



The Implementation of *Tut Wuri Handayani* Values at Taman Muda Elementary School Jetis Yogyakarta

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Abstract: This research aims to examine the noble values contained in *tut wuri handayani* and its implementation in education, which holds meaning as an educator or *pamong* who plays a role in developing students' abilities through the influence of education by providing freedom in learning to find the meaning of life. The research approach used in this study was phenomenology. The research method employed was hermeneutic phenomenology, which focuses on life experiences and interpreting the "text" of life. Data collection techniques include library research and interviews. The data sources consisted of writings by Ki Hadjar Dewantara on the noble values of *tut wuri handayani*, interviews with Tamansiswa figures, and interviews with the school principal and *pamong* of Taman Muda Jetis Elementary School. Data analysis was conducted using Interpretative Phenomenological Analysis (IPA). The research findings indicate that the values contained in *tut wuri handayani* can be applied in educational institutions to shape students who are independent in their thinking, inner selves, and abilities by avoiding behaviors contrary to the rules and norms.

Keywords: values, *tut wuri handayani*, education

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Introduction

Education is a crucial endeavor aimed at imparting the intrinsic values that exist within the lives of cultured people to each succeeding generation (cultural transmission). It goes beyond mere preservation, yet education is intended to advance and promote culture, guiding humanity toward a holistic and enriched existence (Dewantara, 2011). It is these spiritual values that will propel humanity toward civilization.

Every educated individual (student) can master themselves, determining and cultivating their independence and freedom. Developing independent attitudes in every student is one of the ultimate goals of the educational process. Independence reflects an individual's level of maturity. Maturity becomes a direction or objective for every student, implicating thought, feeling, and behavior. Students' abilities in critical thinking, emotional sensitivity, and volition are crucial in shaping a well-rounded personality. Education develops students' potential in critical thinking, emotional sensitivity, and volition, leading to moral refinement, clarity of thought, physical well-being, and the skills needed to build a meaningful life, ultimately fostering cultured and civilized individuals. Therefore, the essence of the national educational goals must not overlook the philosophical foundation of education, which prepares future generations to survive and thrive in the face of challenges in the global era. Implementing local wisdom within society holds pedagogical values in shaping the character and identity of future members of the community and nation (Tilaar, 2015).

As educators, teachers (*pamong*) should be models and mentors for students in cultivating character-driven behavior. A *pamong* has a duty to teach and educate. Teaching implies that a *pamong* imparts knowledge, technology, and the arts, guides thinking processes, and develops the proficiency

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and abilities of students so that they become knowledgeable individuals. Educating means that *pamong* refers to developing moral values in students' lives, enabling them to become civilized and ethical.

According to the thoughts of Ki Hadjar Dewantara, a *pamong*, in carrying out their duties of teaching and educating, they should provide guidance and support to children, allowing them to grow and develop based on their strengths. Teaching and educating methods that involve commands and punishments, as used in the past, should be avoided (Soeratman, 1985).

There is still a gap between aspirations and facts within the national education system. Various factors contribute to this gap, such as weaknesses in management, the lack of government support and community participation, ineffective and inefficient learning processes, inadequate educational resources, and indistinct learning evaluation standards. These issues indicate that the hope for a good education system is still far off. Addressing these problems requires a systematic reorganization, considering various factors, including politics, economy, social, and cultural aspects of Indonesia (Munirah, 2015).

According to the Indonesian Education Monitoring Network (JPPI) and Results International, there are three main problems in Indonesian education: the quality of teachers, unfriendly school environments for children, and discrimination against marginalized groups. The low quality of teachers is attributed to the demand and availability of the *pamong*. School environments in Indonesia are not entirely child-friendly, as evidenced by the prevalence of violence in schools, both physical and non-physical. Six main types of violence continue to occur in school environments, including teacher abuse towards students, student-on-teacher violence, student-to-student violence, parent-on-teacher violence, sexual harassment, and inter-school conflicts. Access to education for marginalized groups is also still low. These marginalized groups include women, children in prison, children with disability groups, children from low-income families, and refugees (Republika, 2017).

The phenomenon related to students is supported by data from the Indonesian Commission for the Protection of Children, which states that from January to March 31, 2023, there were 64 reports of violence against children in the education domain. The forms of violence include physical violence, bullying, sexual violence, and victims of discrimination in educational institution policies, extending to local government policies that disregard the principle of children's participation rights (KPAI, 2023). Another study by Wibowo (et al., 2022) indicates that external factors affecting students stem from the family environment. A good family environment will produce students with strong character and high learning motivation. The school environment plays a crucial role. In addition, teachers are the determining factor for student success.

The problems originating from teachers can be presented as follows: teacher-related issues consist of internal problems, including a) pedagogical competence, such as weak classroom management, lack of innovation and creativity, low reading interest, inadequate mastery of effective assessment techniques, and a lack of mastery of technology-based teaching media; b) professional competence, such as insufficient subject matter expertise; c) personal competence, such as a lack of love for the profession. Meanwhile, external problems include class size, learning atmosphere, limited facilities and learning resources, discipline, and available libraries (Wibowo, 2015). A similar opinion is expressed by Baharuddin and Maunah (2022), who state that the problems experienced by teachers in education can be divided into two categories: internal problems stemming from within the teacher and external problems originating from outside the teacher. Internal issues include their professional competence, both in the cognitive domain, such as subject matter mastery, in the attitudinal domain, such as love for the profession (personality competence), and in the behavioral domain, such as teaching skills and assessing student learning outcomes (pedagogical competence). External problems include issues related to classroom management, teacher-student relationships, implementation of teaching methods, and instructional media problems.

The problems educators face in Indonesia in general and religious education encompassing internal and external issues. Internal problems for educators themselves, as it is often found that they do not meet the qualifications to be teachers or lecturers, resulting in less engaging and uninspiring teaching practices for their students. The second aspect is external problems. In this regard, the government, as the decision-maker, must improve and evaluate the various lacking elements of education (Rohman, 2016).

Another problem teachers face is the limitation in controlling and assessing students in online learning processes, as well as the restriction in providing materials easily understood by students (Jamila

et al., 2021). The opinion of Jamila et al. is further reinforced by Suryana et al. (2022), stating that the problems faced by teachers in the education system, particularly in the professionalism of educators in educating students, are still not widely addressed in every school. Additionally, a teacher's professionalism in their expertise is a crucial factor in improving the quality of students to be more responsive and effective.

