

THE IMPLEMENTATION OF WALDORF EDUCATION IN INDONESIA AT A GLANCE

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Abstract

In the education world, Waldorf education exists in some countries. Waldorf education revitalized the Indonesian education issue to improve individual well-being. This study reviews Waldorf education in Indonesia. We collected data via online content analysis focused on the Waldorf school website and Facebook. It was reported that Waldorf education only exists in big cities such as Jakarta, Bandung, Yogyakarta, Balikpapan, and Bali. All Waldorf education in Indonesia only offered play gardens, except Arunika Waldorf and Madu Waldorf, which offer an elementary school. All of the websites from Jagat Alit, Arunika, Bambino Preschool, Madu Waldorf, and Kulila Playgroup provide all the information about their school. However, for Denia Beun Play Garden, the information was mostly updated on their Facebook account. The implementation of Waldorf philosophy was well implemented in all schools. The adjustment point only on cultures because of the differences between Europe culture and Indonesian culture.

Keywords: Waldorf Education, Waldorf Education in Indonesia, Waldorf Curriculum

Discipline: pedagogy

Absztrakt

ÁTTEKINTÉS AZ INDONÉZIÁBAN MEGVALÓSULÓ WALDORF PEDAGÓGIÁRÓL

Az oktatás világában számos országban létezik Waldorf-oktatás. A Waldorf pedagógia új lendületet adott az indonéz oktatási szemléletnek. A tanulmány a Waldorf pedagógiát tekinti át Indonéziában. Az adatokat online tartalomelemzéssel gyűjtöttük, a Waldorf iskolák weboldalára és a Facebookra összpontosítva. A Waldorf pedagógia csak olyan nagyvárosokban létezik, mint Jakarta, Bandung, Yogyakarta, Balikpapan és

Bali. Indonéziában a Waldorf pedagógia többségében kora gyermekkori intézményekben vannak jelen, kivéve az Arunika Waldorf és Madu Waldorf általános iskolák. A Jagat Alit, az Arunika, a Bambino, a Madu Waldorf és a Kulila óvodák weboldalai minden információt tartalmaznak az intézményekről. A Denia Beun óvoda esetében azonban a szükséges információ az intézmény Facebook oldalán található. A Waldorf-filozófia szemléletét minden iskolában sikeresen megvalósították. Az eltérés a Waldorf pedagógia értelmezésében az európai kultúra és az indonéz kultúra közötti különbségekkel magyarázható.

Kulcsszavak: Waldorf oktatás, Waldorf oktatás Indonéziában, Waldorf tanterv

Diszciplína: neveléstudomány

Introduction

Education was one of the pivotal components of the country in the world. The education system in every country was implemented based on the needs of the country. For example, Indonesia was led by the Ministry of National Education and Culture, abbreviated as Kemendikbud (Chazan, 2021). However, the Curriculum in Indonesia has been reformed many times according to educational needs. The Curriculum could improve some things regarding the education system in Indonesia. From an academic perspective, education was evaluated based on scores. However, on the other hand, education should balance well- the students too. The current president, Joko Widodo (2019-2024), also had a vision that education can develop more well-being of an individual. To flourish, Indonesia requires a good system of education that improves the well-being of inhabitants, increases human capital, and helps it attain economic and political aims. To realize the president's vision, a fundamental transformation in the education and training system is required to fulfil its promise, enable the country's full involvement in the fourth industrial revolution, and ensure that Indonesia maximizes its demographic dividend (The World Bank, 2020). To achieve this, Indonesia must implement some changes or adopt another system of Curriculum. Concerning increasing individual well-being, Waldorf education offered to become one

of the problems solving to achieve President Joko Widodo's vision for Indonesia. Waldorf education was something familiar from an education perspective. Waldorf education had spread over the world and was founded by Rudolf Steiner. Rudolf Steiner published *The Threefold Social Order* in 1919. It was a book about an approach to political and social renewal aimed at constructing a society ravaged by World War I (WWI) turbulence. It was hijacked by expanding materialism, and scientific rationalist thought. Steiner argued that individuals chaotically combined these threefold social order elements in modern times.

Moreover, he thought individuals could achieve social order by building a Threefold Commonwealth. The book and lectures given by Steiner on this subject made a big impression in Europe. The three elements that he mentioned are about the social organism. Those elements were related to universal ideals of liberty (cultural, intellectual, and religious freedom), equality (political freedom and legal rights), and fraternity (the right to work creatively). This framework was a novel approach founded on the tripartite essence of the human being. It shows thinking, feeling, and willingness. It was manifested in the well-known image of the developing child as a trinity of brain, heart, and hands in Steiner Education. Comprehension of human organisms may mirror or comprehend the form of the social organism (Stehlik, 2019).

In addition, regarding the development of Waldorf education in Europe, Europe was the major presence on world maps of Waldorf/Steiner education, and Germany was dominant in Europe. There were 12 Waldorf kindergartens for every 20 in the world. Waldorf schools are popular in practically every country. The number of kindergartens outnumbers the number of schools Paull & Hennig (2020).

However, the question was how the implementation of Waldorf education in Indonesia. Therefore, this study attempted to elaborate on Waldorf education implementation in Indonesia. This study aimed to discuss Waldorf education and its implementation in Indonesian schools and promote Waldorf education in Indonesia.

Method

This study used a qualitative approach. The method that we used was online content analysis. The data was collected from Waldorf education websites and text chat interviews. We collected data through their description of the school, curriculum, and program offered. For a Waldorf school that did not provide much information, we used social media such as Facebook and Instagram to obtain information.

In addition, we contacted each Waldorf school to obtain more information about their school. We conducted a text chat interview via email and WhatsApp. Text chat interviews were used because of time differences between Hungary and Indonesia, and teachers needed time to prepare the answers. The language used during the interview was Bahasa Indonesia. There were Waldorf schools that also used English, for example, Madu Waldorf in Bali, because they communicated using English and only partly spoke Bahasa Indonesia. Interlanguage can be changed depending on whether the school uses Bahasa Indonesia or English as its primary communication language. After interviewing the teacher from school, all of

the data and audio were kept on the computer. The procedure of data collection is illustrated in Figure 1. and Figure 2.

Figure 1. Collecting data from the websites of Waldorf School in Indonesia. Source: Authors.

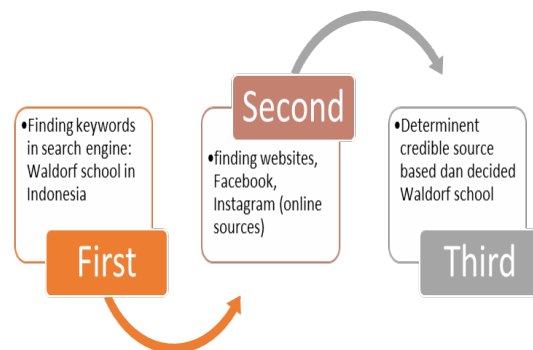
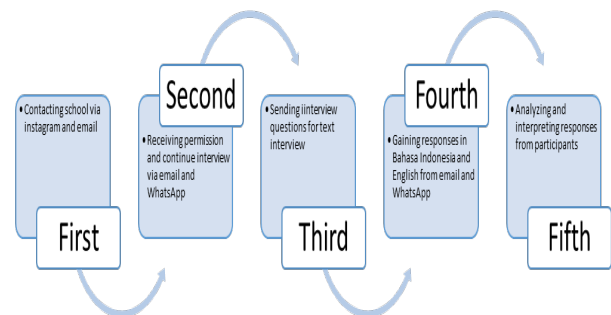


Figure 2. Process of collecting data for interviewing. Source: Authors.



