The Educational Philosophy of Ki Hadjar Dewantoro and Its Influence in Indonesian Life

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THE EDUCATIONAL PHILOSOPHY OF KI MADJAR

DESMANTOZO AND ITS INFLUENCE IN

INDONESIAN LIFE

by

Norbert Anthony Shadeq

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts

September
1959
LIFE

Norbert Anthony Shadej was born in Farming, Minnesota on December 10, 1921.

After his graduation from St. Paul's High School, Epworth, Iowa, he continued his studies at Sacred Heart College, Girard, Pennsylvania. He graduated there in June, 1941, and then entered the Novitiate of the Society of the Divine Word at Teosny, Illinois.

At St. Mary's Major Seminary in Teosny, he completed a three-year philosophical course to earn his B. A. rating. Having finished a four-year theological course, he was ordained to the priesthood by Most Reverend William O'Brien, D.D., of Chicago, on April 23, 1949.

In November of 1949 he embarked for the South-Pacific missions of Indonesia. During the nine years spent in the islands, he was mainly engaged in educational work and various youth activities on the island of Bali. For two years he assisted as instructor at a Government Teachers'-Training and Senior-Middle-School in the East Indonesian capital of Singaradja. In 1955, at the behest of his superiors, he inaugurated the first Christian Secondary School on Bali. For some years prior to his return to the States for further studies, he served as Rector of Bali's first Catholic Seminary, of which he is the founder. He began graduate studies at Loyola University in February, 1959.
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CHAPTER I

I. INTRODUCTION

A. Purpose of the Study

The purpose of this thesis is to present the Philosophy of Ki Hadjar Dewantoro through a study of his work together with an analysis of his philosophy of Education; thus demonstrating by way of examination, description and analysis that Dewantoro's philosophy has meaning not only for Indonesia, but is representative of the Oriental mind and perhaps merits a wider recognition in a world seeking greater understanding and respect through the medium of education.

As is evident from many of his writings, Ki Hadjar was indeed an emphatic spokesman for a greater study, mutual regard and interchange of certain cultural and educational elements as they exist among the family of nations. Dewantoro has gained experience and contact with many other cultures and "he was deeply aware of the beauty of Western as well as Eastern culture";\(^1\) he was not afraid to adapt or to play the role of an eclecticism if this contributed in any way to the formulation of his system.


In recent years the United Nations Organization has consistently tried "to make a better world" by way of a better world-understanding and cooperation, especially through the medium of cultural, social and educational exchanges. In order to achieve a greater harmony among the nations, modern feelings would seem to suggest a more studied attempt on the part of both East and West to understand each other. This idea was brought much into focus at a recent international educational meeting in Washington. Writing in the New York Times, Leonard Buder from Washington made this point:

An international assembly of teacher representatives convened here today. It will try to prove that Rudyard Kipling was wrong when he wrote, 'Oh East is East, and West is West, and never the twain shall meet.'

Meeting under the auspices of the World Confederation of Organizations of the Teaching Profession, more than 700 delegates from seventy-four countries began a seven-day conference on how to bring about a better understanding of Eastern and Western cultural values through education.3

The report then goes on to stress the key role that education must play for a better understanding among nations:

Addressing the opening session at the National Education Association's headquarters here, Sir Ronald Gould, president of the confederation, declared that 'whatever else education may do for children it must free them from ignorance, prejudice and parochialism.'

Sir Ronald, who is general secretary of the National Union of Teachers of England and Wales, warned that 'unless ideas about human dignity and human freedom prevail everywhere there will continue to be international tensions, international incidents and even war.'

Stressing the need for a greater appreciation of different cultures, he asserted that 'there is no purely indigenous culture, none that does not owe something to others, none that can remain unaffected.'4

The Times report then goes on to register a common complaint as voiced by one of the chief American delegates: Dr. Lawrence G. Berthick, United States

4 Ibid., p. 8.
Commissioner of Education, said that "we of the East and the West have heretofore had all too little contact with each other." "Until recently," he continued, "our teachers have concentrated much more on educating children for understanding an occidental rather than an oriental world."