The existence of such gaps needs to be thoroughly examined to find formulas to address educational problems. Furthermore, a deeper understanding of education's essence, purpose, aims, and functions is necessary, which educators or teachers are expected to realize through the educational process. One aspect to explore is the values instilled in students through education. The history of education in Indonesia has affirmed that national education is built on the values of Indonesian humanity, as developed through the ideas of Ki Hadjar Dewantara about education. One of Ki Hadjar Dewantara's thoughts on education is *tut wuri handayani*, which was developed by establishing the Tamansiswa National Institute on July 3, 1922.

Within *tut wuri handayani*, noble values can be applied in the educational process towards the individuals or students who possess independence and self-reliance while still acknowledging nature and era. Ki Hadjar Dewantara's writings on *tut wuri handayani* state that education at Taman Siswa aspires to support the development of children's minds and bodies freely and towards the ethics of humanity. To achieve this educational aspiration, a concise but meaningful motto is "*tut wuri handayani*." *Tut wuri* means following behind but not renouncing the students from teachers' supervision. *Tut wuri* means giving freedom to children to explore and find their paths. At the same time, as educators, we must provide corrections when necessary, such as when children face dangers that their thinking or efforts cannot overcome. This freedom is a form of democracy, while the leadership must continue supervising (Dewantara, 1982).

Tut wuri handayani is the attitude and behavior of educators who have a sense of togetherness based on the essence of nature and independence (Soeratman, 1980). The attitude and behavior of *among* or *tut wuri handayani*, initially a demand for educators in Taman Siswa to fulfill their duties, can now be implemented in human communication, as this attitude and behavior used in education can be applied as social norms. The outcome of this research aims to examine the noble values contained within *tut wuri handayani* and its implementation at Taman Muda Jetis Elementary School in Yogyakarta as well as to contribute to its application in educational institutions, particularly at the elementary school level.

Methods

This study was qualitative. Qualitative research explores and understands the meaning of individuals or groups perceived to originate from social or human issues (Creswell, 2014). Furthermore, qualitative research is also defined as research to describe phenomena based on informants' perspectives, discovers diverse realities, and develop a holistic understanding of a phenomenon within a specific context (Hilal & Alabri, 2013).

The qualitative research approach used in this study was phenomenology. Phenomenology describes the common meanings of a group of individuals concerning various life experiences related to a concept or phenomenon (Creswell, 2014). This research took one year, from June 2022 to May 2023. The study took place at the Dewantara Kirty Griya Museum, Tamansiswa Street No. 31 Yogyakarta, Postgraduate Program of Universitas Sarjana Tamansiswa (workplace of informant Spyk), Bumijo Lor Street No. 24 Kota Yogyakarta (residence of informant), and Taman Muda Elementary School Jetis Yogyakarta, A.M. Sangaji Cokrodiningratan Street, Jetis, Yogyakarta.

The subjects in this study were the Dewantara Kirty Griya Museum, the figures Spyk and Pryd from Taman Siswa, the headmaster of Taman Muda Elementary School Jetis Yogyakarta, the higher-level classroom *pamong*, and the lower-level classroom *pamong* Taman Muda Elementary School Jetis Yogyakarta.

This research used the hermeneutic phenomenology method, directed towards life experiences (phenomenology), and aimed to interpret the "text" of life (hermeneutics). Phenomenology is not merely a description but also an interpretative process where the researcher mediates between different meanings regarding the experiences of life (Creswell, 2014). Hermeneutics is a study to reveal the objective meaning of texts with spatial and temporal distance from the author.

Data collection techniques involved document analysis and interviews. The data sources in this study comprised both primary and secondary sources. Primary sources included the works of Ki Hajar Dewantara, such as the book *Second Version of Karya Ki Hadjar Bagian Pertama Pendidikan, Percetakan Majelis Luhur Taman Siswa Yogyakarta, Asas-asas dan Dasar Tamansiswa, Majelis Luhur Taman Siswa, 1959, Yogyakarta, Demokrasi dan Leiderschap, Majelis Luhur Taman Siswa, 1959, Yogyakarta* as well as interviews with figures from Taman Siswa and the headmaster and *pamong* (teacher) of Taman Muda Elementary School Jetis Yogyakarta. Secondary sources comprised writings or works by other authors about Ki Hajar Dewantara and his thoughts on *tut wuri handayani*.

The research utilized the Interpretative Phenomenological Analysis (IPA) as the data analysis technique. The IPA data analysis technique explored how individuals assign meaning to significant experiences in their natural context (Smith et al., 2009). The steps in data analysis using the IPA technique included reading and re-reading, initial noting, developing emergent themes, searching for connections across emergent themes, moving to the following cases, and looking for patterns across issues.

Results and Discussion

Results

Ki Hadjar Dewantara's thoughts on *tut wuri handayani* can be presented as follows: *tut wuri handayani* means following behind but not renouncing the students from teachers' supervision. It means giving freedom to children to practice finding their path while, as educators, providing guidance when necessary is mandatory. For example, when a child faces dangers that their thinking or efforts cannot overcome. The teacher must continue to monitor the development of the students (Dewantara, 1982). Ki Hadjar Dewantara stated that a child's physical and spiritual growth towards human values is achieved by allowing them to practice, search for their path, and develop desires, abilities, and creativity. At the same time, the educator or a *pamong* plays a role in encouraging strength, guidance, and intervention, when necessary, especially when the child faces dangers that they cannot overcome with their thinking or efforts. The freedom given to students is not absolute freedom but freedom within the boundaries of rules (Dewantara, 1977). Dewantara (2011) stated that *tut wuri handayani* represents the student leaders who are advisors and motivators. It means giving freedom to children to practice finding their path, while as educators, it is mandatory to provide guidance when necessary (Suratman, 1980; Supriyoko, 1999; Idris, 1983).

The concept of *tut wuri handayani* then becomes a leadership trilogy, which consists of:

a. *Ing Ngarsa Sung Tuladha*

A *Pamong* must be an example in speaking and actions for students. The *pamong* must become a leader for the students. In this context, a teacher's intentions, utterances, and activities should inspire the students about the importance of living within the framework of values that serve as guidelines for a decent and dignified life. The *pamong* becomes an example, a role model, and a public figure for the students.

b. *Ing Madya Mangun Karsa*

The *pamong* is seen as someone who works alongside the students, inspiring and motivating them to progress and develop in various aspects of life, fostering ideas, and igniting the will, intentions, and desires to create something beneficial for realizing a good, shared life. The *pamong* facilitates the difficulties faced by the students and creates a harmonious atmosphere. Essentially, the *pamong* engages alongside the students, constantly initiating, motivating, and inspiring them to have good intentions, honesty, and fairness in real life.

c. *Tut Wuri Handayani*

The *pamong* consistently provides encouragement, guidance, opportunities, support, and assistance to the students to act based on shared values and rules of life and manifest those values in meaningful works that are important for society. The *pamong* follows behind the students, giving them the freedom to move and influencing them with their strength to bring inner and outer peace to others. Furthermore, the *pamong* can "force" the students to recommit to values and rules when the *pamong* sees and knows that the actions of the students deviate from shared values and rules of life, potentially endangering their own lives and the lives of others (Samho, 2014).

