
THE APPLICATION OF THE TAMANSISWA PHILOSOPHY IN BUILDING STUDENTS' CHARACTER AND ACADEMIC AUTONOMY

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ABSTRACT

Educational developments in the era of globalization require educational institutions to produce graduates who not only possess academic competencies but also strong character, independence, and the ability to adapt to social and economic changes. In this context, the Tamansiswa philosophy, conceived by Ki Hadjar Dewantara, holds strong relevance as the philosophical foundation of Indonesian education. The values of freedom, independence, and a people-centered economy embedded in the Tamansiswa philosophy serve as the foundation for developing students who are capable of critical thinking, self-reliance, strong character, and a sense of social responsibility. This article aims to describe the implementation of the Tamansiswa philosophy in realizing a people-centered economy through education focused on self-reliance and freedom of learning. The study employed a qualitative approach using library research. Data were obtained from books, journal articles, educational policy documents, and various relevant scientific literature. Data analysis was conducted through data reduction, data presentation, and the drawing of conclusions using a descriptive-analytical approach. The results of the study indicate that the implementation of Tamansiswa's teachings can be realized through strengthening a school culture oriented toward the "among" system, liberating learning, fostering a spirit of social entrepreneurship, strengthening collaboration among schools, families, and the community, and managing education in a way that prioritizes the development of students' potential. This implementation contributes to shaping human resources who are independent, creative, responsible, and possess a spirit of people-centered economics as part of sustainable national development.

Keywords: Tamansiswa Philosophy, Character Education, Freedom of Learning, Educational Management, Among System

ABSTRAK

Perkembangan pendidikan pada era globalisasi menuntut satuan pendidikan tidak hanya menghasilkan lulusan yang memiliki kompetensi akademik, tetapi juga memiliki karakter, kemandirian, serta kemampuan beradaptasi terhadap perubahan sosial dan ekonomi. Dalam konteks tersebut, ajaran Tamansiswa yang digagas oleh Ki Hadjar Dewantara memiliki relevansi yang kuat sebagai landasan filosofis pendidikan Indonesia. Nilai-nilai kemerdekaan, kemandirian, dan ekonomi kerakyatan yang terkandung dalam ajaran Tamansiswa menjadi dasar dalam membangun peserta didik yang mampu berpikir kritis, mandiri, berkarakter, serta memiliki kepedulian terhadap kehidupan bermasyarakat. Artikel ini bertujuan mendeskripsikan implementasi ajaran Tamansiswa dalam mewujudkan ekonomi kerakyatan melalui pendidikan kemandirian dan kemerdekaan belajar. Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research). Data diperoleh dari buku, artikel jurnal, dokumen kebijakan pendidikan, dan berbagai

literatur ilmiah yang relevan. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan secara deskriptif-analitis. Hasil kajian menunjukkan bahwa implementasi ajaran Tamansiswa dapat diwujudkan melalui penguatan budaya sekolah yang berorientasi pada sistem among, pembelajaran yang memerdekakan, pengembangan jiwa kewirausahaan sosial, penguatan kolaborasi antara sekolah, keluarga, dan masyarakat, serta pengelolaan pendidikan yang berpihak pada pengembangan potensi peserta didik. Implementasi tersebut berkontribusi dalam membentuk sumber daya manusia yang mandiri, kreatif, bertanggung jawab, dan memiliki semangat ekonomi kerakyatan sebagai bagian dari pembangunan bangsa yang berkelanjutan.

Kata kunci: Filosofi Tamansiswa, Pendidikan Karakter, Kemerdekaan Belajar, Manajemen Pendidikan, Sistem Among

INTRODUCTION

Social and economic changes, as well as technological advancements, have had significant implications for the delivery of education in Indonesia. Educational institutions are now required not only to produce academically outstanding graduates but also to foster character, independence, creativity, collaborative skills, and social responsibility. An education system focused solely on academic achievement has not been able to address the challenges of national development, which require human resources that are adaptable, innovative, and of high integrity.

Amid these dynamics, Ki Hadjar Dewantara's philosophy, as embodied in the Tamansiswa teachings, remains highly relevant. The Tamansiswa educational philosophy views students as free individuals with the potential to develop in accordance with the nature of the world and the spirit of their times. Education is seen as a process of humanizing people through the cultivation of character, intelligence, skills, and social responsibility¹. Therefore, education serves not only to transfer knowledge but also to shape individuals capable of living independently and contributing to the well-being of society.