It is the writer's sincere conviction that studies in comparative education can be a worthwhile factor in helping to unite a world which so paradoxically seems to be drifting further apart even in an age of easy communications. The role of comparative education has been well described by Monroe's "Encyclopedia of Educational Research" in this way:

Comparative education (q.v.) that is, education for the promotion of mutual understanding, good will, and peaceful relations among nations. Obviously, any serious effort to understand the cultures of a people must include a study of the way in which that people educates its younger members.

The worker in comparative education must do more than familiarize himself with the whole of the educational system with which he deals. He must also strive to grasp the fundamental philosophies which underlie them and in terms of which they are to be understood. . . . But neither the system nor the philosophies can be understood except in terms of the cultures of which they are elements.6

Of course, comparative education does not pretend to dissolve all differences existing between the Eastern and Western world; it is not, as it were, as a kind of magic wand. Rather, comparative education may help to bring out that there may be certain very legitimate differences between East and West, especially in the field of educational science. Thus, as we shall see later, the very inauguration of Taman Siswa came as a reaction to a system that catered to


a foreign-tailored or colonial setup. Another apt citation from Monroe's Encyclopedia may help to clarify the point at issue.

History shows clearly that educational institutions transplanted to a different culture either die out, remain exotic, or are modified so as to be adapted to the new environment. It is not the purpose of comparative education, therefore, to learn about foreign educational practices in order that the good ones may be copied in one's own country but in order to gain the broader and deeper understanding of educational problems which that country faces through understanding of the way other peoples with different cultures and living under different conditions have sought and are seeking to solve their problems. Comparative education should do for educators what comparative religion, ethics, government, economics, etc., have done for students and practitioners in these fields.7

B. Limitations of the Study

Even though this study aims to present some picture of the great efforts of an illustrious pioneer in the battle against illiteracy, the scope of the discussion would not allow any detailed or exhaustive account of the land, people, and the educational system together with all its idealistic and structural ramifications. The writer feels the need, however, of certain introductory information, so as not to presuppose too much that may be necessary for a proper understanding or evaluation of the succeeding chapters. This seems to be true especially, since there are perhaps very few instances where the spirit of one man so well represents the spirit of a movement or of an age as in the case of Indonesia's Ki Hadjar Dewantoro. There appears to be no better way to describe the backgrounds and the spirit of Indonesian Education, than to present the backgrounds and the spirit of Dewantoro who so much emphasized and extolled the glories of Indonesia's cultural heritage in its historical past.

7Ibid., p. 284.
Even though this study concentrates on the special merits of Dewantoro, the writer finds gain in introducing certain useful comparisons after the manner of comparative education. This does not imply, again, that there is any comprehensive treatment or expose of oriental education as such; except perhaps for some dominant elements that may be insinuated and exemplified in the Taman Siswa system. Besides inspiring some interest in the study relevant to the rich area of oriental education, the writer simply introduces a worthy and renowned figure in the field of oriental education, who seems to merit consideration and distinction.

G. Procedure and Divisions in the Study

This study will encompass an examination and appraisal of all the available primary and general sources in the writer's access, as related to Indonesia's celebrated educationalist, Ki Hadjar Dewantoro. There is an isolation and delineation of matter essential to Dewantoro's philosophy and its endemic influences. Many of the more important original texts are incorporated in the study; usually in the writer's own translation, wherever references are taken from the original Indonesian. By demonstration and by way of comparison, the writer indicates some of the common characteristics of oriental educationalists, especially as expressed in the light of admitted inter-dependencies. In this way, by implication and as deduced from the evident achievements and pertinent references concerning the person and his work, it appears that the relative merits of an illustrious Indonesian educationalist can be cogently established.

The present study portends to show that Ki Hadjar's greatest contribution to Indonesian life is had in the Taman Siswa schools. It is also in the Taman
Siswa that Dewantoro formulated and promulgated a system of educational philosophy; and it is the latter that remains the special topic of this study.