Based on the interview with Tamansiswa figures, the following data were obtained. Spyk stated that *tut wuri* means following the students' will and adjusting to their potential, as all students have different abilities and behaviors. The *pamong*'s role is to guide the students. When the students deviate from the path, "*handayani*" is implemented. However, if they are still on the right track, our task is simply to follow (*tut wuri*). Thus, *tut wuri handayani* can be defined as following from behind while providing encouragement and strength. *Tut wuri handayani* means that a leader (educator) is back, following and directing the students to have the courage to lead and take responsibility. The philosophy of *Tut wuri handayani* contains two aspects at once: giving students the freedom to develop their desires, abilities, and creativity (*tut wuri*) and providing encouragement, strength, and guidance (*handayani*) when needed. The freedom given to the students is not absolute but within the education framework.

Then, Pryd expressed the opinion that initially, *tut wuri handayani*, *ing ngarsa sung tuladha*, and *ing madya mangun karsa* were separate. Then, the educators of Tamansiswa combined the three into a pedagogical trilogy. *Tut wuri handayani* emphasizes that *pamong* should provide support, motivation, and influence from behind. *Ing madya mangun karsa* means that *pamong*, when they engage among the students, they should be able to awaken their will and enthusiasm and encourage their creativity. *Ing Ngarsa Sung Tuladha* means that *pamong* should be role models, follow, and be oriented towards the *tri pantangan* (three prohibitions), namely, not to use power, not to use finances, and not to violate ethics. *Tut wuri handayani* essentially liberates the souls of the students. *Tut wuri handayani* means not forcing but only encouraging, educating the liberated soul, and learning independently.

Tut Wuri means that students with liberated souls develop their abilities. *Handayani* means providing strength, influencing, and guiding students when they make mistakes. Students are given freedom, with a focus on the student as the subject of education. At the same time, *pamong* deeply understands the students, pays attention to and understands their needs, and integrates the family and school environments. The concept of freedom and the nature of the universe are united. *Handayani* provides input and understands the risks of wrongdoing. In implementing *Tut wuri handayani*, the *pamong* must be a role model and adhere to the *tri pantangan*. The *pamong* can inspire the students and encourage the development of liberated souls, independent learning, and cultivating talents and discipline.

The Noble Values Contained in *Tut Wuri Handayani*

Values can be distinguished into two types: ethical and aesthetic. Ethical values revolve around "goodness" or "punishment," while aesthetic values pertain to "beauty" or "refinement." Both goodness and beauty are inherent qualities that arise from the "order" (*orde*) that emerges from the movements of emotions and thoughts within the human soul. It can be said that order forms the foundation of beauty and goodness. Humans are born into the world equipped with reason and conscience (*geweten*), possessing spiritual strength, and God is the source of happiness (Dewantara, 1977).

Ethics, or morality, is the scientific study of goodness (and its opposites) in human life, particularly concerning the movements of thoughts and feelings that influence actions and their purposes. Aesthetics is the field of knowledge that studies and teaches all aspects of beauty. Originally, aesthetics referred to the understanding of incorporating external perceptions into the soul (*waarneming en gewaarwording*) or the science of organizing the functioning of the senses with nature and era (*transzendental aesthetic*). On the other hand, ethics is referred to as *transzendentale logik* (Dewantara, 1977).

In terms of knowledge, there are also general criteria for beauty, namely: 1) having various missions, 2) being complete and whole, and 3) being melodious, harmonious, or balanced (Dewantara, 1977). Art arises from the realm of emotions, which is then expanded by imagination to realize order (orderly-peaceful, reasonable-sequence, harmonious). At the same time, the intention to refine moral sensibilities (ethics, religion) is also actively involved, as well as a sense of humanity (Dewantara, 1977).

The values that originate from society and individuals should not contradict those created by God (Dewantara, 2013). Every human being lives within the organization in an orderly and peaceful manner, characterized by physical and inner harmony, moving toward salvation and happiness. Freedom means living without being commanded, standing upright with one's strength, and being capable of governing one's own life. The foundation of liberty encompasses order and peace, *tata lan tentrem, laras lan wirama*, independence, and self-reliance (Dewantara, 1977).

Independence is a characteristic of cultured human life with two aspects: external and internal. The external aspect is the freedom from coercion or commands of others. The internal aspect is the essence of that freedom, self-reliance, or standing on one's own feet, which is the fundamental and absolute requirement for independence. Freedom from coercion or commands of others cannot be sustained or eternal without being based on the strength to stand on one's own. Freedom is the result of self-reliance. They are standing on one's means standing upright with one's power and the ability to take care of oneself, which constitutes true independence in realizing order and peace in life and livelihood (Dewantara, 1977). Ki Hadjar Dewantara states that education should not employ coercion. *Pamong* must not force, even in matters of leadership. They should only intervene in students' lives if they have strayed from the right path (Dewantara, 1977). *Tucht* (punishment) is intended to prevent wrongdoing, and the rules of discipline should be in place before any offense occurs (Dewantara, 1977).

An interview with Spyk (Tamaniswa figure) explains that the application of *tut wuri handayani*, according to Spyk differs on each level of education, on the level of education in *Taman Indriya*, *Taman Muda* (Elementary school), *Taman Dewasa* (Primary High School), the portion of the *handayani* process is larger or dominant because the children still need to be directed. Therefore, they do not get off the track. The elements of order and peace, motivation, guidance, influence, model, simulation, innovation, and creativity are more dominant. It is done because children in Kindergarten, Elementary School, and Primary High School relatively still need to cultivate good habits and support from a *pamong* or educator. In Upper Secondary School or High School, the portion between the *tut wuri* and the *handayani* is relatively equal, where pupils are given the freedom to explore themselves but remain attentive to the freedom or independence of others as well. The role of *Pamong* is more to be the facilitator. As for higher education, the portion of *tut wuri* is more dominant than *handayani* because students can manage themselves and distinguish between good and bad others.

Spyk (Tamaniswa figure) also stated that the values contained in the *tut wuri handayani* include: 1) to implant the independent. Every human has a physically and mentally independent soul: the freedom of mind, inner freedom, and energy freedom. The value of independence or freedom is limited by order; 2) it emphasizes the concept of order and peace in life; 3) it encourages and develops the child's desire, ability, and creativity to learn orderly and peaceful. The child has the right to regulate himself, considering the community's order in public life. *Pamong* cultivates a high learning spirit.