¹K. H. Dewantara, *Karya Ki Hadjar Dewantara: Bagian pertama, pendidikan* (Majelis Luhur Persatuan Tamansiswa, 1977); Paulus Roby Erlianto dan . Santo, "Pendidikan Kaum Tertindas: Perjumpaan Gagasan Pendidikan Paulo Freire dan Ki Hadjar Dewantara dan Harapan Bagi Pendidikan Di Indonesia," *Forum* 50, no. 2 (2022): 174–98, <https://doi.org/10.35312/forum.v50i2.369>; Dela Khoirul Ainia, "MERDEKA BELAJAR DALAM PANDANGAN KI HADJAR DEWANTARA DAN RELEVANSINYA BAGI PENGEMBANGAN PENDIDIKAN KARAKTER," *Jurnal Filsafat Indonesia* 3, no. 3 (2020): 95–101, <https://doi.org/10.23887/jfi.v3i3.24525>; Gilang Arya Alghifari dkk., "IMPLEMENTATION OF PEDAGOGIC COMPETENCE THROUGH HUMANIST LEARNING PERSPECTIVE OF KI HADJAR DEWANTARA," *Primary: Jurnal Pendidikan Guru Sekolah Dasar* 12, no. 3 (2023): 680–680, <https://doi.org/10.33578/jpfkip.v12i3.9685>; Bambang Nugroho, "FILOSOFI PENDIDIKAN KI HADJAR DEWANTARA BASIS DALAM MERDEKA BELAJAR UNTUK MENCETAK MANUSIA INDONESIA BERKARAKTER," *Psiko Edukasi* 21, no. 1 (2023): 28–40, <https://doi.org/10.25170/psikoedukasi.v21i1.4374>; Dewi Nancy Shabartini dkk., "Konsep Pendidikan Ki Hadjar Dewantara Dalam Penanaman Nilai-Nilai Multikultural Untuk Siswa Sekolah Dasar," *Jurnal Elementaria Edukasia* 6, no. 2 (2023): 964–73, <https://doi.org/10.31949/jee.v6i2.5325>.

The concept of independence in the Tamansiswa philosophy is not interpreted as unlimited freedom, but rather as the individual's ability to develop their potential in a responsible manner. This independence is realized through an educational process that values diversity, provides space for creativity, and fosters students' moral awareness. In line with this, the concept of self-reliance is one of the primary goals of education, as students are expected to be able to make decisions, solve problems, and create opportunities for themselves and the community.

The Tamansiswa philosophy is also closely linked to the concept of a people-centered economy. A people-centered economy positions the community as the primary agent of economic development through the principles of mutual cooperation, social justice, empowerment, and self-reliance. These values align with the Tamansiswa philosophy, which emphasizes education as a means of developing individuals of good character who are productive and capable of benefiting their surrounding communities. Thus, education not only produces a workforce but also fosters citizens with a spirit of social entrepreneurship, a commitment to the common good, and the ability to develop local economic potential.

The “Merdeka Belajar” (Freedom to Learn) policy implemented in Indonesia further reinforces the relevance of Tamansiswa's teachings². The concepts of learner-centered learning, the strengthening of the Pancasila Student Profile, and the development of 21st-century competencies are, in essence, the implementation of values long