After presenting certain necessary or useful preliminaries in Chapter I, the writer proceeds to a discussion of the man's geographical and historical, as well as his personal and cultural backgrounds. Chapter II cites the more dominant aspects of Dewantoro's philosophy according to his own summation. Chapter III deals principally with the Taman Siswa itself: its foundation; its common relationships with other educational systems; the nature of the pupil; the general and specific aims as expressed in its notorious "seven basic principles" and "five basic foundations"; and finally, Taman Siswa's special method and processes relevant to definite age groups, special policies, love of mottoes and symbols together with an idea of some of Taman Siswa's conventional "customs."

A general critique of Dewantoro and his Taman Siswa in Chapter IV is given in a series of general as well as certain particular observations. An attempt is made to respond to any queries or possible allegations concerning Dewantoro and the Taman Siswa, that may have arisen in the mind of the reader.

Chapter V is a kind of recapitulation of the foregoing chapters, with an attending final resume from which the reader can deduce his own conclusions.

Before listing the usual Bibliography, the writer has chosen to include four special appendices: three of these appendices carry the original Indonesian texts of several sources that are somewhat basic to the study. The last appendix illustrates the structural system of Education in Indonesia today. As Indonesia's first Minister of Education and as later Chairman of some Indonesian Education-Planning Committees, Dewantoro's special influences
can not be overlooked. Even if the structural pattern in the chart betrays some European similarities, it can truly be said that the spirit that underlies Indonesia's educational system is the spirit of Ki Hadjar Dewantoro.
CHAPTER II

BACKGROUNDs RELATED TO DAWANTOHO AND HIS TAMAN

SISWA FOUNDATION

A. Geographical and Historical

Nestled in the tropical waters of the South-Pacific and forming a kind of land-bridge between the Asiatic Continent and Australia, are the sprawling three thousand islands that make up the 4,000-mile-stretch known as the Indonesian archipelago. "As an intercontinental link the Indonesian island chain is like a giant causeway, a series of island stepping-stones connecting Asia and Australia. For thousands of years it has served this function for traders."8 Indonesia's estimated population of a soaring eighty-five million people, makes it the sixth largest country in the world-family of nations. The people are for the most part agriculturalists; though the country is also known for its exports of tin, rubber, oil, copra, etc. In the country there are as many as seventeen distinct ethnic groups; derived essentially from a linguistic basis. As regards language today, it is true that some of the predominant autochthonic languages are still in use in the interests of culture-preservation; however, the Malayan language of Indonesian is rapidly being established as the one common or universal tongue. This latter factor has, no doubt, contributed

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immensely to Indonesia's astounding development. Thus, commenting on the causes of Indonesia's recent progress in the educational field, the 1949 Yearbook of Education notes: "The use of Indonesian as the basis language in all the schools opened the door to higher education for pupils from the village primary school. Secondary and higher education ceased to be a privilege of the upper classes. It was also one of the advantages of the educational system in the days that the great difference between the various types of elementary schools was remarkably reduced."9

The official emphasis upon having one common language for all Indonesia has certainly been a prime factor in boosting the country's literacy-count. Before the last war it was estimated that literacy stood at about 7 per cent. Recent reports, however, tell of a giant stride ahead in the eradication of total analfabetism: "Anti-illiteracy campaigns have been taken rigidly in hand. A nation-wide drive is now being carried out with the help of every known device of dissemination in addition to the traditional voluntary aid by all types of organizations. Great progress has already been made, and today about 70 per cent of the Indonesian people can read and write."10

Early reports of the Indonesian Republic's pioneer endeavors to foster and promote greater educational opportunities already testify to the prominent role played by Dewantoro. Thus, for example, a report published by the Institute of Pacific relations in 1948 has this reference:

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Despite politico-military preoccupations, the Republic, early in 1946, announced the principles on which it would like to see national education developed. Inevitably this was accompanied by considerable sniping at the pre-war system; the Dutch were accused of a parsimony in the primary-education field that had left the vast majority of Indonesians illiterate, and of allotting a disproportionately large amount of their scanty appropriations for education to the Europeanized system patronized only by the Dutch themselves and a handful of Westernized Asians. As a reaction to this the Republic now stressed total literacy and a national, oriental development of education.