The opinion is reinforced by Pryd (another figure from Tamansiswa), who states that the values contained in *tut wuri handayani* are *Pamong* actively seek knowledge, prioritize the talents and interests of students, develop the talents, interests, and abilities of students in line with the nature of the universe and the nature of the era, resulting in optimal development.

The school principal and *Pamong* of Taman Muda Jetis Elementary School in Yogyakarta provide their opinions as follows: Ed, as the School Principal, states that the implementation of *tut wuri handayani* in Taman Muda Jetis Elementary School, Yogyakarta, means that education is based on freedom and the laws of nature with a foundation of familial relationships. In the concept of *tut wuri handayani* at Taman Muda Jetis Elementary School, it is emphasized that *Pamong* should provide support from behind as long as they can identify the potential of each student. The student will then be guided and nurtured. *Pamong* cannot expect all students to possess the same potential because each student has unique talents, abilities, and interests. Each *pamong* also serves as a learning leader, enabling them to develop students who can become self-regulated leaders.

Ed also stated that the school is making efforts to promote the philosophy of Ki Hadjar Dewantara about *tut wuri handayani* through various means: learning that emphasizes not only cognitive aspects but also develops and strengthens students' talents, interests, and behaviors; *Pamong* always serve as role models for their students, providing customized learning according to each student's uniqueness; providing insights to *pamong* regarding creative and enjoyable learning approaches; conducting yearly monitoring and evaluation of *pamong* concerning areas of good practices and areas needing improvement; mutual reminders between the school principal and *pamong* when there are incorrect or inappropriate actions; discussing and solving issues concerning students together with *pamong*; *pamong* encourage and provide opportunities for every student to showcase their abilities and appreciate their behaviors; developing *sariswara* methods in traditional dance, *karawitan* (traditional music), and Javanese language lessons; organizing a culminating event involving all students from grades 1 to 6, showcasing their talents and interests, and involving alumni. The culminating event, which took place in November 2022, was in the form of a grand drama, with students performing through *wiraga*

(physicality), *wirama* (rhythm), and *wirasa* (expression). Each student showcased their talents and abilities in alignment with their interests and characters.

These statements can be observed from the daily activities of the *pamong* while at school. The *pamong* always arrives on time and establishes pleasant relationships with the students. They take turns being the leader of the morning assembly, providing understanding, information, motivation, encouragement, and spirit to the students every day. The school environment is comfortable and enjoyable. There is a close bond between the *pamong* and the students inside and outside the classroom. The students enjoy joking around with the *pamong* while maintaining politeness and decorum. The *pamong* creates a family-like atmosphere through their open-mindedness, mutual sharpening, caring, and encouragement for students to share their stories, teaching positive thinking, and understanding the risks of their behaviors.

According to Ed, the noble values of *tut wuri handayani* applied in Taman Muda Elementary School include weekly *ketamansiswaan* (students' self-study) sessions in each class. The materials taught include the philosophy of Ki Hadjar Dewantara's ideas; inculcating the habit of applying the values of *tut wuri handayani* in daily life, such as smiling and greeting others; fostering behavior of good manners, politeness, and etiquette; leadership development through daily morning assemblies, where student representatives from each grade take turns, and the *pamong* serve as the leaders on a rotating basis; *keputrian* (class for female student) activities held every Friday when male students perform Friday prayers, which include teachings of Ki Hadjar Dewantara's philosophy and lessons on understanding, appreciating, and practicing. Ed's statement is supported by De's opinion, a *pamong* from the lower grades, who mentioned that one aspect of implementing the values of *tut wuri handayani* in the classroom is fostering independence.

In the classroom and extracurricular activities, each student is encouraged to be independent by allowing them to change their clothes after physical education, wash their utensils after shared meals, dispose of trash, take turns on classroom duties, make class agreements, and have freedom in arranging the classroom. According to the *pamong*, this embodies *tut wuri*. On the other hand, *handayani* refers to the educator's providing encouragement, intervention, influence, motivation, improvement, guidance, discussions, and dialogues with the students when they make mistakes or engage in inappropriate behaviors. The *pamong* also develops and enhances the students' behaviors for the better.

Am, a *pamong* the higher grades, also states that implementing *tut wuri handayani* in the classroom involves granting freedom and independence to the students as long as they stay within the boundaries and rules. The *pamong* view the students as their children while teaching them good manners, politeness, and decorum. The *pamong* must guide and nurture the students, providing them freedom while maintaining supervision.

According to Am, *tut wuri handayani* is applied through understanding and habituation. The *pamong* always provides information, advice, guidance, and motivation to the students in the behavioral freedom that aligns with good habits and minimizing behaviors that are not in line with school norms. De mentioned that in the lower grades, the application is more focused on *handayani* because, in the lower grades, students are transitioning from kindergarten and are in a new environment outside their family setting. The *pamong* consistently strive to create a learning environment similar to a family, repeatedly reminding the students to maintain personal and classroom cleanliness, providing continuous encouragement and appreciation for every student's learning activities, understanding each student's uniqueness, creating enjoyable learning experiences, implementing varied learning methods interspersed with games and motor activities, and culminating in student projects.

Ed explains that Taman Muda Elementary School implements a self-developed curriculum. Grades one to four follow the curriculum, while grades five and six follow the 2013 curriculum but with opportunities for students to develop projects in all classes. The examples include the P5, namely *Projek Penguatan Profil Pelajar Pancasila* (Pancasila Student Profile Strengthening Project), which varies based on each class's characteristics. For instance, in grade 1, students create traditional stilts made from coconut shells (*egrang bathok*). Grade 2 students make collages using seeds, grade 3 students create something using clay, grade 4 students learn about buying and selling (similar to a market day), grade 5 students research and create historical stories about Yogyakarta using a Pop-Up Book, and grade 6 students work on a project to make salted eggs and create a vlog about the history of Vredenburg Fortress.

Am emphasizes that *pamong* is more inclined to assist students and provide ease and facilities in the learning process. *Pamong* plays a role as a facilitator. They facilitate students to acquire education and teaching through various approaches. One of them is creating a comfortable atmosphere where students feel at ease to learn, using varied methods and incorporating games in the school environment. *Pamong* often jokes with students to create a relaxed and lively classroom atmosphere. Nevertheless, students can still participate and complete tasks during the learning activities.

