

**THE RELEVANCE OF KI HAJAR DEWANTARA'S
EDUCATIONAL PHILOSOPHY IN THE NATIONAL EDUCATION
CURRICULUM POLICY BASED ON *MERDEKA BELAJAR*
(A Study at Muhammadiyah Al Mujahidin Senior High School, Wonosari)**

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Abstract

Education policies and curricula in Indonesia are constantly changing. These changes have a big impact on how learning is done in schools. Muhammadiyah Al Mujahidin High School in Wonosari is one school that started using the new curriculum. The author links Ki Hajar Dewantara's educational philosophy with the new curriculum because they are related. The research focuses on Ki Hajar Dewantara's philosophy, how it is implemented at the school, and its relevance to the National Education Curriculum Policy. The method used is qualitative research with a descriptive qualitative approach and method, then continued with field research using observation, interview and documentation techniques. Then, for data analysis techniques this research uses data analysis techniques according to Miles and Huberman, namely qualitative data obtained from data reduction, data display, and conclusion drawing/verification. Results and conclusions: Ki Hajar Dewantara's educational philosophy focuses on freedom, namely independence in the sense that education is not dictation but is guidance. Muhammadiyah Al Mujahidin High School has implemented the independent learning curriculum very well and is well received among students and teaching staff, because the learning activity program at Muhammadiyah Al Mujahidin High School is used to carrying out activities that are similar to the system in the independent learning curriculum. The relevance of Ki Hajar Dewantara's educational philosophy to the independent curriculum at Muhammadiyah Al Mujahidin High School is Experience-Based Education, Student-Centered Learning, Character Education, Student Independence, Local Community Involvement, and Inclusivity and Diversity.

Keywords: *Philosophy, Education, Independent Curriculum, Ki Hajar Dewantara*

1. INTRODUCTION

Education is a universal human phenomenon that, when properly implemented, creates multidimensional human capacities. Considerations of education should focus more on young learners because they have the ability to realize their potential as individuals. To achieve this, various stakeholders, particularly the government and non-governmental organizations directly involved in education, must make significant contributions.

Educational policies and curricula in Indonesia change over time. These changes are influenced by various factors, such as changes in officials, curriculum improvements, socio-cultural changes in society, and even political factors. It is undeniable that these policy changes will significantly impact the learning process in schools. Teachers and students must adapt to the new guidelines in the education system.

In the context of education in Indonesia, education is something very fundamental, important, and valuable. The educational process in schools is essentially about guiding students to become good citizens and be able to interact socially with their surroundings (Birsyada, 2016). Since Indonesia gained independence, the government has continuously made improvements by implementing policy changes in the education sector to make education in Indonesia better. Currently, the education system in Indonesia has shifted to the "*Merdeka Belajar*" (Independent Learning) system.

There are at least four new policies offered by the Ministry of Education in this "*Merdeka Belajar*" concept. The first is the elimination of the National Standard School Final Exam (UASBN), which has been replaced with an assessment system where schools and teachers have the absolute right to assess their students. Second, the National Exam (UN) has been transformed into an assessment of competency and character. Third, the simplification of lesson plans (RPP) to just one page, so that teachers are not burdened with excessive administrative requirements and can focus on students. The fourth is the implementation of a zoning system with the hope of equalizing access to education (Kebudayaan & Indonesia, 2019).

One educational institution that has implemented the national education policy based on "*Merdeka Belajar*" is SMA Muhammadiyah Al Mujahidin, Wonosari. This school is one of the early adopters of the new educational curriculum policy. This has motivated the author to conduct research on the relevance of Ki Hajar Dewantara's philosophy in the stages of national education policy based on "*Merdeka Belajar*" at SMA Muhammadiyah Al Mujahidin, Wonosari.

The author addresses the discussion of Ki Hajar Dewantara's educational philosophy in relation to the new "*Merdeka Belajar*" curriculum because the author finds that these two aspects are interconnected. Ki Hajar Dewantara is well-known as a National Hero in the field of education. He was one of the people who strongly believed that education was crucial for the young generation of Indonesia to become independent. He had many educational ideas that continue to address the challenges in Indonesia today. One of the most frequently cited ideas is his fundamental concept of education, which is that education is "guidance." Education guides students to discover their best potential (Dewantara, 2013). Freedom in learning is considered vital in helping students find their character because education is not a process of "dictation."