²Yulizar Abidarda dan Rudi Haryadi, “Merdeka Belajar: A Study of the Pros and Cons for Education in Indonesia,” *INDONESIAN COUNSELING AND PSYCHOLOGY* 4, no. 2 (2024): 67–67, <https://doi.org/10.24114/icp.v4i2.60073>; Novela Aditiya dan Siti Fatonah, “Upaya Mengembangkan Kompetensi Guru Penggerak di Sekolah Dasar Pada Kurikulum Merdeka Belajar,” *Scholaria: Jurnal Pendidikan dan Kebudayaan*, advance online publication, 2023, <https://doi.org/10.24246/j.js.2023.v13.i2.p108-116>; H. Aisyah dan HA Muhimmah, “Konsep Merdeka Belajar Dalam Prespektif Teori Belajar Humanistik,” *Pendas : Jurnal Ilmiah Pendidikan Dasar* 8, no. 1 (2023), <https://journal.unpas.ac.id/index.php/pendas/article/view/7831>; Siti Aisyah dkk., “Adaptasi dan Inovasi Madrasah Ibtidaiyah Dalam Menyambut Kurikulum Merdeka Belajar,” *Jurnal Educatio FKIP UNMA* 9, no. 1 (2023): 386–93, <https://doi.org/10.31949/educatio.v9i1.4583>; Achmad Alfaruki, “The Concept of Merdeka Belajar from the View of Constructivism,” *el-Tarbawi* 15, no. 2 (2022): 225–50, <https://doi.org/10.20885/tarbawi.vol15.iss2.art4>; Muhammad Alwan, “Kebijakan Implmentasi Kurikulum Merdeka Belajar Pada Jenjang Madrasah Ibtidaiyah,” *Jurnal AL-Muta'aliyah: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 03, no. 02 (2023): 63–69, <https://doi.org/10.51700/mutaaliyah.v3i2.536>; Alwan, “Kebijakan Implmentasi Kurikulum Merdeka Belajar Pada Jenjang Madrasah Ibtidaiyah”; Sari Anggraini dkk., “Analisis Dampak Program Pertukaran Pelajar Merdeka Belajar Kampus Merdeka Terhadap Mahasiswa Internal,” *Jurnal Al Azhar Indonesia Seri Ilmu Sosial* 3, no. 2 (2022): 62–62, <https://doi.org/10.36722/jaiss.v3i2.1025>; Moh. Syaiful Bahri, “Problematika Evaluasi Pembelajaran dalam Mencapai Tujuan Pendidikan di Masa Merdeka Belajar,” *JiIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 4 (2023): 2871–80, <https://doi.org/10.54371/jiip.v6i4.1954>; Beni Azwar, “Pemahaman guru bimbingan konseling terhadap kurikulum merdeka belajar,” *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 9, no. 1 (2023): 63–63, <https://doi.org/10.29210/1202322167>; Syamsudin Farihuromadhon, “Implementasi Pendidikan Merdeka Belajar Di MI Miftahus Sa'adah Ngawi Terhadap Minat Bakat Siswa,” *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 7, no. 1 (2023): 185–185, <https://doi.org/10.35931/am.v7i1.1488>.

championed by Ki Hadjar Dewantara³. Therefore, research is needed that can integrate Tamansiswa's values with the strengthening of the people's economy through education focused on self-reliance and freedom of learning.

Although numerous studies have addressed Ki Hadjar Dewantara's ideas and the implementation of "Merdeka Belajar," research linking Tamansiswa's teachings to the people's economy through the perspective of educational management remains relatively limited. Most studies have focused more on aspects of educational philosophy, character, or curriculum implementation, whereas the relationship between educational management, fostering student independence, and strengthening the people's economy has not yet been comprehensively examined. This situation indicates a research gap that needs to be addressed through a more integrative conceptual study.

Based on this description, this study aims to analyze the implementation of Tamansiswa's teachings in realizing a people-centered economy through education in self-reliance and freedom of learning as a strategy to strengthen education management oriented toward developing students who possess strong character, are self-reliant, creative, and have a commitment to community development.

RESEARCH METHOD

This study employs a qualitative approach using a literature review⁴. This approach was chosen because it aims to conduct an in-depth examination of the implementation of Tamansiswa's teachings in realizing a people-centered economy

³Indani Damayanti dan Muhammad Iqbal Al Ghozali, "Projek Penguatan Profil Pelajar Pancasila Sebagai Program Kokurikuler Di Jenjang Sekolah Dasar," *Jurnal Elementaria Edukasia*, advance online publication, 2023, <https://doi.org/10.31949/jee.v6i2.5563>; Eko Bayu Gumilar dan Kristina Gita Permatasari, *Penerapan Profil Pelajar Pancasila dalam Pembelajaran Kurikulum Merdeka Pada MI / SD*, 8 (2023): 169–83, <https://doi.org/10.32505/azkiya.v>; Saptono Hadi dan Risfa Fuadatun Nadlifah, "Realitas Bernalar Kritis Elemen Profil Pelajar Pancasila Wacana Membaca Buku Teks Bahasa Indonesia Sekolah Dasar," *Jurnal Pendidikan : Riset dan Konseptual* 7, no. 4 (2023): 598–598, https://doi.org/10.28926/riset_konseptual.v7i4.829; Nurul Hidayati dkk., "Relevansi Nilai-Nilai Multikultural Dalam Buku Pendidikan Agama Islam dan Budi Pekerti dengan Dimensi Projek Penguatan Profil Pelajar Pancasila," *Academicus: Journal of Teaching and Learning* 2, no. 2 (2023): 51–59, <https://doi.org/10.59373/academicus.v2i2.22>; Ronni Juwandi dkk., "Implementasi Proses Pembelajaran Berbasis Profil Pelajar Pancasila Dalam Memperkuat Karakter Disiplin Peserta Didik," *Perspektif: Jurnal Pendidikan dan Ilmu Bahasa* 1, no. 4 (2023): 19–31, <https://doi.org/10.59059/perspektif.v1i4.574>; Putu Ledyari Noviyanti dan I. Wayan Suastra, "Kajian Kritis Profil Pelajar Pancasila dari Perspektif Filsafat Pendidikan," *Empiricism Journal* 4, no. 2 (2023): 621–28, <https://doi.org/10.36312/ej.v4i2.1646>; Anggia Murni Fajar Sari dkk., "Implementasi projek penguatan profil pelajar pancasila di sekolah dasar," *Jurnal Pendidikan Dasar* 11, no. 2 (2023): 135–135, <https://doi.org/10.20961/jpd.v11i2.79135>; Sri Yulianda dan Dea Mustika, "Penerapan Profil Pelajar Pancasila di Sekolah Dasar (Studi Kasus di Sekolah Dasar Negeri 193 Pekanbaru)," *ARZUSIN* 3, no. 5 (2023): 698–708, <https://doi.org/10.58578/arzusin.v3i5.1897>.