According to Am, the implementation of *tut wuri handayani* in the higher grades involves the *pamong* acting as a facilitator and providing guidance and advice when a student makes a mistake. Handling students who make mistakes is not done through violence or punishment. Mistakes made by students are addressed through dialogue, where the student and the *pamong* discuss the mistake and provide advice, even if it takes longer than giving reprimands or punishments. Through these dialogues, students feel acknowledged and respected and become aware of their mistakes. The *pamong*, instead, encourage and provide opportunities for students to actualize themselves positively. They also express appreciation through words of praise and recognition. Interestingly, with such treatment, students no longer make the same mistakes.

On the other hand, in the lower grades, according to De, students find it difficult to admit their mistakes. *Pamong* handles this by engaging in dialogue or discussions to solve student problems. The *pamong* also involves the students' parents in addressing their children's issues at school. As a result, there is consistency in how the students are handled, both at school and at home. The *pamong* also visits the students' homes to understand their home situations. The cooperation built can transform the behavior of students who frequently disturb their peers through the habituation of good manners and social etiquette, including proper speaking methods. Therefore, students gradually learn to control their words. In grade 1, another habituation is implemented where the *pamong* accompanies the students until their parents pick them up. This activity has proven to make both the students and parents comfortable.

The *pamong* provides guidance and counseling when students make mistakes, even without a specialized guidance and counseling teacher. Guidance and counseling are carried out by both the class *pamong* and the subject *pamong*. Am and De believe the classroom has facial expressions and pictures representing emotions. These pictures are called "emotional zones." When students enter the classroom, they are asked to choose and place a picture illustrating their current feelings, such as anger, sadness, anxiety, fear, disappointment, happiness, etc. These zones depict the students' expressions. When the *pamong* enters the classroom, they follow up by gathering information from the students, engaging in dialogue about their emotions. If students cannot express themselves directly, they can write in a diary, with only the student and the *pamong* having access to its contents. Some students may express their emotions through drawing. If the issue requires a deeper understanding and special attention, the *pamong* engages in heartfelt conversations with the student. If the problem faced by a student is shared, the *pamong* handles it in a class setting. In the case of a student involved in bullying or other serious misconduct, individual intervention is provided, and if necessary, parents are involved in resolving the issue.

The school also holds meetings with parents to understand the development of their children at school. Parental involvement in educational activities is also expected. Scheduled appointments are conducted five times a year, namely during curriculum socialization, Mid-Semester Assessment, End of Semester 1 Assessment, Mid-Semester 2 Assessment, and End of Semester Assessment. Incidental meetings with parents are also conducted when individual matters need to be communicated.

The school organizes local subject lessons to channel students' talents, interests, and culture. The local subjects offered include dance, the Javanese language, and *karawitan*. The student's potential is identified through observations by class teachers and subject teachers, as well as information from parents, including the difficulties experienced by the children. Every new academic year, the school conducts student selection through extracurricular activities and organizes events such as "Taman Muda Got Talent" to showcase the students' abilities. The school and *pamong* have comprehensive and detailed data, including specific information such as students with food or air allergies and students who feel tired and unable to perform activities.

According to Ed, the achievement of the values of *tut wuri handayani* is oriented towards developing students' life skills. Therefore, learning does not have to be confined to the classroom but can also occur outside. For example, when students learn about the change in the state of matter, they are invited to cook and learn how to cook. Through this activity, students engage in self-discovery and

learning until they understand how to change the state of matter. Another example is taking students to visit the Sono Budoyo Museum and Vredenburg Fort, visiting the parents of students who run a sticker business to learn about the sticker-making process, and involving parents in teaching batik making and comprehensive data on students is collected at the beginning of each new academic year.

During the visit to Vredenburg Fort, students travel by public transportation and pass through a village to implement proper behavior, etiquette, and courtesy. Students practice good behavior when they meet or pass by the village's residents, such as being respectful when passing by someone sitting in front of their house or at the door. Furthermore, while using public transportation, students are educated on behaving appropriately, such as not being noisy, allowing other passengers to board first, and giving priority to parents to sit. As a result, parents share stories about their children's application of proper behavior, etiquette, and courtesy in their home environment.

The Challenges in Implementing the Noble Values of *Tut Wuri Handayani*

Implementing the noble values of *tut wuri handayani* also faces several challenges. According to Ed, one of the challenges is that some parents of students are still reluctant to fully accept the implementation of the noble values of *tut wuri handayani*, particularly regarding the recognition that their children need special treatment due to their specific needs. For example, in lower grades, some parents disagree with their child being assessed, claiming that their child is delicate. However, based on the observations of the *pamong*, the child needs to be evaluated because they show signs of special needs. However, assessments would greatly help the *pamong* provide appropriate learning for the child. In another case, some parents do not trust the information provided by the school and the *pamong* regarding their child's behavior at school but instead, trust what their child tells them. Implementing these values requires more time in the educational process as it involves all elements in the school and its environment. It also requires financial support when students engage in activities outside the classroom. Taman Muda Elementary School is a small elementary school with limited facilities compared to other schools.

Discussion

Taman Muda Jetis Elementary School of Yogyakarta is an elementary school built based on the ideas and values of Ki Hadjar Dewantara and the Taman Siswa philosophy, established in 1937 and still upholding the concepts of Ki Hadjar Dewantara to this day.

In its education, Taman Muda Jetis Elementary School of Yogyakarta employs the *among* system, which is known as *tut wuri handayani*, in its implementation. In educating the students, the educators prioritize natural order and freedom, with education being conducted in a familial manner. Granting autonomy to the students does not mean absolute freedom. Still, it is limited by the space and rights of others, and the educators supervise to ensure that the students' freedom does not exceed limits that may cause harm or have negative influences on the students. Independence refers to the freedom of one's inner self so that an individual becomes more aware of their obligations and rights as a community member (Dewantara, 2013). The natural order serves as a requirement for progress as fast and as good as possible.

In contrast, freedom is required to activate and mobilize the physical and spiritual powers of the child, enabling them to develop a strong personality and the ability to think and act independently. This perspective is further emphasized by Ki Suratman, a prominent figure in Taman Siswa, who explained that being independent in the context of community life means having Taman Siswa morals, which include not abusing authority or power, not engaging in financial manipulation, and not violating moral principles. Therefore, the essence of independence is someone who has responsibilities for themselves and society and their relationships with others (Suparlan, 2015). *Pamong* must also set a good example by being a role model for the students. This exemplification is done in various ways, such as demonstrating positive behaviors, maintaining an attractive appearance, and establishing good relationships with the students.