Two long-term plans have been drawn up by the Republic, the first of which was produced early in 1946 and the second completed almost a year later by a committee under the chairmanship of the distinguished Javanese scholar, Ki Hadjar Dewantoro...

In many ways Asia is coming into its own, and Indonesia is no exception. The past ages are not just a vacuum as far as things oriental are concerned. Rather, the rich cultural traditions still pose a mighty potential for an even greater advance in the future. Dewantoro realized this, and he spent a lifetime proving that education founded upon local culture and tradition is far from being barren in its results. There seems to be reason then, for such encomiums concerning the Island peoples as sometimes appear in the books. It cannot be gainsaid that the native peoples of the archipelago have given abundant proofs of their creative and organizing ability. The ancient temples, the present state of the five arts, especially music and dance and sculpture, the effective village organizations, the amazing system of irrigation chiefly devised and executed by native initiative and industry, which keeps a million rice fields constantly suffused with living water—these are sufficient

11 Virginia Thompson and Richard Adloff, Cultural Institutions and Educational Policy in Southeast Asia (New York, 1948), pp. 65, 70.
indications that the inhabitants of these islands are not backward peoples. . . .

Both geographically and historically Indonesia seems to be blessed with an array of special attractions that make for interest, color and distinction. Who is not acquainted, e.g., with the *Pithecanthropus erectus*, the *Homo Modjokertensis*, Borobodur, Krakatau, *Varanus komodoensis*, Sumatran orangutans, or the famous three-color lakes of Kelimitu in Flores; there are also such ancient tribes as the Dyaks, the Bataks, the Bugis and the Bali-Agn. Surely, ethnologists and anthropologists and other men of science find Indonesia a paradise for research in view of its many rich specimens of many a type; surely the country's history goes back a far way. Even before the Christian era waves of immigrants made their way to the islands of the Indies; most of them being of Malay origin. These immigrants, of course, mingled their ideas with pre-existing animistic peoples, in turn made further acculturations with the advent of other successive waves of newcomers such as the Hindus, the Islam, and the Europeans. The impact of the great racial migrations and resultant fusions of cultures, can not be considered lightly in a study of Indonesia's rich cultural and educational heritage. This is very much brought into focus in the following historic review in UNESCO's "World Survey of Education":

From the beginning of the Christian era up to the fifteenth century a strong Hindu influence was brought to bear upon the Indonesian Archipelago (comprising more than three thousand islands), particularly on the islands of Java and Bali.

About the fifteenth century (1400-1600) Moslem traders coming from India and Iran settled in the north of the island of Sumatra; Portuguese

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and Spaniards settled in the Moluccas. These groups brought their religion along with their goods; in fact, education during their period of settlement was centered on religion and its rituals, of which the most successfully indoctrinated was Islam.

At the end of the sixteenth century, the Dutch defeated the Portuguese in the Moluccas and gradually became supreme over the whole Archipelago. The Dutch period may be divided into:
The period of 1600 to 1800... The period from 1800 to 1942... After the dissolution of the Dutch East Indies Company the Netherlands East Indies Government took over. Education for the first time became a public responsibility and the Government set aside a separate budget for its provision.

Then came the Japanese occupation (1942-1945)... The Indonesian language became the medium of instruction in all the primary schools, and the emphasis was shifted from Western to Eastern Culture.

After 17 August 1945 (Proclamation of Independence), a series of steps were taken to revise the educational system and to re-define its purposes. Education should serve all the children of all the people and prepare them, not merely for the higher studies, but for life. The emphasis from now on was to be on 'the development of the social and moral sides of the character of the pupils as against the former emphasis on the acquisition of knowledge.'