⁴M. B. Miles dkk., *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (SAGE Publications, 2024).

through education for self-reliance and freedom of learning, based on various relevant scholarly sources. A literature review enables the researcher to gain a comprehensive understanding of the concepts, theories, and implementation of Tamansiswa's values from an educational management perspective⁵.

The research focuses on Ki Hadjar Dewantara's ideas regarding the Tamansiswa teachings, particularly the concepts of freedom, self-reliance, the "among" system, the Three Pillars of Education, and the values of a people-centered economy relevant to educational management in this era of transformation. The study also covers the concept of "Merdeka Belajar" (Freedom to Learn), character education, educational management, and various national education policies related to the implementation of Tamansiswa values.

The data sources for this study consist of primary and secondary data. Primary data includes the works of Ki Hadjar Dewantara, books on the Tamansiswa philosophy, official documents from the Ministry of Education, Culture, Research, and Technology, and various regulations related to the Merdeka Belajar policy. Secondary data were obtained from national and international scientific journal articles, seminar proceedings, reference books, research reports, and other scientific documents discussing education, educational management, people-centered economics, and the Tamansiswa philosophy.

Data collection was conducted through a literature review by examining various relevant sources. The literature was selected based on its relevance to the research focus, the credibility of the sources, the recency of the publications, and their contribution to the development of studies on the implementation of Tamansiswa's teachings. All documents were systematically analyzed to obtain information supporting the research discussion.

Data analysis employed a *content* analysis model combined with qualitative descriptive analysis. The analysis stages included literature collection, source selection and evaluation, data reduction, thematic grouping, conceptual interpretation, and the synthesis of research findings. The analysis was conducted iteratively to identify relationships between concepts, thereby yielding a comprehensive understanding of the implementation of Tamansiswa's teachings in building an education system oriented toward a people-centered economy, self-reliance, and freedom of learning.

Data validity was ensured through source triangulation by comparing various scholarly references drawn from books, journal articles, policy documents, and previous research findings. In addition, the researcher applied diligence in reviewing the literature,

⁵J. W. Creswell dan J. D. Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*, 6th ed. (Sage Publications, 2023).

conducted a critical evaluation of each source, and compiled a synthesis based on the alignment of theory and research findings, thereby producing a study that is objective, systematic, and academically accountable.

The results of the analysis are then presented in the form of a descriptive-analytical discussion that explains the relationship between the values of the Tamansiswa teachings and the concepts of people-centered economics, education for self-reliance, and freedom of learning, as well as their implications for strengthening educational management. Through this approach, it is hoped that a conceptual model will be developed that can serve as a reference for educational institutions in implementing Tamansiswa's values contextually in accordance with the educational challenges of the 21st century.

RESEARCH FINDINGS AND DISCUSSION

The Essence of the Tamansiswa Philosophy as the Philosophical Foundation of Indonesian Education

The Tamansiswa teachings, developed by Ki Hadjar Dewantara, constitute one of the main foundations of Indonesia's national education system. Education is viewed as a process of humanizing human beings, aimed at shaping individuals who are free in body and mind, intelligent, possess noble character, and are capable of living responsibly within society. From the Tamansiswa perspective, education is not only oriented toward the mastery of knowledge but also toward the development of character, morality, creativity, and social awareness.