The essence of education as expressed by Ki Hajar Dewantara is that education is guidance that nurtures and develops the natural potential of students and leads them to achieve life perfection. From this perspective, we can see his thinking that prioritizes the development of students, emphasizing that education is not only beneficial for students but also how they can bring benefits to their environment. Education is also a means for students to increase their self-confidence and develop their talents (Ananda et al., 2023). This aligns with one of the goals of the "*Merdeka Belajar*" curriculum, which is to maximize the development of students' talents.

SMA Muhammadiyah Al Mujahidin, Wonosari, located at Jl. K. H. Agus Salim Gg. Bougenvil Ledoksari Kepek Gunungkidul, with its vision indicators being the fulfillment of nine educational standards in improving the quality of the school, has played a significant role in bringing the school to excel and achieve the desired educational goals, especially in the national education policy based on "*Merdeka Belajar*." As one of the

first schools to implement the "*Merdeka Belajar*" curriculum, SMA Muhammadiyah Al Mujahidin has proven its experience in implementing this new curriculum.

Based on the above background, the researcher is willing to analyze the philosophical relevance of Ki Hajar Dewantara's education in the context of national education based on "*Merdeka Belajar*," with the aim of understanding Ki Hajar Dewantara's philosophy in education, the implementation of the "*Merdeka Belajar*" curriculum, and the relevance of Ki Hajar Dewantara's teachings to national education in "*Merdeka Belajar*" (Merdeka Curriculum) at SMA Muhammadiyah Al Mujahidin.

2. RESEARCH METHODS

In this study, the researcher employed a qualitative research method, which aims to understand the phenomena experienced by the research subjects, such as perceptions, motivations, actions, and others, holistically and described in words and language, within a specific natural context and utilizing various natural methods.

This research uses a descriptive qualitative approach and method (Sugiyono, 2011), starting with literature research by searching for reference materials related to the Relevance of Ki Hajar Dewantara's Educational Philosophy in the National Education Curriculum Policy Based on *Merdeka Belajar*. The study then continues with field research using observation, interviews, and documentation techniques. The purpose of this research is to understand the Relevance of Ki Hajar Dewantara's Educational Philosophy in the National Education Policy Based on *Merdeka Belajar* at SMA Muhammadiyah Al Mujahidin, Wonosari.

In the field research, the researcher used three techniques as follows:

1. Observation: Observing the research location, focusing on school activities that refer to Ki Hajar Dewantara's educational philosophy and the education policy based on *Merdeka Belajar*.
2. Interviews: Conducting interviews with several informants, including the school principal, classroom teachers, and students.
3. Documentation: Reviewing documents or books related to the Relevance of Ki Hajar Dewantara's Educational Philosophy in the National Education Policy Based on *Merdeka Belajar*.

For data analysis, the study used the data analysis technique proposed by Miles and Huberman, where qualitative data is obtained through data reduction, data display, and conclusion drawing/verification (Sugiyono, 2011).

3. RESULTS AND DISCUSSION

3.1. Ki Hajar Dewantara's Educational Philosophy

Ki Hajar Dewantara, a prominent figure in Indonesian education and a National Hero, had a variety of thoughts on education. One of the key concepts that will be the main focus of this article is the idea of "free-spirited education." "Freedom" in this context is defined as (1) not living under orders, (2) standing tall by one's own strength, and (3) being capable of managing one's life in an orderly manner. Some conditions for a free system include agreements between students and teachers on rewards or punishments

before they are given. Students are also given the freedom to develop their creativity according to their nature without the teacher's assistance. If a student makes a mistake, only then will the teacher remind and instruct the student on what should be done. Students need to understand their mistakes, appreciate goodness, dislike wrongdoing, and be taught the meaning of freedom, which encompasses three meanings: freedom from the commands of others, independence from others, and the ability to regulate their own lives. Children must be educated to respect others' freedom, to participate in maintaining public order and security, and to contribute to social harmony and peace (Dewantara, 2013).