B. Personal and Cultural

Ki Hadjar Dewantoro, formerly known as R. Suwardi Suryaningrat, was born in Java in 1889. Already in 1908, Suwardi played an important role in the formation of an association known as the Budi Utomo. Then, "inspired by the lofty aims of Budi Utomo striving for an improvement of the living standards of the Indonesian people, another organization the Sarikat Dagang Islam was founded. The three of them, Dr. Tjipto, Douwe Dekker and Suwardi known as the

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14 "Ki Hadjar Dewantoro" literally means "Teacher of the gods." The two spellings "Dewantara" and "Dewantoro" are both common; the former is more accurate for the original Javanese, whereas the latter suggests the proper pronunciation for the English equivalent.
'triumphirute' erected a political party with the aim of laying the first (corner) stones towards the struggle for a free and sovereign Indonesia."15

After the Proclamation of Indonesian Independence in 1945, Ki Hadjar became the nation's first Minister of Education. In this capacity he did not hesitate to define the new aims he envisioned for education in Indonesia. The following excerpt from an official publication has this to say:

A few months after the Proclamation (of Independence), Ki Hadjar Dewantoro, the first Minister of Education, issued a 'General Instruction.' The Instruction appealed to all teachers to discard the colonial way of education with the emphasis on patriotism. Thereafter, efforts in the field of teaching, instruction and culture gradually became organized by a series of subsequent cabinet-ministerial-decrees; these eventually transformed the old educational system into a new system that was national and democratic. A climax was attained in the basic educational laws as proposed in 1948 to a special Central Committee by Ali Sastroamidjojo, the then Minister of Teaching Instruction and Culture of the Hatta-Presidential-Cabinet. These decrees are considered the work of a Planning Committee under the chairmanship of the National Educationalist, Ki Hadjar Dewantoro. These decrees were later known as the laws of Article No. four, 1950.16

15 Indonesian Spectator, Ki Hadjar Dewantara A Pioneer of the Indonesian Culture (Djakarta), January 1, 1957, p. 17.

Although Dewantoro served continuously as moderator and director of the Taman Siswa institutions, this did not prevent him from contributing actively to the Republic's development in areas outside of Taman Siswa: "Ever since the founding of the Gadjah Mada University Ki Hadjar was appointed as a member of the Board of Governors. Still earlier yet Ki Hadjar was known as a pioneer of the freedom movement, while after the outbreak of World War II he, together with Moh. Hatta, H. Mansjur and Sukarno represented symbolically the 'four-in-hand' leadership of Indonesia." 17

When Ki Hadjar Dewantoro died on April 26, 1956, it was easy to understand why the whole country observed a period of national mourning. No doubt Dewantoro will long be remembered as one of Indonesia's most eminent pioneers. It has been suggested also that "due to his great contributions in the field of education, it would be fitting that the day of his passing be made National Education Day." 18 Always keen for the social educational, political and cultural advancement of his own people, Ki Hadjar Dewantoro resorted to the pen even in his early years, an instrument of nationalistic expression. One of his pamphlets which he directed against the colonial government as early as 1913 merited for him the opportunity to widen his mental outlook as a semi-voluntary exile in the Netherlands. Dewantoro, however, utilized every available chance in Europe to acquire a more comprehensive "world-outlook,"—also as


related to his own affairs and those of this countrymen in the then "East Indies." Upon his return to the Indies in 1919, he had walked the halls of learning in Holland long enough to win himself an official Teacher's Certificate. Surely he had interested himself exceedingly, as he himself later admitted, in the many educational systems so rampant and popular in Europe at that time.

In many ways he seemed to be storing up for the future; for he did not hesitate to assess and assimilate the ideas he met in the world of the West. Typical also of what is so traditionally proverbial in the Ghandian or Oriental sense, Dewantoro was not a man to harbor deep feelings of personal bitterness to his colonial lords. Even after his release from exile in 1919, he seemed convinced that the attitude of subservience among his people could not be eradicated or even alleviated by the force of politics or pressure alone. Rather, he felt that the general desire for freedom should come from the people themselves; and so in this way the seeds of independence should be sown by a nationally orientated system of education. To realize these aspirations in their practical application, the Taman Siswa National Schools of 1922 were set up. Now this was also an occasion for putting his ideas as related to philosophy of education, into practical operation.