The viewpoint aligns with the writings of Ki Hadjar Dewantara, who coined the principle of *tut wuri handayani*, which means following behind but not renouncing the students from the teachers' supervision. It means giving freedom to children to practice finding their way, while as *pamong*, we must provide corrections when necessary, such as when a child faces a danger that cannot be overcome with their thoughts or abilities. The *pamong* must continuously monitor the student's progress

(Dewantara, 1982). The method of developing the physical and spiritual aspects of children freely towards human values involves giving them the freedom to practice, find their path, and build their desires, abilities, and creativity, while the educators or *pamong* play a role in encouraging, strength, guidance, and intervention when it is needed, especially when a child faces the danger that they cannot overcome with their thoughts or abilities. The freedom given to students is not absolute freedom but freedom within the framework of rules (Dewantara, 1964).

Furthermore, the writings of Ki Hadjar Dewantara are reinforced by Taman Siswa figures, namely Spyk and Pryd. Spyk states that *tut wuri handayani* means following from behind while giving encouragement and strength. *Tut wuri handayani* implies that a leader (educator) is back, tracking and guiding the students so that they can confidently take the lead and be responsible. The philosophy of *Tut wuri handayani* encompasses two aspects simultaneously: giving freedom to students to develop their desires, abilities, and creativity (*tut wuri*), as well as providing encouragement, strength, and guidance (*handayani*) when necessary. The freedom given to students is not absolute but within the education framework.

Pryd, on the other hand, expresses a different opinion. According to Pryd, initially, *tut wuri handayani*, *ing ngarsa sung tuladha*, and *ing madya mangun karsa* were separate concepts. However, the Tamansiswa *pamong* combined the three into the Education Trilogy. *Tut wuri handayani* emphasizes that educators should hold onto the concept of providing encouragement, motivation, and influence from behind. *Ing madya mangun karsa* means that educators, when among the students, should be able to evoke their willingness, enthusiasm, and push for their creativity. *Ing ngarsa sung tuladha* signifies that educators should serve as role models, follow, and adhere to the *tri pantangan* (three prohibitions), which include abstaining from abusing power, manipulating finances, and violating morality. The essence of *tut wuri handayani* is to liberate the students' souls. *Tut wuri handayani* means not forcing but merely encouraging and educating the soul to be independent and learn independently.

Therefore, *tut wuri* grants students' freedom in their behavior and actions according to their desires as long as it aligns with reasonable norms and does not harm anyone. However, suppose this freedom will cause harm to others, oneself, and the surrounding community or deviate from the proper rules and laws. The *pamong* must provide warnings, interventions, or act with *handayani in that case*. *Handayani* is an attitude that must be obeyed by the students, which results in submission. Simply put, as subjects, students have freedom, while as objects, they have a sense of submission as their duty (Sudarto, 2008).

In carrying out its education, Taman Muda Jetis Elementary School always encourages *pamong* to instill the philosophy and teachings of Ki Hadjar Dewantara regarding *tut wuri handayani*. Various forms of support and encouragement for the implementation of education rooted in *tut wuri handayani* include developing and strengthening students' talents, interests, and behaviors, not only emphasizing cognitive aspects. *Pamong* must have comprehensive data regarding each student's skills, interests, and capabilities. Through implementing small classroom learning, *pamong* identifies and nurtures the student's talents, interests, and abilities. For instance, some students may possess exceptional drawing skills, excel in online gaming for competitions, and demonstrate expertise in creating video content, culminating in showcasing their abilities in school events such as "Taman Muda Got Talent." Videos serve as one of the most potent learning media, facilitating the reception and dissemination of information while providing a stimulating learning environment that aids students in better comprehension and retention of information (Sabolic et al., 2020).

The *pamong* serves as a role model for their students. The *pamong* demonstrate positive behaviors in various ways, such as their way of speaking, arriving early at school, warmly welcoming students, maintaining an attractive appearance, their behavior when in front of students, setting an example of preserving school cleanliness, taking turns in leading the morning assembly and providing understanding, information, motivation, and enthusiasm to students daily. They create a comfortable and enjoyable school environment, establish closeness with students through jokes while maintaining politeness and morality, foster a sense of family through openness, mutual development, and care, encourage students to be open with *pamong*, teach positive thinking and understand the consequences of their behavior. The school provides students with a learning experience tailored to their interests and talents, incorporating the concept of self-directed and collaborative learning and the demand for utilizing current technological advancements (Gularso, 2023). It is supported by Suparlan (2015), who states that *pamong* should also set a good example and be a student role model. It can be done through positive

behaviors demonstrated by the *pamong*, maintaining an attractive appearance, and establishing good relationships with students. Marjorie (2010) states that a more advanced level of self-discipline occurs when children adopt specific behavior codes to emulate someone they admire. Through identification, children imitate the behavior, attitudes, and values of essential people in their lives.

In implementing teaching and learning, *pamong* provides instruction suitable for the student's developmental stage and uniqueness. In the lower grades, the focus is on adjustment and familiarization. *Pamong* accompanies and comforts students who may feel anxious and fearful when entering a new school. In this role, *pamong* acts as a parent to the students with love and care. Regarding familiarization, *pamong* trains students to be independent in caring for their needs, such as changing clothes after physical activities, washing their utensils, cleaning the classroom, and so on. The student's previous experiences are a crucial aspect related to the teaching approach employed by the teacher (Lee & Kemple, 2014).

Pamong is a facilitator, mediator, and motivator in guiding students' educational development, thereby building strong student character (Sukri et al., 2016). The teaching conducted by *pamong* prioritizes independence and providing meaning to students to foster self-awareness. It is achieved through role modeling, habituation, instruction, and, if necessary, giving educational punishments through reprimands and advice (Putra & Wangid, 2017). The teacher's teaching style and the provision of learning motivation influence students' academic achievement (Atma, et al., 2021).

The school provides insights to *pamong* regarding implementing creative and enjoyable teaching methods by sending them to training sessions, webinars, seminars, and other activities. The results of these activities are then shared with other educators. A learning environment that fosters creativity and innovation will enhance collaborative work between students and teachers, enabling students to engage in innovative and creative learning approaches (Davis et al., 2012).

Every year, the school conducts monitoring and evaluation of *pamong* regarding various aspects of teaching that have been effective and areas that need improvement. This activity takes place at the end of the academic year and the beginning of the new academic year to improve services to students, enhance educational progress, and improve the teaching and learning process, among other things. Additionally, the school welcomes input from *pamong* regarding implementing education, proposals, and corrections to the educational process.

The school organizes discussions with *pamong* to address and solve students' problems. These discussions aim to promptly address issues so that the teaching and learning process can run smoothly. Sometimes, the problem-solving process may involve the participation of students' parents. The collaboration between the school and teachers also influences leadership strategies and the quality of teaching (Ismail et al., 2018).