From Table 1. There was information about the interview for the study. The participants used pseudonym name to protect their data. The discussion for each school was different; four schools used WhatsApp to interview, and two preferred to respond via email. All of the schools agreed to do the interview.

Table 1. Interview at Waldorf school. Source: Authors.

N	School	Media interview	Interview	Language
1	Jagad Alit	Email	Yes	Bahasa Indonesia
2	Arunika Waldorf	WhatsApp	Yes	Bahasa Indonesia
3	Bambino Preschool	WhatsApp	No further response	English
4	Madu Waldorf	Email	Yes	English
5	Kulila Playgroup	WhatsApp	Yes	Bahasa Indonesia
6	Denia Buen Playgroup	WhatsApp	Yes	Bahasa Indonesia

Bambino Preschool had contacted and approved for discussion, however, there were no further responses on the text interview. However, we could still find information about the school on its websites. For the result of data from an interview that used Bahasa Indonesia, we translated their interview into English by myself to make it easier to understand.

Result

. Waldorf School in Indonesia is shown in table 2.

Table 2. Waldorf education in Indonesia. Source: Authors.

Waldorf Education Name	Location
Jagad Alit	Bandung
Arunika Waldorf	Bandung
Bambino Preschool	Jakarta
Madu Waldorf	Bali
Kulila Playgroup	Jogyakarta
Denia Buen Play Garden	Balikpapan

The development of Waldorf education in Indonesia started at Jagad Alit School in Bandung. Wildensyah (2019) stated that beginning in 2013, a group of alternative education activists in Bandung established a learning community that undertakes Waldorf Education studies and activities. This

neighbourhood employed the Waldorf educational philosophy in Bandung's alternative schools. Throughout the process, this community consistently offered training events and public presentations on Waldorf education. Waldorf School teachers from nations like Germany, the United States, Switzerland, and others carried out this project. Participants included educators, parents, and advocates for alternative education who were interested in the educational philosophy of Waldorf schools. The first group of Grade School Teacher Training was held in Bandung due to the Waldorf School's gradual expansion, fueled by the abovementioned enthusiasm. Participants from all backgrounds and locations strengthened the seeds of the presence of the Waldorf School.

There was Jagad Alit Waldorf, who specialized in early childhood. Jagad Alit Waldorf has been doing well over the previous three years. After Arunika Waldorf in Bandung, the Madu Waldorf was established in Bali as the precursor to the Bali Waldorf School. Waldorf School Initiatives had already started appearing in numerous locations, such as Jakarta. Waldorf Jakarta was present with activities such as organizing study groups and workshops. In Yogyakarta, there was Kulila Waldorf at the early childhood level. The Waldorf study group in Balikpapan has hosted parenting events and workshops for parents and teachers. Waldorf schools in Indonesia are a breath of fresh air for alternative education. Waldorf education in Indonesia was located in Jakarta, Bandung, Jogyakarta, Balikpapan and Bali

Jagad Alit

Jagad Alit School was located in Bandung, Indonesia. Jagad Ali's website <http://jagadalitschool.blogspot.com>, states that Jagad Alit - Waldorf School was a Playgroup and Kindergarten that integrated the Waldorf educational philosophy into Indonesian cultural values and regional customs. The foundation of the Waldorf educational

philosophy was education that was offered through the hands, heart, and head to the three aspects/parts of human beings (three folds of a human being), namely willing, feeling, and reasoning (head). The Jagad Alit-Waldorf School adheres to the belief that science, spirituality, and the arts should not be separated into their respective fields. The curriculum was as comprehensive as time permits, balancing academic courses with creative and practical activities. The flow of the day presented the curriculum and enlivened each subject with poetry, storytelling, art, handiwork (crocheting, knitting, rudimentary sewing, wood-working), or drama. Therefore, academic education was usually coupled with artistic, rhythmic, and practical labour. Handwork and fine arts challenges were not viewed as distinct, insignificant possibilities but as essential components of a well-rounded education (Jagad Ali, n.d.). According to their Instagram account, namely jagadalitwaldorf_playkinder (<https://www.instagram.com/p/-BjcVwC9AKku/>), the criteria for students who could enrol in Jagad Alit Waldorf is age 3 to 6 or 7.

According to their website <http://jagadalit-school.blogspot.com>, there were some programs at Jagad Alit Waldorf School, as illustrated in Figure 3.

Figure 3. Activities in Jagad Alit Waldorf School.
Source: Authors.



Rhythm was activated for daily activity from 7.50 a.m. to 10.45 a.m. The activity started with outdoor free play. After playing, students organized toys, cleaned, and did a morning circle. Around 9 a.m., students prepared a snack together and continued with indoor free play and arts and crafts activities. Next, they would organize their toys and enjoy their snack. Then, students prepared their bags and joined in storytelling, around 10.40 to 10.45, they got ready to go home. In addition, Jagad Alit also had *Klab Anak Rabu* activity. This activity means that Jagad Alit students could gather with their parents every Wednesday. For storytelling, the student would listen to the teacher tell the story.

Further, the activities included free play, circle time, storytelling, and crafts for parents. Another activity was free to play. Free play was defined as unsupervised independent play for students. Simple toys were provided for students to explore and build their imaginations. A piece of cloth such as silk, cotton, wool, or another natural was provided for students.

We interviewed Kelly, who was a teacher at Jagad Alit. Kelly explained that Jagad Alit promoted itself online, where it shared information about its activities or events. In addition, Jagad Alit promoted their program through word-of-mouth promotion, study groups, and community building. They also established a parenting program to “educate” parents and build communities. Jagadish Alit also attempted to involve parents in their activities as much as possible, such as through study groups, parent meetings, one day with a parent, celebrations, child study, et cetera. For curriculum, they adopted the Waldorf philosophy, which was the basis of their school. Jagadish Alit modified local culture and geography, particularly for celebrations and festivals and the use of local materials.

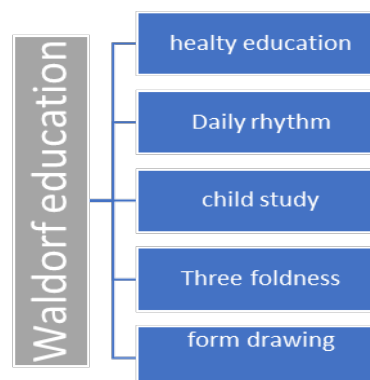
Regarding religion, they did not focus on each student’s beliefs. However, religion was still essential to instil in students a sense of wonder and gratitude. In Jagad Alit, all of the teachers were

Indonesian. One of them graduated from Waldorf training. Three were studying at the training, and two had yet to take Waldorf training. Jagad Alit also collaborated with another school that joined the Indonesia Waldorf Steiner Association.

