aligns with the need to present a more inclusive and holistic education where the relationship between students and educators is formal but emotional and social. Thus, education can prioritize humanity and mutual understanding and provide space for each individual to develop according to their potential. By implementing these principles, it is hoped that education in Indonesia can produce a generation that is not only academically intelligent but also has a strong character and can contribute positively to society. Ki Hajar Dewantara's ideas are highly relevant to the Merdeka Curriculum, particularly when considering the roles of teachers and students in schools using the Tut Wuri Handayani principle. This concept emphasizes the importance of teachers as directors and companions who give students the freedom to learn and develop their potential. The introduction of the competency-based curriculum in 2004 demonstrates the application of this principle in modern education. The competency-based curriculum emerged as a reform from the previous curriculum, which prioritized teacher dominance and often limited the role of students. Competency-based curriculum brings significant changes by giving students more freedom in the learning process.

The competency-based curriculum encourages students to participate in their learning environment actively, utilize various learning methods, and select learning materials that align with their interests and needs. By adopting this approach, schools explore real experiences in students' daily lives to make learning more relevant and applicable. This creates a more interactive and participatory learning atmosphere, which is the core of Ki Hajar Dewantara's thinking on education. Furthermore, the Merdeka Curriculum currently implemented in Indonesia strengthens Ki Hajar Dewantara's ideas by prioritizing the principles of independent learning. In the Merdeka Curriculum, students not only receive information but also play an active role in the learning process. This aligns with the concept of Tut Wuri Handayani, where teachers act as facilitators who guide students to learn in a way that suits their respective characters and potentials. Thus, implementing the Merdeka Curriculum not only supports the development of student competencies but also reaffirms the basic values in education promoted by Ki Hajar Dewantara, namely creating a learning environment that is free, creative, and compassionate.

The competency-based curriculum allows students to learn in groups, fostering more intensive social interaction. This group-based learning strengthens collaboration skills and facilitates the exchange of ideas and experiences among students. In this context, the role of the teacher as a facilitator is vital. Teachers no longer only deliver material but function as guides who help students explore new concepts and build their understanding. One of the crucial innovations is the introduction of the Learning Implementation Plan, which focuses on developing students' character and morals. Unlike the previous curriculum, which prioritized academic abilities and emphasized the importance of character and ethics in education, This approach encourages students to internalize positive values and develop good attitudes during the learning process. This process not only aids students in comprehending the subject matter but also cultivates an upbeat personality that equips them to tackle future challenges. In the learning process, students are required to be more active and independent. Teachers (tutors) accompany students in deciphering the meaning of what they learn. Teachers invite students to reason about the knowledge they have gained and contrast it with their existing knowledge. This creates a more meaningful and relevant learning experience where students can apply the knowledge in real-life contexts. This approach enhances students' academic knowledge and empowers them with critical thinking abilities and the capacity for self-directed learning.

Tamansiswa education adopts a system that emphasizes a sense of family based on the principles of nature and freedom. This system places students at the center of the learning process, with the teacher acting as a guide, allowing students to develop their potential, creativity, interests, and talents by their unique natures. In this way, education focuses on the transfer of knowledge, the formation of

characters, and children's self-development. The natural potential possessed by each child plays a crucial role in the learning process. We encourage students to explore and seek the information and knowledge they need. While students can delve into knowledge, the process does not grant them complete freedom. Direction from teachers and parents is an essential factor in helping children find the nature and form of knowledge that suits their level of development. This creates a supportive learning environment where children feel cared for and guided to their maximum potential. Through the system, Ki Hadjar Dewantara encourages holistic learning, where students' physical, mental, and social development are the main focus. Teachers play an active role in guiding and supervising while allowing students to learn and be creative. Thus, Tamansiswa education aims to make children academically intelligent and to form independent, innovative, and responsible individuals, which is in line with the vision and mission of Indonesian national education. Ki Hadjar Dewantara underscored the significance of character education through the Trisentra system, which encompasses three primary social settings: the family environment, the school environment, and the youth movement environment. These three environments play a crucial role in shaping children's character. The family environment is the first place children learn fundamental values and social norms. Interaction with family members forms a strong foundation for developing children's character and personality.

Furthermore, the school environment functions as a vital second environment in education. At school, children receive academic material and develop social skills, such as cooperation and communication. In this context, teachers act as facilitators who guide students to understand and apply the values taught in the family. Thus, schools become places where students learn to interact with others and understand their social responsibilities. Finally, the nature of youth movements provides opportunities for children to engage in activities outside the family and school environment, such as youth organizations or social activities. Here, they learn to take the initiative and contribute to society. Ki Hadjar Dewantara argued that a conducive atmosphere must support good education, and self-education (individual education) is a crucial foundation for fostering a sense of community and sociality. The Merdeka Curriculum adopts these concepts, emphasizing the holistic and interactive development of students' character.

4. Conclusion

The researcher applied the constructivism learning theory to the Ki Hadjar Dewantara system, utilizing the Tut Wuri Handayani principle in the Independent Curriculum. The described research results served as the basis for this approach. Firstly, the constructivism learning theory implemented in the Ki Hadjar Dewantara system encompasses several significant aspects: (1) The theory emphasizes the importance of students developing critical and independent thinking skills to build knowledge. (2) Teachers as agents of change: Teachers serve as teachers and act as change agents, encouraging students to participate in the learning process actively. (3) Teachers as motivators, facilitators, and communicators: Teachers function to motivate students, facilitate the learning process, and establish effective communication to create a conducive learning environment. (4) Tut Wuri Handayani: This principle emphasizes that teachers encourage behind, freeing students to learn while providing the necessary guidance. Second, Ki Hadjar Dewantara's thoughts are powerfully relevant to the independent curriculum, especially in terms of the roles of teachers and students in schools. In this context, Tut Wuri Handayani becomes a guideline for teachers to support students in their learning journey, providing freedom to explore and innovate while maintaining the quality of education. Thus, this approach mirrors Ki Hadjar Dewantara's dedication to education, focusing on the holistic development of students' character and potential.

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