The Tamansiswa educational concept is built on the principle of the Among System—an educational approach that positions educators as mentors who set an example, inspire enthusiasm, and provide encouragement to students in accordance with the nature of the world and the spirit of the times. The philosophy of “Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani” serves as a guide in fostering a humanistic relationship between educators and students.

In addition, Tamansiswa has developed the concept of the “Three Centers of Education”—family, school, and community—as the three primary environments that collectively shape students' character. Synergy among these three centers is a prerequisite for an educational system capable of producing individuals who are independent, of good character, and socially responsible.

In the context of educational management, Tamansiswa's values serve as the

foundation for the principal and the entire school community in designing policies, managing the learning process, and fostering a school culture that prioritizes the holistic development of students' potential.

Implementing the Tamansiswa Philosophy to Realize a People-Centered Economy

The people-centered economy is an economic system that positions the community as the primary agent of economic development through the principles of justice, mutual cooperation, empowerment, and equitable distribution of prosperity. These values are closely linked to the Tamansiswa philosophy, which emphasizes education as a process of human empowerment. The implementation of Tamansiswa's teachings in support of the people-centered economy can be realized through several strategies.

First, schools develop project-based learning that leverages local potential. Students are encouraged to identify resources in their surrounding environment, develop their creativity, and produce work that holds economic and social value. This type of learning builds critical thinking, problem-solving, and collaboration skills.

Second, schools instill a culture of mutual cooperation as social capital in community life. The value of mutual cooperation shapes students to care about the common good, appreciate diversity, and be able to work collaboratively.

Third, entrepreneurship education is developed not solely with a focus on economic profit, but also on community empowerment. Students are encouraged to cultivate an entrepreneurial spirit that is ethical, creative, innovative, and environmentally responsible.

Fourth, schools strengthen partnerships with the community through community-based activities, ensuring that the learning process is directly linked to the social and economic needs of the surrounding community.

This implementation demonstrates that, according to Tamansiswa, education not only produces graduates who are ready for the workforce but also enables them to become drivers of community economic development.

Education for Self-Reliance through the Among System

Independence is one of the primary goals of Tamansiswa education. Independence is not merely defined as the ability to meet personal needs, but also as the ability to think critically, make responsible decisions, solve problems, and contribute to society.

Through the Among System, teachers provide students with the space to learn through real-world experiences. Students are encouraged to explore, discuss, collaborate, and reflect on their learning processes. Teachers act as facilitators who create a safe,

enjoyable learning environment that fosters self-confidence.

Education for self-reliance is also realized through various school programs, such as student organizations, extracurricular activities, character-building projects, school entrepreneurship initiatives, and community service activities. These programs provide students with hands-on experience in developing leadership, responsibility, discipline, and collaboration skills. Thus, the implementation of the Among System not only builds academic abilities but also strengthens the personal and social competencies needed for life in the 21st century.

Freedom of Learning as the Actualization of the Tamansiswa Philosophy

The concept of “Merdeka Belajar” aligns strongly with Ki Hadjar Dewantara’s educational philosophy. Freedom of learning provides students with the opportunity to develop their potential according to their interests, talents, and learning needs without neglecting the value of responsibility.

The implementation of student-centered learning is realized through learner-centered instruction, differentiated instruction, formative assessment, and providing students with opportunities to be creative and innovative.

Teachers are no longer the sole source of information but act as facilitators, motivators, and mentors who help students discover knowledge through meaningful learning experiences. This approach fosters an active, collaborative, and enjoyable learning environment.

From an educational management perspective, the principal plays a strategic role in creating a school culture that supports learning autonomy through adaptive policies, teacher professional development, the provision of learning resources, and the strengthening of collaboration with parents and the community⁶.