Arunika Waldorf

According to their website at <https://arunika-waldorf.wordpress.com>, Arunika Waldorf was located in Bandung. This school was an independent school, which was not bound or dependent on certain organizations/groups/people, so they were free to design education according to the growth and development of children - but still referred to and adapted to the Republic of Indonesia's National Curriculum, where children are the primary subject and focus; not for the benefit of schools, foundations, teachers, or parents. In addition, they mixed local (Sundanese) cultural features and flavours into the learning process. Since 2017, preparations have been made for opening the first Waldorf Elementary School in Indonesia, a school based on the notion of human growth and development as spiritual beings in a balanced material world. Characteristics of Arunika's learning are: prioritize cooperation, not competition. One instructor oversaw grades one through six; art, music, and craft were included in the curriculum, and the entirety of science, art, and spirituality was conveyed to matter. The subject was conveyed through stories (storytelling) using a Waldorf-style storytelling technique, it used no fixed texts or guides, exceptional learning rhythm: main lesson block (one lesson is studied for 3-6 weeks), the cultural, social, and environmental integrity of each lesson and it was an inclusive institution. Arunika's educational characteristics are seen in Figure 4. In Figure 4, as a Waldorf school, Arunika wants a healthy school that brings its supportive community and students on a healthy path. Arunika, being a Waldorf school, always promoted a balanced and harmonious learning process between will, emotion, and reason.

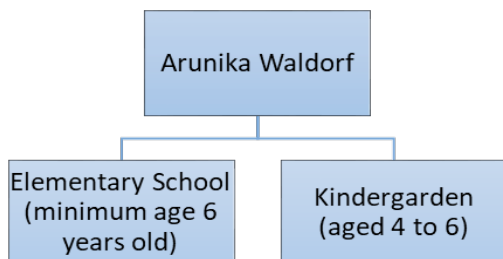
Figure 4. Education in Arunika Waldorf. Source: Authors.



Waldorf education also employed a learning rhythm that was in sync with natural rhythms, such as the rhythm of breathing and the cycle of day and night, so that the learning process was healthy. Child study or study of children on each child, in which the child's condition, developmental situation, physical abilities, will, sense and mind, difficulties and natural talents, challenges and things that provoked them into the detailed discussion for teachers to determine what they can or must do to support the child's learning journey. The threefoldness was balancing all of its elements (both body, soul, and spirit/spirit as well as intention, taste, and mind) so that one could avoid becoming a one-sided human being and even use all of one's elements in a balanced manner in the future. Moreover, drawing without using tools (freehand drawing) taught youngsters appropriate posture and direction and how to seek and develop endurance in their souls. Furthermore, there were two types of schools at Arunika Waldorf, as shown in Figure 5.

According to their website at <https://arunika-waldorf.wordpress.com>, Arunika Waldorf opened the elementary school and kindergarten levels of education. They only stated that the minimum age for students in elementary school was six years old.

Figure 5. Type of education in Arunika Waldorf.
Source: Authors.



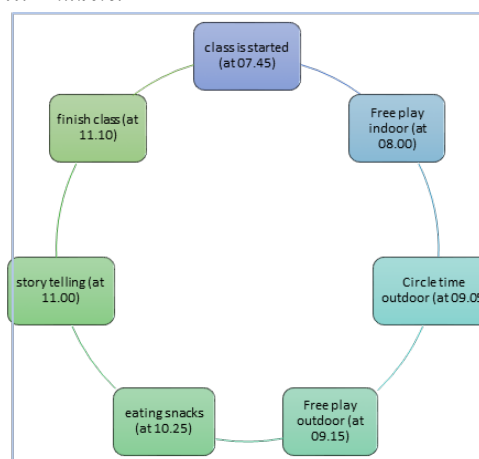
However, there needed to be more detail about this. On the page, there was only the procedure for parents who want to enrol their child in this school. On the kindergarden enrollment page, there was information about fee contributions. There was detailed information about the method used by Arunika Waldorf School and how Arunika Waldorf encourages students to connect with nature through activities like exploring natural resources, taking nature walks, and gardening. It stated that Arunika Waldorf provides students with toys that have open-ended characteristics and provide learning through storytelling. Moreover, on the page, detailed information was also provided about the schedule for students, as shown in Figure 6.

According to the interview, Nindi, a teacher at Arunika Waldorf, said they used online media to promote their school. They shared stories about health and studying styles on social media. However, due to the student quota, this is frequently done. For offline promotion, they held an open house for prospective students' parents to see more about Arunika Waldorf School teaching and learning at school, for parents program was part of the school agenda at school and home. A curriculum based on Waldorf education gave educators the freedom to design education based on local needs and culture. Language and the national curriculum, according to Arunika Waldorf, were the factors that necessitated curriculum changes.

Regarding religion, Arunika followed the

instruction of the education authority that religious information was required for student enrollment. However, it did not influence on students education. Arunika's Waldorf teacher had an educational background in Waldorf education. However, some were also enrolled in Waldorf training, while others had not been able to train. They had not collaborated with any Waldorf school in Indonesia for the collaboration program.

Figure 6. Schedule of students at Arunika Waldorf.
Source: Authors.



Bambino Preschool

Bambino Preschool was located in South Jakarta. The founder was Mrs. Ok Kyung Kim. Based on Bambino Preschool's website: <https://www.bambinopreschool.com>, Bambino Preschool was founded in 1997 as an independent and private learning institution. It was well-known for its excellent reputation in Early Childhood Education foundation-building. The first Bambino centre was located in South Jakarta. As an educational institution, Bambino played a crucial role in establishing a setting that not only stimulated these potentials intellectually but also encouraged children to use their abilities and skills while interacting with their environment and other people.

The curriculum of this Bambino preschool was unique. Bambino Preschool states that each kid is a unique individual with unique potential. As a school, they strove to provide learning experiences that allowed children to develop at their own rate. The children are guided through a comprehensive curriculum based on the Montessori, Waldorf, and Reggio Emilia pedagogies, with the assistance of committed, experienced, and enthusiastic educators. Children were encouraged to engage in meaningful play, project-based learning, and basic academic activities, which were crucial for developing a well-rounded, lifelong learner (Bambino Preschool, n.d.)

Bambino Preschool website (n.d.) stated that the application of creative activities such as storytelling, singing, drawing, painting, rhythmic games,

and modelling to support the healthy development of imagination and creativity was one of the Waldorf Educational Principle's Fundamental Characteristics. Music, arts & crafts, dramatic play, and creative movement were daily activities in Bambino. In addition, they were encouraged to engage in meaningful, practical activities, such as cooking, baking, and gardening, emphasizing the processes rather than the learning outcomes. Character Education was also introduced in the early years using successful methods such as storytelling, mini-drama, puppet shows, games, and music and movement. In addition, for classes, there were five-morning classes for Bambino. Toddler, Pre-Kindergarten, Kindergarten 1, Kindergarten 2, and Kelas Bermain with a low teacher-student ratio.