The education promoted by Ki Hajar Dewantara was liberating. As conveyed by his direct student, Nyi Iman Sudiyat (Prihatni, 2015), Ki Hajar Dewantara consistently emphasized that education would function effectively if students are free in their minds, bodies, thoughts, and energy. This aligns with the goal of education, which is to build individuals both physically and mentally, cultivating noble character and physical well-being, thus enabling them to become useful and responsible members of society, contributing to the welfare of the nation, homeland, and humanity at large. The Taman Siswa principle of Ki Hajar Dewantara states that "the education provided should make individuals free." Here, freedom does not mean acting according to one's whims; it must be based on orderliness and respect for the rights of others.

Regarding the essence of freedom, Ki Hajar Dewantara believed that freedom does not mean being entirely free from others' orders and control, but rather having the strength and ability to stand independently without relying on others. In education, it must always be remembered that freedom has three aspects: independence (*zelfstanding*), non-dependence on others (*onafhankelijk*), and self-regulation (*vrijheid, zelfbeschikking*). A truly free individual, both physically and mentally, possesses: 1) the right to regulate their own life in harmony with communal living, 2) freedom from fear and deprivation, 3) sovereignty in the sense of being self-reliant both physically and mentally, 4) the ability to view everything as a reality based on facts and truth, and 5) a sense of service and sincere dedication without expecting anything in return, to God, humanity, and truth according to one's beliefs.

Ki Hajar Dewantara's concept of "freedom in learning" is also encapsulated in his slogan, "*Tut Wuri Handayani*." This educational motto contains three elements that highlight the uniqueness of Indonesia, namely: first, "*Ing Ngarsa Sung Tuladha*," meaning that an educator should always set an example from the front; second, "*Ing Madya Mangun Karsa*," meaning that an educator should be among their students, continuously initiating and motivating them to be productive in their work, to build intentions, enthusiasm, and ideas; and third, "*Tut Wuri Handayani*," meaning that an educator should always support and guide students in the right direction for their lives in society.

Education is a process of imparting basic intellectual and emotional knowledge to the general public and humanity. It is also described as the learning of essential skills not possessed in childhood but required in adulthood. There are many disciplines that, when combined, can enhance the educational system to be more effective. This aligns with Ki Hajar Dewantara's observation that good education should be tailored to each child's unique learning style. The primary purpose of education is to humanize people. Therefore, individuals are educated to the level necessary for them to understand their true nature as humans, with the right to choose, the responsibility to act, and the ability to resist

oppression. The assessment given not only includes the ability to learn quickly but also attitude (good behavior in accordance with rules and regulations) and soft skills. This is one of the functions of education.

According to Ki Hajar Dewantara, education is seen as a process that guides students' growth and development, helping them reach their full potential and attain a fulfilling life. His emphasis is on the importance of developing students and enabling them to contribute positively to society, rather than just benefiting themselves. Education also serves as a way for students to boost their self-esteem and nurture their natural abilities (Ananda et al., 2023).

Some concepts proposed by Ki Hajar Dewantara in relation to National Education (Widyastuti, 2021) are:

a. Taman Siswa Principles

Taman Siswa is an educational organization or institution led by Ki Hajar Dewantara that served as a learning resource for the general public during its time. The first thing to understand is that Taman Siswa was not just a school established without land or a formal schooling system for the native population of Indonesia; its educational philosophy, which emphasized Eastern values, was very different from indigenous education. In the context of *Merdeka Belajar* (Independent Learning), students will also learn various topics related to the first and second paragraphs. Among these is the transformation of UASBN (National Standardized School Examination) and UN (National Examination) into assessments and character surveys that will help students become more aware of their potential, as these organizations are not the only ones with graduation standards. Additionally, teachers will be more involved in providing guidance.

b. Educational Objectives

According to Article 3 of Law No. 20 of 2003 concerning the National Education System, the goal of national education is to develop the potential of students to become followers of the Divine Path who are morally upright, noble, dignified, healthy, knowledgeable, capable, democratic, and just citizens who are creative and independent. Ki Hajar Dewantara's discourse on the concept of educational objectives can also be seen in several examples. The first is the concept of *Tri Rahayu*, which consists of *Hamemayu Hayuning Sariro*, *Hamemayu Hayuning Bongso*, and *Hamemayu Hayuning Bawono*. The goal is to provide guidance to the younger generation so that they can achieve change and contribute positively to their environment.

c. Educational System

The concept of *Merdeka Belajar* or Independent Learning emerged due to the confusion surrounding the previous education system, as explained by Nadiem Makarim, which led to the dehumanization of the national education system. Dehumanization is a process that ultimately causes education to no longer emphasize aspects that are consistent with human dignity and worth.