Pamong encourage and provide opportunities for each student to showcase their abilities and appreciate their behavior. In each class, *pamong* promotes and provides opportunities for students to demonstrate their talents, interests, and skills in front of their peers. *Pamong* also encourages students to appreciate their peers' performances in any form. The leadership of *pamong* in learning interventions is carried out to enhance students' quality and character (Dike & Parida, 2020). Recognition and appreciation can enhance students' motivation. Different teaching styles yield different outcomes, and students feel more motivated when teachers employ diverse variations in their teaching methods (O'Brien, M, 2012)

The school implements the *sariswara* method in teaching traditional dance, *karawitan* (traditional music), and the Javanese language. The *sariswara* method, an original method developed by Ki Hadjar Dewantara, is used in *karawitan* (conventional Javanese music) and can be applied to other subjects. The *sariswara* method educates students on discipline, courtesy, empathy, self-control, refined character, togetherness, and more. The *sariswara* method accommodates the diversity of students in learning thematic materials (Andini et al., 2023). Teaching materials based on local wisdom can be implemented as an alternative learning resource in elementary schools (Suryanti et al., 2020).

The school organizes a peak event, *gelar karya*, involving all students from grades 1 to 6, based on their talents and interests, in collaboration with alums. The *gelar karya* is a colossal drama where students perform through physical movements, rhythms, and aesthetics (*wiraga*, *wirama*, *wirasa*). Through *wiraga* (physicality), *wirama* (rhythm), and *wirasa* (expression). Each student showcases their talents and abilities according to their interests and characteristics. Teachers utilize curricular and extracurricular activities to integrate various methods, particularly cooperative learning, problem-

solving, critical thinking, mind mapping, technology, and self-paced courses, aiming to develop skills for the student's future (Jwair & Al-Dosari, 2023).

Pamong provides freedom to students to act according to their desires and wills if it is within reasonable norms and does not harm anyone. However, suppose the exercise of freedom by students deviates from the appropriate provisions, such as breaking the rules or societal laws that harm others or themselves. In that case, *pamong* must adopt a *handayani* approach, which means influencing with their strength, even, if necessary, through coercion and force if the freedom given is misused and poses a danger (Sudarto, 2008). Additionally, there are times when *pamong* must be firm in reprimanding students who engage in hazardous activities, which is referred to as *tut wuri handayani* (Marzuki & Khanifah, 2016; Magta, 2013). The most effective form of learning is encouraging the student to engage in the experience (Putra et al., 2022). Teachers instill confidence in students by conveying high academic expectations through classroom interactions (Johnston et al., 2021).

According to Spyk, the values embodied in *tut wuri handayani* include: 1) instilling a sense of freedom, emphasizing that every individual has physical and psychological freedom, including freedom of thought, inner freedom, and physical freedom. However, this freedom or liberty is limited by order; 2) emphasizing the concept of order and peace in life; 3) encouraging and developing students' desires, abilities, and creativity in an orderly and peaceful manner. Children have the right to regulate themselves while considering the order of unity in society. Educators (*pamong*) cultivate a high spirit of learning. According to Pryd, the values embodied in *tut wuri handayani* are: *pamong* actively seeking knowledge, prioritizing students' talents, and interests, and developing students' skills, interests, and abilities in line with the nature and demands of the era for optimal development.

The values of *tut wuri handayani* implemented in Taman Muda Elementary School include: the practice of *ketamansiswaan* learning once a week in each class; inculcating the values of *tut wuri handayani* in daily life, such as smiling, greeting, and saying hello; fostering courteous behavior, politeness, and etiquette; leadership learning through morning assemblies: *keputrian* activities held every Friday; instilling independence; providing encouragement, intervention, influence, motivation, improvement, reprimand, discussion, and dialogue with students when they make a mistake; granting freedom and independence to students as long as they stay within boundaries or rules; *pamong* treating students as their own children while teaching them etiquette, politeness, and decorum; providing understanding and fostering habits; offering information, advice, guidance, and motivation to students in their behavioral freedom that aligns with good practices and minimizes behavior that goes against school etiquette; creating a learning environment similar to a family environment; constantly reminding and training students to maintain personal and classroom cleanliness, always providing encouragement and appreciation for every learning activity carried out by students, understanding each student's uniqueness, creating enjoyable learning experiences, and applying various learning methods interspersed with games and motor activities, as Banks (2014) explains that developing classroom rules is a critical step toward increasing positive interactions and communicating in advance the expectations for classroom behavior and the consequences.

During classroom instruction, *pamong* also conveys moral messages to students, encouraging them always to be honest and responsible, improve discipline, be aware of the environment, cooperate, and show social concern and tolerance towards everyone (Ningsih et al., 2015). The noble values of *tut wuri handayani* applied in the educational process at Taman Muda Elementary School aim to cultivate a sense of independence in students' learning through critical thinking, emotional development, and physical activities to develop students' life skills.

Pamong, who implements *tut wuri handayani*, constantly provide encouragement, support, and guidance to students, guiding them to act based on values and shared rules of life and manifesting these values in tangible works that are important to society. The teaching style of *pamong* influences students' motivation (Idhaufi & Ashar, 2017). The higher the students' learning motivation, the higher their academic achievement, and vice versa (Ozen, 2017). *Pamong* follows their students from behind, granting them the freedom to move and influencing them with their power to bring about peace of mind for others. Educators (*pamong*) can even "force" their students to recommit to values and rules when they observe and know that the actions of the students deviate from the shared values and rules of life, which could potentially endanger their lives and the lives of others (Samho, 2014).

In the learning process, *pamong* assists provides convenience, and facilitates students in various ways. One of them is creating a comfortable atmosphere where students feel at ease to learn, utilizing

varied teaching methods and incorporating games during school time. *Pamong* often engages in light-hearted banter with students to create a relaxed and lively classroom environment. Nevertheless, students can still participate and complete tasks during the learning activities.

The educator (*pamong*) is a facilitator, motivator, and encouragement provider. According to Ki Hadjar Dewantara, motivation in education is referred to as *handayani*, as found in the concept of *tut wuri handayani* education, which means *tut wuri* or following from behind, and *handayani* or providing motivation and moral support. It is consistent with the research conducted by Ingwarni (2018), which explains that integrative thematic learning based on socio-cultural backgrounds is effective in enhancing students' learning motivation and critical thinking. *Pamong* in the learning process, mainly as teachers or educators, act as motivators by providing inspiration or encouragement to students to have a solid drive to become self-reliant (Warsito & Teguh, 2018). The guidance aspect carried out by teachers has a positive relationship with student cooperation, such as when the teachers focus their attention on students' problem-solving strategies (Leeuwen & Janssen, 2019).