Table 3. Programs in Bambino (source: <https://www.bambinopreschool.com/>)

Program in Bambino	
The "Toddler" program provided children with an environment conducive to play-based learning. At Bambino, children would be encouraged to explore a variety of games and activities, including tabletop games, arts & crafts, and outdoor play.	Toddler Classes A: 1.5 to 2 years old and B: 2 to 3 years old
During this time, children would be introduced to imaginative play and began to express themselves freely.	Pre-Kindergarten: 3 to 4 Years old
The literary and mathematical fundamentals were established. To guarantee a solid grasp of numbers, letters, and words, some repetitious assignments and chores will be assigned. The children will also engage in activities that emphasise aspects of growth, such as imaginative play, time passing, and social development.	4-5 years old Enroll in Kindergarten 1
The students would use simple tools to tackle real-world situations. The supplied activities will seek to improve the children's abilities to read, comprehend, and produce words. In addition, they will be exposed to a variety of mathematical challenges designed to develop their logical and analytic skills in preparation for a seamless transition into first grade.	Kindergarten 2 Class: 5 - 6 Years old
Students involved in self-selected activities in groups. The activities were arts and crafts, music, and circle time. The language was Bahasa Indonesia.	Kelas Bermain (playing class) 2 to 4 years old
In this program, there were arts and crafts, baby gymnastics and music and games.	Mother with baby aged 9 to 17 months.

Madu Waldorf

Madu Waldorf was located in Bali, Indonesia. Based on their website at <https://waldorfbali.com>, they had around sixty students and fifteen teaching staff. In 2016, Madu Waldorf was established. The majority of teachers were Balinese and were trained in Waldorf pedagogy so that they could impart a uniquely Balinese flavour to our school. Instruction was provided primarily in English and somewhat in Indonesian.

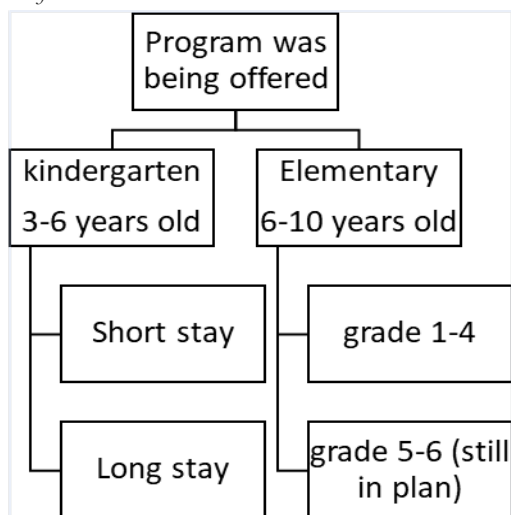
Children participate in all local Hindu-Balinese celebrations, such as Galungan, and our Muslim and Christian educators are encouraged to bring their celebrations. Waldorf education possesses a specific regional flavour. Children were taught how to craft with indigenous materials such as palm leaves, clay, and bamboo, were provided daily local cuisine and were taught indigenous music, games, and rhymes (Madu Waldorf, n.d.).

Table 4. The program is offered in Madu Waldorf Bali (source: [https:// waldorfbali.com/](https://waldorfbali.com/))

Activity	Curriculum
Language arts	At Madu, it strove for English language excellence. Indonesian was also taught formally and was a common language used in daily life. Children were also taught the various languages spoken in our multicultural neighbourhood.
Mathematics	As they learnt counting and the four math operations, Waldorf kids hop, skip, and toss bean bags. A kinesthetic and multisensory approach helped children comprehend and recall things. Through stories, artwork, and games, students got a “feeling of number” and a foundation for long division, geometry, algebra, and other mathematical skills.
Nature Study	Children at Madu developed a natural feeling of amazement and astonishment for Bali’s breathtaking natural environment. For children of all ages, time spent outdoors was vital for improved learning, health, well-being, and brain function. Children were encouraged to learn about nature in a creative, flexible, and enchanted manner through hands-on experience. Respect and appreciation for beauty were inherent to the Balinese way of life. Gardening, farming, botany, local geography, geology, and astronomy are just a few of our grade-level core courses.
Arts & Craft	In arts and crafts, students at Madu Waldorf School learn music, singing, playing the flute, dancing, knitting, felting, building, drawing, and painting.

Furthermore, some programs were being offered at Madu Waldorf. They are shown in Figure 7.

Figure 7. The type of program is available at Madu Waldorf. Source: Authors.



As Figure 7 shows above, the type of program was available at Madu Waldorf. There were two kinds of programs available: kindergarten and elementary. It was divided into two sections for kindergarten. First, a short stay refers to a student whose parents spent less than a year in Bali, whereas a long-term term refers to a family who lived in Bali for an extended time. If the family stayed in Bali for an extended time, their child might enrol in elementary school. Elementary schools currently only provide grades one through four. However, the Madu Waldorf website stated they would increase the grade to five in 2023 and six in 2024.

Furthermore, based on an interview with the Madu team, Madu Waldorf obtained many inquiries to enrol in their school even though they did not promote it. Madu's group stated that people would find them online or through word of mouth. Concerning school program, their school

program only focuses on students. Madu Waldorf did not offer the program to parents. Because they did not have any parent-related program, they did not have any partnerships with parents. The Madu team also said they committed to following all Waldorf guidelines and characteristics. For religion, Waldorf school accepted any religion as long as parents were open-minded and willing to receive educational philosophy for their children. All of the teachers in this school were Indonesian. They have received informal Waldorf training. Besides, Madu Waldorf had little communication with other schools in Waldorf.

Kulila Play Group

According to their website at <https://kulilajogja.wordpress.com>, the Kulila playgroup was located in Bantul, Yogyakarta, Indonesia. Kulila Play Group was an alternative preschool education inspired by the concept of Waldorf education, which was first initiated by a philosopher from Austria, Rudolf Steiner, who later developed independently without putting aside the noble values of existing local culture. The ages of students who can enrol at Kulila Playgroup range from 2.5 to 6. Students at Kulila Playgroup were not given technology, such as computers, and the teacher taught no formal concepts at Kulila. Basic numeracy and literacy skills are developed as a natural part of everyday activities.

Everyday storytelling lays strong foundations for language skills, including reading books, singing, rhyming, telling puppet stories, and personal interactions with each child. When children participate in circle time (through songs, poetry, and games), their counting skills help the teacher set the table for meals. For example, children would usually count the number of children and the teacher present to determine the number of glasses needed. Students assisted the teacher in the kitchen by calculating how many spoons of flour or salt were

required. Students also did gardening; for example, when children help build a fence, they count bamboo to determine how much fence is required. The curriculum of Kulila Playgroup broadly integrated all subject areas into a daily rhythm. Each day has a rhythm; children start with free play time and get together for activities at various times (Kulila Playgroup, n.d.).