⁶Nadia Arifqa dan Rustam Ependi, “Strategi Manajemen Kepala Madrasah dalam Menanamkan Nilai-Nilai Keagamaan di Madrasah Yayasan Pendidikan MTs Al-Fajar Sei Mencirim Deli Serdang Sumatra Utara,” *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam* 8, no. 1 (2024): 1–14, <https://doi.org/10.54437/alidaroh.v8i1.1428>; Afik Faeyza dkk., “Pengembangan Kurikulum Berbasis Nilai-Nilai Islam dalam Manajemen Lembaga Pendidikan Islam di MTS Al-Wardah Tembung,” *El-Mujtama: Jurnal Pengabdian Masyarakat* 4, no. 3 (2024), <https://doi.org/10.47467/elmujtama.v4i3.3003>; Siti Nur Isnaini dkk., “Manajemen Kepala Sekolah dalam Mengelola Pendidikan di Sekolah Dasar,” *JURNAL MANAJEMEN PENDIDIKAN DAN ILMU SOSIAL* 4, no. 2 (2023): 645–52, <https://doi.org/10.38035/jmpis.v4i2.1577>; Albert Maulana Manullang dan Waspodo Waspodo, “The Effect of Certification and Work Motivation on Teacher’s Performance,” *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)*, advance online publication, 2023, <https://doi.org/10.31851/jmksp.v8i2.13195>; Yustrivat Asa dkk., “Manajemen Mutu Pembelajaran, dari Pengaruh Kepemimpinan Kepala Sekolah, Kompetensi dan Motivasi Mengajar SMP di Kecamatan Lamaknen, Nusa Tenggara Timur,” *JPI (Jurnal Pendidikan Indonesia): Jurnal Ilmiah Pendidikan* 6, no. 2 (2020): 47–47, <https://doi.org/10.20961/jpiuns.v6i2.46979>.

The Role of Educational Management in Implementing Tamansiswa Values

The success of implementing the Tamansiswa teachings is greatly influenced by the effectiveness of educational management. As the leader of learning, the principal is responsible for integrating Tamansiswa values into the school's vision, curriculum, instruction, school culture, and partnerships with the community.

In the planning function, the school formulates a vision, programs, and policies that prioritize character building, independence, and community empowerment. In the organizing function, the principal fosters collaboration among teachers, educational staff, parents, the school committee, the business community, and local government. In the actuating function, teachers implement liberating instruction, develop project-based learning, entrepreneurship, and social activities that foster a sense of social responsibility. In the controlling function, the school periodically monitors and evaluates program implementation through academic supervision, learning reflection, and school culture evaluation. The application of these management functions demonstrates that Tamansiswa's values can be systematically implemented within an educational governance framework oriented toward improving school quality.

Conceptual Model for Implementing Tamansiswa Teachings in Realizing a People-Centered Economy

Based on the study's findings, the implementation of Tamansiswa's teachings from an educational management perspective can be formulated into a conceptual model. This model begins with Tamansiswa's core values, which include the Among System, the Three Pillars of Education, the Trilogy of Leadership, and independence. These values are then integrated into the functions of educational management, namely planning, organizing, executing, and monitoring. This management process is realized through various implementation strategies, such as project-based learning, character building, social entrepreneurship, collaboration among schools, families, and the community, as well as the utilization of local potential. These strategies are expected to *produce* students who are independent, creative, of good character, possess a spirit of mutual cooperation, and demonstrate social responsibility. Ultimately, achieving these *outcomes* will lead to broader results, namely the realization of a just people-centered economy, improved human resource quality, the establishment of a culture of independent learning, and the strengthening of the community's social and economic resilience. This conceptual model demonstrates that the implementation of the Tamansiswa philosophy is not only relevant as an educational

philosophy but also as an educational management strategy capable of strengthening character development, self-reliance, and a people-centered economy, as well as serving as a foundation for building an educational ecosystem that is adaptive to the changing times without compromising the nation's identity.

CONCLUSION

The Tamansiswa philosophy, conceived by Ki Hadjar Dewantara, remains highly relevant in addressing educational challenges in this era of transformation. The values of freedom, independence, the "among" system, and the Three Pillars of Education serve as a philosophical foundation capable of strengthening educational practices oriented toward the development of students' character, creativity, and social responsibility.

The implementation of the Tamansiswa philosophy in realizing a people-centered economy can be achieved through strengthening school culture, liberating learning, fostering social entrepreneurship, utilizing local potential, and fostering collaboration among schools, families, and the community. Through this approach, students not only acquire academic competencies but also develop critical thinking skills, independence, creativity, and a commitment to community economic development.

From an educational management perspective, the successful implementation of Tamansiswa values is heavily influenced by the effectiveness of management functions, which include planning, organizing, executing, and monitoring. The school principal plays a strategic role in integrating Tamansiswa values into the school's vision, curriculum development, the learning process, school culture, and partnerships with various stakeholders.

This article presents a conceptual model that links the teachings of Tamansiswa, educational management, independence in education, freedom of learning, and the people's economy as a single, mutually supportive whole. It is hoped that this model can serve as an alternative framework for developing education policies aimed at fostering human resources who possess strong character, are independent, productive, and capable of contributing to community development.

Further research is recommended to test this conceptual model through field studies at various levels of education in order to obtain empirical evidence regarding the effectiveness of implementing the Tamansiswa teachings in strengthening the people's economy and freedom of learning.

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