C. Dewantoro's Philosophy in His Own Summation

"Education," said Dewantoro, "is one of the means to raise all those inner values to which people of culture and their descendants are heir to; it is not

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19 Dewantoro's official release from exile came on August 7, 1917; however, it was only in September of 1919 that he again arrived in Indonesia.
just a means of 'preservation'; but aiming for mobility in human conduct, it must also advance and develop culture."20

In 1956 Ki Hadjar Dewantoro's services to his country were officially and solemnly recognized and proclaimed by bestowal of an honorary doctorate by the National University of Indonesia; an event that was met with a warm response by students and educators throughout the land.21

For a compendium of Dewantoro's educational philosophy, the writer now takes the liberty to quote at some length from Dewantoro's formal address on the occasion of his accepting an honorary doctorate:

Education in general has reference to the efforts made to advance the child's enfolding as regards disposition (inner strength), intellect and bodily development. Its purpose is to stimulate the perfection of living, i.e. as regards the manner of living and life as such, so as to be more in harmony with both its nature and society. Because of this it is necessary to emphasize the following points:

1. All conditions, efforts and means of education must necessarily be in harmony with the nature of the environment.

2. The nature of this environment is contained in the 'customs' (mores) of each nation, thus dividing various groups into 'nations' having individual ways of life resulting from a mixture of the various measures to attain balance and order.

3. These 'customs' as characteristic of the measures to arrive at balance and order, are not free from the influences of 'time' and 'nature'; this, because customs usually, though not always, undergo change as to nature, content, and tempo.

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20 Dewantoro, Pendidikan dan Kebudayaan in Adjar dan Dasar (Djakarta, 1961), p. 13. The original Indonesian is: "Pendidikan adalah salah satu usaha untuk membalikkan segala nilai-nilai kebotakan, jang ada pada hidupnya rakjet jang berkebudayaan kepada tiap-tiap turunan baru (Cultuur overdracht), tidak hanja berupa pemeliharaan akan tetapi djuga dengan maksud, memadukan serta memperkem-bangkan kebudayaan, memudju kearah keluhran hidup manusia."

4. To recognize the more stable elements in the life of any nation, we must be acquainted with its past history; we must know the blessings of the past and present; we must understand the present age—only then we can have an intelligent insight into the future.

5. New influences result from the association of one nation with another; and these associations are now very easy because of modern means of communication. We must be on our guard in choosing what can be of use in augmenting respectable life among us, and what might be detrimental to us; always remembering that any scientific or educational advancement in the business of life descends to the whole human race as a gift of God, even though we may not deny that the life of every man follows certain individual patterns.

National education is the education that is based on the living standards of the people (culturally-nationally) and is aimed at the needs of society socially, in general; it can elevate the level of the country and its people to a similar status enjoyed by other nations with which they work honorably for the good of all people throughout the world.

Education in Ethics must adhere to characteristics that conform to the spirit of the nation itself, aiming towards a mobility and inner righteousness as well as external balance and order; it must conform to conditions that are lasting and good as well as new characteristics that are of use towards realizing our purposes and aims.

We must especially emphasize our way of life as it endures in the art, culture and religion of our land, also as it exists in our literature (as folklore, myths, legends, chronicles, and the like). All these go to make up our 'national archive' from which we can draw the many 'inner riches' of our people. A knowledge of all these things, no doubt, is a step forward for us towards a new age of continuous and lasting growth—all because we make our new age the 'spouse' of the age that is past. Relevant to the exposition above, our children should learn to join their life more to that of society so that they not only know the life of their people but also live it themselves, so as not to become isolated individuals in later life. This also explains our stress for the pondok-system built up according to a family-setup, to join the imparting of knowledge with training in good conduct, a system not altogether foreign to the history of our culture.

Formerly this was called an 'asrama' setting, and later in the Islam times it took the form of 'pondok—pesantren'.