According to their website at <https://kulilajogja.wordpress.com>, some activities are done by students. The activities were started from Monday to Friday. The activities each day were different. It can be seen in Figure 8.

Figure 8. Weekday activities in Kulila Jogya (Source: <https://kulilajogja.wordpress.com>)

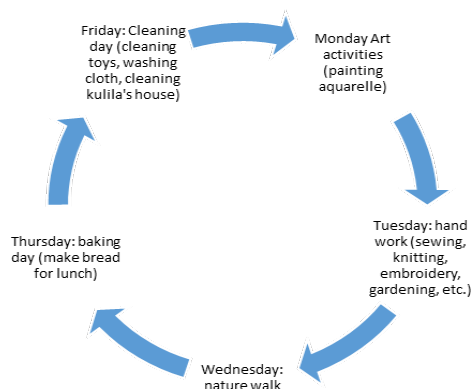


Table 5. Curriculum in Kulila Jogya (Source: <https://kulilajogja.wordpress.com>)

Activity	Curriculum
Free play	Free play time was an opportunity to encourage the growth of a child's imagination, to explore the limits of social experience, and to digest what they have seen, heard, or thought healthily and completely. Children acquire skills such as independent problem-solving, cognitive, creativity, self-expression, focus, language, numeracy, and social skills through imaginative play. This meant they learned to operate constructively and productively with others.
Circle time	Teachers and students would form a circle. Typically filled it with poetry, dance, and singing, followed by finger games, traditional games, and the sharing of stories. During circle time, children developed their fine motor abilities through finger movements and gestures, as well as their gross motor skills by leaping, running, dancing, clapping, and more. They exercised fundamental musical abilities such as singing and moving to the beat with their bodies and voices. Through rhyme, speech, vocabulary, phonemic awareness, and memory, circle time can also be used to develop literacy awareness.
Rhythm, repetition and reverence	For children to have a healthy mental balance, they need a healthy rhythm that mimics the pattern of breathing, especially breathing in (listening to stories or resting) and breathing out (running, playing). Together, Rhythm and Repetition provide an atmosphere with sequence, pattern, and order that helps prevent chaos in the classroom, allowing a child's brain to create the pathways and connections necessary for their future cognitive development.

In addition, we interviewed Orland as the school representative for Kulila Playgroup. Orland stated that their school's promotion focused on social media, such as Instagram. The reason for this was so that information could be disseminated more widely. Kulila Playgroup also offered programs that involved parents. They offered a study group. They would learn about one book by Rudolf Steiner and discuss various topics related to early childhood in this study group. They also frequently held workshops or programs involving children and parents, such as eco-printing or paper recycling. Kulila Playgroup offers parents the opportunity to participate in activities at Kulila Playgroup as part of the partnership program. For example, when Kulila Playgroup created a bazaar, parents would help the teacher prepare it, and when Kulila Playgroup had a mini trip for children, some parents offered to help provide accommodation. Kulila Playgroup used Waldorf philosophy for their school and adapted it to local wisdom that existed in their environment in terms of curriculum. Orland mentioned that every festival celebration in every city or country would be unique, so they would have to adapt. It was stressed in Kulila Playgroup that there would be no religious influence. In addition, the teacher in Kulila Playgroup had three teachers, and all of them were Indonesian. As a teacher, Orland had Waldorf Grade School Teacher Training in Bandung, and currently, all of our teachers are enrolled in Waldorf Early Childhood Teacher Training in Jogjakarta. For collaboration with another school, Orland stated that they also collaborated with another school via Zoom for discussion about their schools. Kulila Playgroup also organized a public discussion via Zoom with some Waldorf teachers from other schools. During the interview, Orland shared that it was their challenge to get students since Waldorf education was new in Indonesia and most parents who enrol their children in their school do so because they already know about this pedagogy. The main reason why

parents did not want their children to study at Kulila Playgroup was that it did not teach formal academics, so Kulila Playgroup attempted to hold a public discussion and workshop. The result of this was that they obtained new students who wanted to study at their school.

Denia Buen Playgarden

The Denia Buen website did not provide essential information about this play garden. As a solution, I found their Facebook account instead, namely Denia Buen Play Garden. Denia Buen was a play garden located in Balikpapan, Indonesia. They formed the Waldorf Balikpapan Learning Community, starting from a group of parents who had a dream to present a good picture of the world and strive for a balanced education. In this community, the seeds of ideas that have been planted since 2018 are starting to germinate into more concrete actions like Denia Buen Playgarden. Denia Buen Playgarden is education for families. Trying to present a small world that was natural, safe, and full of warmth, kindness and nobility. Denia Buen meant hope that a world filled with goodness would continue to be a part of our children's lives (Indonesia Waldorf Steiner Association, n.d.). Unfortunately, Denia Buen Playgarden's website did not explain the program in more detail. However, Denia Buen Play Garden was more actively advertising its program throughout its Facebook "Denia Buen Play Garden." The program offered by Deni Buen Play Garden can be seen in Table 6.

Denia Buen ensured that children had as many chances as possible to play freely and use their imaginations. It also used natural materials, which are gifts from the earth. The teachers made almost all of the toys in the school. The toys at Denia Buen Play Garden were simple and made from natural materials, like blocks, wooden toys, knitting dolls, and cloth dolls filled with cotton and sheep's wool. At Denia Buen Play Garden, stories were told

through circle time, nursery rhymes, finger plays, and puppet shows. Beautiful stories told with beautiful words would work their magic on children's hearts and minds to teach them morals and kindness. Stories and fairy tales are needed to help kids develop their imaginations and learn important lessons.

Table 6. Programs in Denia Buen playgarden (Source: Denia Buen Play Garden (n.d.). Home [Facebook page]. Facebook. Retrieved December 13, 2022.

Program	Aged	Number of students
Playgroup	Aged 3.5 – 5 years old	12
Parenting Le'ai class (parent and child club)	1.5 - 5 years old	-
Cloud class (observation class)	3.5 – 5 years old (with/without companion)	Maximum 10 and 3 families

By playing freely, the student could improve coordination of movement and balance, fine and gross motor skills, reading and math skills, logical and creative thinking, social intelligence, and many other skills. The real play could happen when the child comes up with the game idea on his own, without help from the adults around him. As an introduction to art activities, the teacher does not give instructions. Instead, she tells stories through fairy tales and other stories that show the noble cultural values of the archipelago, especially in East Kalimantan. When doing activities, kids were free to brush and mix colours, make beeswax models in different ways, and draw with beeswax crayons based on their ideas. The walls of the school building were soft colours, and the rooms were set up in a simple, understated way. It brought comfort and warmth when the students were doing things together. When working with kids, teachers will always attempt to be there with their whole hearts and minds, keep good words, and fully understand

everything they do and say. Happiness is done together daily, like doing chores around the house, making fruit snacks, making bread, and eating dinner (Indonesia Waldorf Steiner Association, n.d.).