This is in line with what Ki Hajar Dewantara conveyed before these problems arose. Ki Hajar Dewantara also succeeded in creating a very humane education system, adhering to the principles of human morality, which he expressed in various forms. There are three key points in this system: *Ngemong*, *Among*, and *Momong*. These are the things that educators need to pay attention to when launching a teaching system. How each student's characteristics should be understood by the teacher, and how to treat them during the learning process through character surveys.

d. Educational Foundation

The Ministry of Education realizes that one of the problems in Indonesia's education system is the overly complicated administrative process, which requires educators to design a Learning Implementation Plan (RPP) that can run to dozens of pages. This situation may lead educators to focus on fulfilling the pre-learning requirements, namely the RPP, while neglecting their primary task of delivering education.

3.2. Implementation of the *Merdeka Belajar* Curriculum at SMA Muhammadiyah Al Mujahidin

Education aims to enlighten individuals, helping them understand their roles in society. Curriculum development in schools is important for effective teaching. Education should be inclusive at home and in the community. The education system must align with challenges faced by the nation and state. Those involved in education must respect individual characteristics and learning styles for the system to function effectively. (Fahrurazi & Rosadi, 2020).

The role of SMA Muhammadiyah Al Mujahidin in developing educational institutions, particularly in implementing National Education policies, has had a very significant impact that can be felt by all school members. Below is a descriptive analysis that includes documentation of the programs or activities in the school that implement the *Merdeka Belajar*-based policies at SMA Muhammadiyah Al Mujahidin.

1. Correlation Between the School's Vision and Mission and the Implementation of *Merdeka Belajar*

SMA Muhammadiyah Al Mujahidin has a vision of being an excellent and progressive school with the following achievement indicators:

- a. The realization of students who excel in the fields of *tahsin* and *tahfidz*;
- b. The realization of students who excel in mastering *kitab kuning*;
- c. The realization of students who excel in Islamic character;
- d. The realization of students who excel in *khitobah mimbariyah*;
- e. The realization of students who excel in language;
- f. The realization of students who excel in academic and non-academic achievements;
- g. The fulfillment of nine educational standards in improving the quality of the school.

To formulate the school's mission, SMA Muhammadiyah Al Mujahidin has taken concrete steps as follows:

- a. Guiding students in understanding, reading, and memorizing the Qur'an;
- b. Guiding students in mastering the reading of *kitab kuning*;
- c. Cultivating religious behavior in students so that they can understand and practice Islamic teachings in the fields of *aqidah*, worship, ethics, and *muamalah* in accordance with the Muhammadiyah *tarjih* methodology (Having Noble Character and Being Devout to Allah SWT);
- d. Promoting discipline, tolerance, mutual respect, and self-confidence to form polite and morally upright students (Global Diversity);

- e. Guiding students to care for others, fostering *ukhuwah* Islamiyah (Gotong Royong);
- f. Guiding students to excel in *khitobah mimbariyah* (Creative);
- g. Equipping students to excel in mastering international languages;
- h. Accompanying students to excel in academic and non-academic achievements at the national and international levels (Critical Thinking);
- i. Training students to excel in exam scores and preparing them to enter higher education both domestically and abroad;
- j. Fulfillment of eight national education standards and one Muhammadiyah standard in improving the quality of the school (Independent).

2. Extracurricular Development at SMA Muhammadiyah Al Mujahidin

Extracurricular activities aim to provide students with opportunities to develop and express themselves according to their needs, talents, and interests, in line with the conditions at SMA Muhammadiyah Al Mujahidin Wonosari. Extracurricular activities are facilitated and/or guided by counselors, teachers, or educational staff and can be conducted in various forms. These activities include counseling services related to personal and social issues, learning, career development, scouting activities, and the Youth Science Group. Extracurricular activities are not part of the curriculum. Assessment of extracurricular activities is done qualitatively.

Hizbul Wathan and Tapak Suci extracurriculars are mandatory for students in grades X and XI. The optional extracurriculars consist of mandatory and free-choice options based on students' talents, interests, and teacher assessments. If students wish to change their extracurricular activities, they are accommodated at the end of the next semester. Hizbul Wathan extracurricular activities are conducted in block systems, while Tapak Suci is held every Friday. The optional extracurriculars are held from Monday to Thursday, depending on the students' choices, to develop their talents and prepare them for competitions. The goal of extracurricular activities at SMA Muhammadiyah Al Mujahidin Wonosari is to win awards in competitions at the district, provincial, and national levels with the target of "one student, one trophy."