Regarding teaching and learning, Ki Hadjar Dewantara (2013) emphasizes that imparting knowledge should aim towards developing students' intelligence, continuously acquiring beneficial knowledge, encouraging them to seek knowledge independently, and using their expertise for the common good. Teaching should increase students' intellectual knowledge and foster their independence in acquiring knowledge. Students have a responsibility to utilize the knowledge they possess in community life. Learning means educating students to become individuals with inner autonomy. Therefore, *pamong* must be creative in their teaching so that students enjoy and feel comfortable with the lessons provided (Dewantara, 2013).

In addition to their role as facilitators, *pamong* provide guidance and advice when students make mistakes. Handling students' mistakes should not involve violence or punishment. Mistakes made by students are addressed through dialogue and discussion, where they can openly discuss the mistakes that occurred and receive advice, even if it takes longer than simply reprimanding or punishing them. Through these dialogues, students feel recognized, valued and gain awareness of their mistakes.

The *pamong* teaches the rules of education and life in school, provides explanations, and advises students about the consequences of their behaviors. It helps children understand and become aware of the importance of their actions. The dialogue between the *pamong* and students profoundly impacts and strengthens the relationship.

The application of noble values in *tut wuri handayani* can be implemented at all levels of education, including early childhood education or kindergarten, using methods such as habituation, role modeling, storytelling, and conversations (Apriliyanti et al., 2020). Additionally, the *pamong* must have integrity, credibility, and quality character (Ibrahim & Hendriani, 2017).

The *pamong* acts as a leader, providing opportunities for students to develop their potential optimally. If there are deviations from the educational path along the way, the *pamong* must provide guidance and direction to ensure that students stay on the right track in education. In the early childhood and primary school levels, the emphasis should be more on *handayani*, while in adolescence or adulthood, such as in high school or university, the focus on *tut wuri* should be more significant (Syarifudin, 2016).

The noble values contained in *tut wuri handayani* are teaching and educational methods based on nurturing, caring, and guiding, which implicate the head, heart, and senses (Wijayanti, 2016). The noble values in *tut wuri handayani* can support human and national importance: nature, independence, culture, nationality, and humanity, with students placed at the center of education. In the educational process, the *pamong* applies the principles of *ing ngarsa sung tuladha, ing madya mangun karsa, tutwuri handayani*. Cultivating noble, extensive, and diverse values are based on developing students' souls and ages (Yuherman et al., 2022). *Pamong* conveys the messages of morals and character within the subjects taught. Yet, there is a push to provide separate surface and moral education as a distinct subject in schools due to the failure of parents and teachers to serve as good role models for children (Birhan et al., 2021).

The noble values in *tut wuri handayani* align with the values developed in the national education system in Indonesia, incorporating cultural elements and character education into the realm of education. National education emphasizes intellectuality and good attitudes, behavior, and character (Fajri & Suryanti, 2021). Ki Hadjar's thoughts on values are rooted in the nation's universal personality. Ki Hadjar aspires for the Indonesian government to have good attitudes and characters while still staying

true to the cultural and distinctive Indonesian identity (Muthoifin & Jinan, 2015), with an emphasis on three fundamental instruments: the family, educational institutions or schools, and youth movements (Asa, 2019). The teachings of Ki Hadjar Dewantara lead to students having noble character traits, including self-confidence, courage in standing for what is right, resilience, and strong faith (Prihatni et al., 2019). The school plays the most influential role in fostering cooperation among schools, families, and the community. Teachers, being an essential part of the school's human resources, are the key sub-elements (Ulker & Terzioglu, 2020).

The challenges in implementing the values of *tut wuri handayani* at Taman Muda Jetis Elementary School include some parents who are still hesitant to fully accept the application of noble values, as they may not fully believe the information provided by the school and educators regarding their children's behavior at school. Some parents of students do not trust information from the school and *pamong* regarding the behavior of their children with special needs (Jannah & Hermanto, 2022). Instead, they tend to rely more on the information of their children. It is related to the viewpoint of Mumpuniarti et al. (2019), stating that misconceptions often arise when comparing their child's educational needs. Parents' attitudes towards inclusive education are dependent on the type of disability their child has (Paseka & Schwab, 2019). Instead, they rely more on what their children convey to them. The school also acknowledges the importance of collaboration with parents in educating their children because support and cooperation make it easier for the school to develop the student's talents, interests, and capabilities. It aligns with Ki Hadjar Dewantara's proposition that the family is important to the three main education centers.

The attainment of *tut wuri handayani* values is oriented towards developing students' life skills through both in-class and out-of-class learning. Students directly interact with the surrounding world, gain firsthand experiences, learn about history, and understand the concept of effort. Students who are frequently introduced to work environments or the business world significantly impact career development (Lidyasari et al., 2022). It indicates that students can associate personal characteristics with specific careers and understand career attributes (Nazli, S, 2014).

Implementing these values requires a longer time in the education process as it involves all elements within the school and its environment. It certainly requires perseverance and patience from the *pamong*. Dedicated and devoted *pamong* tend to possess higher levels of endurance and patience. In the school education process, financial resources and adequate facilities are essential. Taman Muda Jetis Yogyakarta Elementary School is a small school with limited resources compared to others. Nevertheless, the school strives to maximize education with the available resources. It develops innovative teaching methods such as outdoor learning, visits to historical sites, and using teaching tools in a reduced, reused, and recycled manner.

Conclusion

Tut wuri means that students have a free spirit to develop their abilities. *Handayani* means providing students with power, influence, guidance, warnings, and interventions when they make mistakes. Students are given independence, with a focus on them as the subject of education. Educators deeply understand students, paying attention to and understanding their needs. The family and school environments combine freedom and the natural order.

Independence is a characteristic of cultured human life with two aspects, external and internal. The external aspect is freedom, being free from coercion or the commands of others. The internal aspect is the essence of that freedom, which is independence. Freedom from coercion or the commands of others will not be sustainable or lasting unless it is based on the strength to stand on one's own. Freedom is the result of self-reliance. Standing on one's own, with one's power and the ability to take care of oneself, is true independence to achieve order and peace in life and livelihood.

Pamong plays a role in developing students' abilities optimally through the influence of education by providing freedom and independence in learning so that they can find the meaning of life through thought, feeling, and will. *Tut wuri handayani*'s applicability in educational institutions, with *pamong* as instructional leaders, serves to educate and teach. Educating means guiding all the inherent qualities within the students, both as individuals and as members of society, to achieve the highest level of safety and happiness. Teaching is part of education that provides knowledge and equips students with life skills and understanding to become independent individuals, disciplined, with refined characters and

intelligent minds. In other words, it is about shaping independent students' thoughts, emotions, and abilities. The character values in *tut wuri handayani* align with those developed in the Indonesian National Education System. These are relevant to the development and changes of the times, making it necessary to be implemented in educational institutions at all levels.

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