In addition, based on the interview with one of the teachers from Denia Buen Playgroup, Gina from Denia Buen Playgroup interviewed WhatsApp. She explained that Denia Buen Playgroup tries to promote its school through digital media, specifically social media and blogging. As they shared photos and new stories, social media and blogging became platforms for documenting Denia Buen's playgroup journey. She also stated that Denia Buen had a program for both students and parents. The program is called "Klub Asuh Le'ai". It was derived from the Dayak language and called Pelangi (rainbow). Students in this class were accompanied to class by their parents, grandfather, or mother (or nanny). As a group of students, they did gardening, sweeping gardens, cutting branches, sewing, knitting, and other housework.

Meanwhile, students played by themselves (free play) without guidance. This class also served as a "trial and observation" period before parents decided to enrol their children in the next kindergarten class at Denia Buen Playgroup. At Denia Buen Playgroup, parents are also involved in various events, such as birthday parties, religious events, and other festivals. They prepared decorations and prepared food. Denia Bue playgroup also invited parents to join a regular study group to deepen their knowledge of pedagogy and Waldorf philosophy. Another activity that the teacher provided in Denia Buen's playgroup was home visits. It was one of the parent-teacher programs. In this activity, parents accepted teachers' visits to their houses and discussed everything related to child development, worry, and parents' expectations.

Moreover, Gina also mentioned that Denia Buen Playgroup opened a partnership for volunteers where parents with initiative and support could

volunteer in gardening, public relations, documentation, toy making, et cetera, based on their expertise and their children's interests. As for curriculum, she explained that in their curriculum, Waldorf was a philosophy, and their development comes from their teacher as a model. as a method that is adjustable based on their location and environment. The vital element in Denia Buen Playgroup was local culture, which was rooted in their school. The local language, regional festivals, cuisine, instruments, folk songs, and folklore added another colour. Gina, for example, informs us that one of the folklore stories was inspired by the city of Balikpapan. The stories were about a honey bear, a probosci monkey, the rainforest, farmers, and fishermen. The stories were not all from Europe. However, they came from folklore. For religion, Gina stated that school admission was not based on religion or belief. Religion only determined the festival that would be conducted at Denia Buen Playgroup. In religious celebrations, they would make decorations, nature tables, special cuisine, and stories that were told through circle time or storytelling.

For the teacher aspect, all teachers were local people. Some of my teachers are from the Dayak tribe, Palembang, and Bandung. Denia Buen Playgroup invites all teachers to join the training as Waldorf teachers in Waldorf Early Childhood Education Teacher Training under the Steiner Association of Indonesia and the International Association for Steiner/Waldorf Early Childhood Education (abbreviated as IASWECE). Furthermore, Gina explained that Denia Buen Playgroup cooperated with another Waldorf school by visiting or observing another Waldorf school. As part of Waldorf education in Indonesia, Denia Buen Playgroup joined the Waldorf Early Childhood Education Teacher Training, regular online study groups, mini workshops, and public talks.

The comparison among Waldorf school

Comparison General

The comparison among the Waldorf schools in Indonesia as they were written on their websites and Facebook can be seen in Table 7.

Table 7. Comparison among Waldorf school. Source. Authors.

Name of School	Website language	Teacher information regarding Waldorf knowledge	Parents Friendly	The program is being offered		Curriculum information	Level of school
				Student	Parents		
Jagad Alit	Bahasa Indonesia	no	yes	yes	study group	yes	kindergarten
Arunika Waldorf	Bahasa Indonesia	yes	yes	yes	study group parent	yes	kindergarten & elementary
Bambino Preschool	English	no	yes	yes	Mom & Tots	yes	kindergarten
Madu Waldorf	English	yes	yes	yes	-	no	kindergarten & elementary
Kulila playgroup	Bahasa Indonesia	no	yes	yes	-	yes	kindergarten
Denia Buen Play garden	Bahasa Indonesia	no	yes	yes	kelas asuh le'ai	no	kindergarten

Except for Bambino Preschool and Madu Waldorf, most of the Waldorf School's website is written in Bahasa Indonesia, as shown in Table 7. The reason may be because of the location of the schools: Bambino Preschool is located in the capital city of Indonesia, and Madu Waldorf is located in a tourist area where most of the language used is English and Bahasa Indonesia. Regarding teacher information who had Waldrop-type training or education. There were only Arunika, and Madu Waldorf mentioned this. Arunika Waldorf described their teacher's name, academic background, length of teaching experience, and Waldorf training. All of the websites and Facebook pages were suitable for parents. The parents could easily find their information through their websites and find

out what kinds of programs were being offered, the contact person at the school, and registration. The most intriguing aspect was that parents could also find information on teacher and parent stories on the Jagat Alit website. Parents also could participate in school activities. Some schools, such as Jagat Ali, Arunika, Bambino Preschool, and Denia Buen Playgarden, offer this program. Even though Kulila Playgroup and Madu Waldorf did not offer such kinds of activities for parents, the websites were still categorized as parent-friendly because they are easy to access.

Comparison on Curriculum

In terms of curriculum, a comparison of the program on its curriculum is shown in Table 8.

Table 8. Comparison of the Waldorf curriculum. Source: Authors.

Name of School	Curriculum
Jagat Alit	Each subject can be taught through poetry, stories, art, handiwork (crocheting, knitting, basic sewing, and woodworking), or drama. Daily rhythm, free play, telling stories, and klab anak rabu with parents and other students.
Arunika Waldorf	Based on the National Curriculum of the Republic of Indonesia, where children were the main subject. Mix in local (Sundanese) cultural elements and flavours to make learning more interesting. Art, music, and crafts are part of the curriculum for grades one through six. The whole of science, art, and spirituality was taught to the students. The subject was explained through stories (storytelling) told in the Waldorf style. They did not stick to any books or rules, exceptional Learning Rhythm: Main Lesson Block (one lesson is studied for 3–6 weeks), the cultural, social, and environmental integrity of each lesson, and it being an inclusive institution.
Bambino Preschool	Comprehensive Curriculum, which was based on the Montessori, Waldorf, and Reggio Emilia methods of teaching. One of the Waldorf Educational Principle's Fundamental Characteristics was that children should be able to use storytelling, singing, drawing, painting, rhythmic games, and modelling to help their imaginations and creativity grow healthily. Every day in Bambino, kids do music, arts and crafts, role play, and creative movement. They were also encouraged to do meaningful practical activities like cooking, baking, and gardening, with a focus on the processes rather than the results of learning. Character education was also taught in the early years. Stories, mini-dramas, puppet shows, games, and music and movement are all good ways to do this.
Madu Waldorf	Children were taught how to make things with local materials like palm leaves, clay, and bamboo. They also ate local food every day and learned local songs, games, and rhymes. Language arts, math, science, and arts and crafts.
Kulila Playgroup	They had free play, circle time, rhythm, repetition, and respect.
Denia Buen Playgarden	Almost all of the toys in the school were made by the teachers. The toys at Denia Buen Play Garden were simple and made from natural materials, like blocks and wooden toys, knitting dolls, and cloth dolls filled with cotton and sheep's wool. During circle time, nursery rhymes, finger plays, and puppet shows, different stories are told. They were also free to play. When working with kids, teachers always attempt to be there with their whole hearts and do things together every day, like doing chores around the house, making fruit snacks, making bread, and, of course, eating dinner.