3. Implementation of the Boarding Curriculum Content

SMA Muhammadiyah Al Mujahidin applies a different curriculum from conventional schools, using the Boarding curriculum. It not only implements the National curriculum but also adopts other curricula in the school's learning process. This makes the learning process more interesting and enjoyable as the materials and methods are varied and tailored to the learning objectives. The implementation of the boarding curriculum has two stages:

a. General Curriculum

This curriculum usually refers to the National curriculum established by the Ministry of Education and Culture.

b. Boarding School Curriculum

In this curriculum, SMA Muhammadiyah Al Mujahidin applies two pillars that must be developed, namely:

1) Core Subjects

This curriculum covers several subjects, including Qur'an Memorization, Hadith Memorization, Arabic Language (including four components: *Muhadatsah*,

Qiro'ah and *Kitabah*, *Nahwu*, *Sharaf*), *Aqidah*, *Fiqh*, *Seerah Nabawiyah*, *Qur'an*, *Hadith*, and Muhammadiyah Studies.

2) Additional Subjects

This includes several additional subjects such as *Khitabah Mimbariyah*, Qur'an Recitation and Recitation Improvement, Qur'an Review, Memorization of Wisdom Sayings, and Tutoring.

3.3. Relevance between the Thoughts of Ki Hajar Dewantara and the Merdeka Learning Curriculum at SMA Muhammadiyah Al Mujahidin

To understand the relevance of Ki Hajar Dewantara's ideas with the Merdeka Learning Curriculum at SMA Muhammadiyah Al Mujahidin and to provide a detailed explanation of the discussion, it is essential first to understand the relevance of Ki Hajar Dewantara's thoughts with the Merdeka Learning Curriculum itself. After reviewing previous discussions, several conclusions can be drawn regarding the relevance of Ki Hajar Dewantara's thoughts with the Merdeka Learning Curriculum. Here are some of the relevancies and the related learning programs at SMA Muhammadiyah Al Mujahidin:

a. Experience-Based Education

Ki Hajar Dewantara encouraged education that focuses on direct experiences. The Merdeka Curriculum also embraces this concept by emphasizing practical, contextual, and relevant learning related to students' daily lives. Experience-based education is an approach that emphasizes providing direct experiences to students, both inside and outside the classroom, to deepen their understanding of specific concepts or skills. Some examples of experience-based education implemented at SMA Muhammadiyah Al Mujahidin include:

- Boarding Program: Where students are trained to live in harmony with others, practicing good behavior among peers, leading to the development of religious behavior in students so that they can embody and practice Islamic teachings in faith, worship, ethics, and social interactions according to Muhammadiyah's *tarjih* methodology.
- Field Visits: For instance, taking students to visit places such as museums, companies, nature parks, or historical sites to provide direct experiences related to certain subjects.
- Simulations in Learning Activities: Using simulations or role-playing to create situations that simulate real conditions. For example, simulating an election in class to understand the democratic process.
- Collaborative Projects: Asking students to work together on collaborative projects involving research, planning, and implementation. These projects may involve field data collection, interviews, or presentations. For example, projects to create local ecosystem models, research papers, and similar activities. SMA Al Mujahidin has implemented this to prepare students for higher education (university).
- Field Practices and Outdoor Learning: For example, scout activities, social service activities, student council activities, and others.
- Scientific Laboratories and Interactive Technology: Involving students in experiments and practical work in laboratories to observe and test theories learned in class. For instance, biology experiments to understand genetics concepts.

Utilizing technologies such as computer simulations, virtual reality, or interactive educational games to create deeper and more enjoyable learning experiences.