Table 9. compares the ages of students' admission. Source: Authors.

Name of School	Age	
	Kindergarten	Elementary
Jagad Alit	3-6 or 7 years old	-
Arunika Waldorf	4-6 years old	Minimal 6 years old
Bambino Preschool	4 – 6 years old	-
Madu Waldorf	3-6 years old	6-10 years old
Kulila Playgroup	2.5 to 6 years old.	-
Denia Buen Playgarden	3.5 to 5 years old	-

Comparison of Student Age

Based on the data, the admission on students' age differs. The comparison of students' ages is illustrated in Table 9.

Based on the table above, the age of students in every Waldorf school is different. Kulila Playgroup had the youngest age at 2.5 years old in the category of kindergarten. If based on the program offered, it was from Bambino Preschool. They provided a toddler program that used play-based learning for students aged 1.5 to years. Unfortunately, there was no detailed information on age in elementary school, whether on the website or another social media platform. Arunika Waldorf School stated that the minimum age for Arunika Waldorf students who want to enrol is six years old. On the other hand, Madu Waldorf did not mention this on their website, which only stated that they are available for grades 1 to 4.

Grades 5 and 6 were about to be established.

Waldorf Learning Method

Based on the data, Waldorf's learning style in each school had similarities. Each school had similarities, such as using science and arts to teach students. All courses offered were creative and practical for students. The main characteristic of Waldorf schools in Indonesia is that they have activities for the students, such as free play, circle time, storytelling, and crafts.

Table 10 shows that all Waldorf schools in Indonesia used the same method to teach their students. Among these schools, Bambino claimed that they implemented a comprehensive curriculum based on the Montessori, Waldorf, and Reggio Emilia pedagogies. Even though this school does not fully implement Waldorf, the method of Waldorf still could be viewed in their teaching.

Table 10. Learning Method on Waldorf School. Source: Authors.

School	Learning Method
Jagad Alit	<ul style="list-style-type: none"> balancing academic courses with creative and practical activities, poetry, storytelling, art, handiwork (crocheting, knitting, rudimentary sewing, woodworking), or drama, rhythmic, and practical labour, free play, circle time, storytelling
Arunika Waldorf	<ul style="list-style-type: none"> art, music, and craft in the curriculum, science, art, and spirituality are conveyed to matter, the subject is conveyed through stories (storytelling) using a Waldorf-style storytelling technique, learning rhythm
Bambino Preschool	<ul style="list-style-type: none"> meaningful play, project-based learning, and basic academic activities, imaginative play, the activities were arts and crafts, music, and circle time
Madu Waldorf	<ul style="list-style-type: none"> taught how to craft with indigenous materials such as palm leaves, clay, and bamboo, were provided daily local cuisine and taught indigenous music, games, and rhymes
Kulila playgroup	<ul style="list-style-type: none"> storytelling reading books, singing, rhyming, and telling puppet stories, children participate in circle time (through songs, poetry, and games), daily rhythm
Denia Buen	<ul style="list-style-type: none"> to play freely and use their imaginations. it also uses natural materials, which are gifts from the earth like blocks, wooden toys, knitting dolls, and cloth dolls filled with cotton and sheep's wool, stories are told through circle time, nursery rhymes, finger plays, and puppet shows

Waldorf Concept Based on Text Interview

According to the interview, except for Bambino Preschool and Madu Waldorf, all schools used the whole concept of Waldorf education. Similarly, all the school representatives answered that they implemented the entire Waldorf, but there were adjustments. The adjustment or modification that they mentioned on culture. As stated Kulila Playgroup: “We adopted it as a whole and then

developed or adjusted it based on existing local culture. For example, festival celebrations would differ with every festival conducted in another Waldorf school in another city or country (Orland, January 26, 2023)”.

Furthermore, a representative teacher from Arunika Waldorf school also similarly said: “Waldorf education in every world allowed the freedom to design instruction according to school needs and

culture in their place. In Arunika school, the factor for adjustment was language and national curriculum (Nindi, January 17, 2023)”.

Based on statements from the teachers from each school, it was clear they said that Waldorf education was implemented in the school as a whole except for the culture of each school. The reason for this was that each country’s cultural background was different. Indonesia, with various cultures and languages, using culture from original Waldorf education did not fit into Indonesian schools, so in terms of culture, each school used its culture to fit the Waldorf concept into its curriculum.

Discussion

According to what we found, the curriculum of Waldorf in Indonesia follows Waldorf’s theory. The implementation of activities such as free play, circle time, rhythm, and indoor or outdoor playing Waldorf’s concept of using natural materials and the environment in their play was also well implemented. The implementation of the Waldorf curriculum was also incorporated into the national curriculum of Indonesia for the Arunika Waldorf School since there were two types of schools: kindergarten and elementary school. This finding was in line with Edmund (2012), who stated in the Steiner lesson that the main lesson was that math and science students could view their work. The cycle of three days This three-day cycle provided a more in-depth look at the two-hour main lesson, during which the kids engaged in a mixture of group work and activity, individual work and learning, and rhythmic movement. One of the rhythmic elements in the classroom was the skill of conversation with its give-and-take.

Moreover, creating imagination in Waldorf school was essential, as Waldorf’s theory was based on Steiner. It followed a statement from Verlag (1996). Young infants must develop their

relationship with the world as people do when they imagine it creatively for them to grow emotionally. Let the world of plants, animals, air, and stars exist in the children’s hearts and minds in the shape of a fairy tale or fable would not make the children into dreamers if the teachers are not idle dreamers. As the curriculum was stated on their website, all schools also made a rhythm for students in their activities. This rhythm was essential for student development. According to Dahlin (2017), on a broader scale, when individuals complete the subject and leave it for resting and forgetting, to remember it, the subject must bring it up again and again. According to Steiner, rhyming words for studying benefits students’ learning processes. It enabled some students to absorb information. All the Waldorf education in Indonesia indeed implemented Waldorf curriculum into their school, particularly about the rhythm of the subject. In Arunika, studying rhythm took about three to six weeks.

In Kulila Jogya, repetition and rhythm with sequence, pattern, and order aimed to avoid chaos in the class. This method made children develop their cognitive development. This result is in line with Stehlik (2019). It was essential to have a synchronized approach to the rhythms and patterns of daily lessons and weekly schedules, and the schedule every year was emphasized, consisting of the main lesson, the celebration of seasonal and cultural festivals, and the integration of the arts and sciences in a holistic. The phenomenological approach presents knowledge that balances cognitive, aesthetic, and experiential learning is highly emphasized. As for Waldorf’s concept of using natural materials and the environment in their play, as stated by Petrash (2002), the young children were put in an environment that could give them a chance to learn about natural things.

In addition, Aruna, Madu Waldorf, and Kulila Playgroup presented their local culture through the subject being taught. Aruna Madu brought Sundanese culture, Madul Waldorf blended student

subjects with Balinese culture, and Kulila Playgroup put Javanese culture into the subject. This finding is supported by Stehlik (2019), that the curriculum was based on European/Western ideals and Steiner's original ideas, and it was presented in every school's cultural, geographical, and political context. Implementing local norms, procedures, and legislation may sometimes contradict Waldorf principles, such as a young child must start with formal education or take proper tests. Presenting and adjusting the curriculum within each country's or culture's religious background must be respected.

The core Waldorf education was for a Waldorf teacher to employ creative and imaginative skills to bring the curriculum alive via a dynamic and fashion rather than relying on pre-determined sources and materials. This finding about culture being inserted into a Waldorf school in Indonesia was similar to that of Barkved (2018). Today, everyone can find Waldorf schools on every continent and culture. The fact that Waldorf schools were not limited to a European framework but are integrated into many religious and cultural contexts and that there are several multicultural Waldorf schools in Germany suggests that it is more than a Western fringe phenomenon. The concept of a pedagogy that educates students to value individual freedom and independent thinking and to take an interest in the world by providing them with an education that seeks to achieve identification with a diversity of cultures and many ways of being a human being is timely, inclusive, and forward-thinking. Even though such development didactics were inextricably related to the backdrop of European and Western intellectual history, it was possible to express them in a way that recognizes the importance of diverse cultures without favouring one's own. It did not imply abandoning the concept of the evolution of consciousness throughout history; rather, it referred to the attitude one adopted when presenting various historical and contemporary

cultural expressions, where, without ranking them by value, one can describe rich cultural material and a development logic that was not linear but demonstrates the rich diversity of humanity.

In terms of free play at Waldorf School. Denia Buen and Kulila Playgroup ensured that children had as many chances as possible to play freely and use their imaginations. The European Council supported this result for Steiner Waldorf Education (n.d.). The Steiner Waldorf curriculum was suited to children's ages and developmental needs. While early childhood education focuses on physical movement, sensory stimulation, imitation, and free play as basic needs of children (Pálfi et al., 2020), primary school learning focuses on emotions and strives to foster imagination and authentic interactions with adults and peers (Mező & Mező, 2014). The emphasis in the upper years was on conscious learning and the development of independent judgment. Our developmentally suitable and age-appropriate approach allows youngsters to develop strong personalities. In addition, all of the Waldorf schools discovered that students could play inside and outside the classroom. This result aligned with Petrash's (2002) statement that children played to develop social interaction. Children would learn to share, agree, and cooperate within social groups. It was important in human relationships, and they learned it from Waldorf School. Furthermore, outdoor play taught children to appreciate the natural world.

Moreover, Arunika Waldorf's method of education prioritised collaboration over competition, with one teacher in charge of classes one through six. The curriculum included art, music, and craft; the integration of science, the arts, and spirituality is stressed.

The teacher of Denia Buen Play Garden made their toys made from natural materials such as blocks and wooden toys, knitting dolls, and cloth dolls. The stories were delivered via circle time, nursery rhymes, finger plays, and puppet shows.

This mindset also contributed to the essentials of crafts and arts.

According to Randall and Peters (2015), student-teacher connections were valued in Waldorf Schools by students and teachers. It was rather than lack of grades, range of activities for example, theatre projects, class trips, and monthly presentations), and the teachers' professional ethos. As a result, unexpectedly, Waldorf students identified more strongly than other public schools. Waldorf education provided analogue education. It was found following Paull and Hennig (2020), giving children direct learning experiences. The teacher taught students to do something via games, arts, crafts, dance, music, gardening, or science. This approach was different from current digital media education. Waldorf education made students adapt and acclimate to local mores and claim its future. Chodakowski et al. (2011) also agreed that lessons are designed to continuously seek the fantastic, make the topic imaginatively appealing for students, and highlight the oppositions that offer consistency and vividness to how we develop stories.

We found that teachers who worked at Waldorf school attempted to provide the teacher with background Waldorf Education training, such as Jagad Alit, Arunika Waldorf, and Denia Buen Playgroup. This finding was pivotal since the teacher was the main human resource at the school. This finding was also supported by Steiner (2004). In education based on human knowledge, such as Waldorf education, the first thing to consider was not conveying rules or advice about how to teach; the first thing to consider was holding teacher training courses in such a way that find the hearts of the teachers and deepen those hearts, so that love for the children grows from them. Teachers may assume they can "impose" such love on themselves, yet forced human love accomplishes nothing. It may have good intentions, but it would accomplish nothing. The only human love capable of doing

anything came from closely examining particular instances.

Conclusion

The national curriculum of Indonesia has changed many times. Even though it had changed many times, there was still an unbalanced issue on the well-being of students. As a response to the well-being of the individual in the education system in Indonesia, Waldorf education appeared as one of the solutions to this issue. Concerning Waldorf schools had already spread over the world. For Indonesia itself, Waldorf education was new in the education sector. there were only a few Waldorf schools that could be found.

Based on the study result, the websites of Waldorf schools in Indonesia showed only six schools that implemented Waldorf education. Waldorf school in Indonesia was only located in the big cities in Indonesia. Jagad Alit initiated the first Waldorf school in Indonesia in Bandung. Indonesia had more Waldorf schools in other cities in Indonesia in a few years. There were Jagad Alit in Bandung, Arunika Waldorf in Bandung, Bambino Preschool in Jakarta, Madu Waldorf in Bali, Kulila Playgroup in Jogjakarta, and Denia Buen Playg Garden in Balikpapan.

Generally, most Waldorf schools in Indonesia were built for kindergarten, except Arunika Waldorf in Bandung and Madu Waldorf in Bali. In terms of Waldorf curriculum, Waldorf schools in Indonesia adopted all curricula and main features of Waldorf schools from Europe. However, due to cultural differences. All Waldorf schools adjusted the curriculum based on their local culture. In addition, to the implementation methods of Waldorf education, all schools implemented Waldorf strategies to teach their students, such as free play, creative, story-telling, circle time, and repetition activities. In addition, this study also had some limitations. First, contacting the participants

according to their emails that they wrote on their websites did not get all responses, so all of the social media was used to contact Waldorf school, for example, Instagram. An email was not everyday communication in Indonesia, while Instagram was a flat form that generally was used to promote the school. Second, due to time differences of about six hours between researchers and participants, the data collection of interviews took time than expected.

The finding of this study confirmed that Waldorf school in Indonesia was still limited if it were compared to public school in Indonesia. Even though the number of schools of Waldorf was limited, Waldorf schools provided more perspective on education for Indonesians besides the national curriculum that had been built over the years, Waldorf education brought a new view. Waldorf education in Indonesia still had a long journey to develop more whether to gain more students or increase the level of their school to a higher level. However, it had become a new refreshment for Indonesia's education system.

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