- Extracurricular Programs: Such as creative speech (*Khitobah Mimbariyah*), sports, Quranic recitation (*Tahsinul/Tilawatil Qur'an*), Quran memorization (*Tahfidzul Mahfudzat*), tutoring (*Bimbel*), and others.

b. Student-Centered Learning

Ki Hajar Dewantara placed students as the subjects of learning, valuing the uniqueness and potential of each individual. The Merdeka Curriculum also follows this approach by giving students more freedom to manage their learning according to their interests and needs. Student-centered education is an approach that positions students as active participants in the learning process. This approach values the uniqueness, interests, and learning styles of each student. Some examples of student-centered education implemented at SMA Muhammadiyah Al Mujahidin include:

- Extracurricular Programs: At SMA Muhammadiyah Al Mujahidin, there are not only mandatory extracurriculars but also optional ones according to students' interests and abilities.
- Classroom Activities: Students are given group discussion tasks, portfolios, and independent assignments to enhance their skills and creativity.
- Boarding Program: Where students are provided with Quran memorization lessons to increase their memorization and understanding of the Quran, discipline, habitual congregational prayers, learning classical Islamic texts, and recitation, which are very beneficial for their social life.

c. Character Education

Ki Hajar Dewantara emphasized the importance of character education, including the formation of moral and ethical values. The Merdeka Curriculum also pays special attention to character development, including positive values such as honesty, responsibility, and togetherness. Character education aims to instill positive values and attitudes in individuals. Examples of character education at SMA Muhammadiyah Al Mujahidin include:

- Character Education in the Boarding Program: Students in the dormitory are accustomed to living a disciplined and Islamic character, with activities such as learning good morals, religious activities like recitations, reading texts, group prayers, memorization, and other activities aimed at producing generations with Islamic character beneficial to themselves, their families, and society.
- Classroom Environment: Students are taught religious education subjects that emphasize character, discipline, honesty, worship, and interpersonal relationships such as responsibility, togetherness, patriotism, politeness, and gratitude. These values are taught in class and applied in the school environment among both teachers and students.
- Routine Congregational Prayers: For example, congregational Dhuha prayers before entering class to build a religious and Islamic character.

d. Student Independence

Ki Hajar Dewantara promoted student independence in learning. The Merdeka Curriculum reflects this concept by giving students more responsibility in the learning process, allowing them to manage their time, learn independently, and develop initiative. Student independence includes the ability to manage oneself, take initiative, and be responsible for their learning and actions. At SMA Muhammadiyah Al Mujahidin, this program is well implemented. For example, students are placed in dormitories separate from their families to learn independence, manage themselves, arrange their time, make decisions, study independently, solve problems, and other benefits. Such aspects are also taught in class both theoretically and practically.

e. Local Community Involvement

Ki Hajar Dewantara focused on local community involvement in education. The Merdeka Curriculum includes local community aspects in student learning. This offers students the chance to connect with their surroundings. Learning with the local community provides benefits. For instance:

- Visits to Local Businesses: Students visit local businesses such as farms, shops, or small enterprises to understand production processes, business management, and the contribution of these businesses to the local economy.
- Local History Research: Students investigate local history, including figures and events that have significantly impacted their community or other aspects. They may create presentations or exhibitions to share their knowledge.
- Celebration of Religious and Other Significant Days: For example, organizing recitations, fairs, Qurban, competitions, and other related events.

f. Inclusivity and Diversity

Although Ki Hajar Dewantara may not have explicitly mentioned it, the values of inclusivity and recognition of diversity are reflected in the Merdeka Curriculum. This curriculum aims to make education accessible to all students regardless of background or abilities. Similarly, SMA Muhammadiyah Al Mujahidin prioritizes ensuring that all students have access to education in all activities, including teaching, administration, and social interactions.

4. CONCLUSION

The philosophy of education of Ki Hajar Dewantara emphasizes freedom, meaning that education should not be a dictation but rather a guidance on how it leads students to discover their best potential, in line with his educational motto "*Tut Wuri Handayani*" (to guide from behind). SMA Muhammadiyah Al Mujahidin is one of the first schools to implement the new Merdeka Learning Curriculum, which has provided many valuable experiences in its implementation up to the present. So far, SMA Muhammadiyah Al Mujahidin has implemented this new curriculum very well and it has been positively received by both students and educators. This is because the educational activities at SMA Muhammadiyah Al Mujahidin have already been accustomed to activities that are similar to those in the Merdeka Learning Curriculum.

The relevance of Ki Hajar Dewantara's educational philosophy with the Merdeka Curriculum at SMA Muhammadiyah Al Mujahidin is evident in areas such as experience-based education, student-centered learning, character education, student independence, local community involvement, and inclusivity and diversity.

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