Indeed, the imparting of knowledge is but a part of any education which essentially aims to train the mind; and this must needs be so not only to advance a mere inner wisdom, but also to make life a more easy thing in general. The training of the mind ought to be made as great, as profound and as wide as possible so that our children can develop their way of life as best as possible.
Physical education which formerly was not foreign to our culture, needs to be emphasized for reasons of personal health as well as for the insurance of a healthy offspring.22

22 Ki Hadjar Dewantaro, *Pidato-Pidato pada Peringatan Dies Natalis Ke VII Universitas Gadjah Mada Dan Pemberian Gelar Doctor Honoris Causa Oleh Universitas Gadjah Mada Kepada Ki Hadjar Dewantaro* (Jogjakarta, 1956), pp. 27, 28. The complete original text of this excerpt is found below in Appendix I.
CHAPTER III

THE TAMAN SISWA

A. First Foundation

The Taman Siswa of Ki Hadjar Dewantoro is a national educational institution which even before the Second World War enjoyed a popular support throughout Indonesia. Its first foundation was set up in Jogjakarta in the year 1922. It exerted a very great influence in many avenues of Indonesian life and many of the Republic's great pioneers and heroes, including President Sukarno, were at one time associated with the Taman Siswa institutions. There was a time when this undertaking also met some severe opposition from the part of the colonial government. Regarding the latter a recent commentator made this reflection: "It is but natural that such a democratic system of education could not but evoke the opposition on the part of the Dutch colonial government, particularly when the Taman Siswa is directly constituted a forum where future cadres of the national freedom struggle were trained and created. Various decrees had been issued with the aim of putting obstacles on the future development of this school-centre. . . . 23

23 Indonesian Spectator, Ki Hadjar Dewantoro, p. 17.
B. Common Relationships with Other Educational Foundations, Both Oriental and Western

In its proper conception, Taman Siswa was more than a mere system of education. In this it had its counterparts in other world areas. There was, for example, a good deal of similarity of ideas with some of the European educationalists; vis. in the idea that education consists essentially in leading the child or the individual to a responsible adulthood. 24

More interesting still, is the fact that Taman Siswa seems to bear striking resemblance to other oriental educational institutions, especially Rabindranath Tagore's Santiniketan Foundation in India. In Thompson's biography of Tagore we read that "(I)t was said of Byron that he took the English spirit on pilgrimage through Europe." Rabindranath took the Indian spirit on pilgrimage through the whole civilized world, and in his own person brought that world back to India. 25  
Ki Hadjar seems to serve Indonesia in very similar fashion. Like Tagore "he dreamed of a time when his own 'ancient land of Aryan Civilization' would enjoy the same equal education and equal opportunities for all. 26 Likewise, as in the case of Tagore, it must be noted that Dewantoro surely did plan much more than a school. He sought a home for the spirit of Indonesia, distracted and torn in the conflicting storms of a very pregnant age. He felt about Indonesia as did Tagore of India that "(T)he unity of India has been a

26 Ibid., p. 229.
dream present with some of her greatest sons. Here he felt it might begin to be realized with a completeness hitherto unattained.  

It might be observed further, that the very setting of the Taman Siswa schools bear a great deal of identity to that of "Santiniketan." The first Taman Siswa school was "set amidst the open country and rice fields," and the Taman Siswa schools are usually in the form of opensided pavilions or "pendopos." True to its very name, the Taman Siswa was to be nothing short of a "student garden" or "student home"—quite as the famed "ashrams" of Tagore. It was Dewantoro's manner of demonstrating "that environment plays an important part in education" and therefore "stress is laid upon a family atmosphere."  

Perhaps, Dewantoro could feel at Taman Siswa as Tagore also felt at "Santiniketan":  

It gave him a home where he found peace as nowhere else. It was a place of extraordinary friendliness. All was leisure, everyone was kind. . . . The great gift of India was her meditative calm, which he wished to recapture. Modern education in Bengal was machine-made and spurious, mere memorization in a foreign tongue. At "Santiniketan" except in the rains, classes are held out of doors. A boy may sit in the branches of a tree if he wishes.  

With strikingly similar strain of mind, Dewantoro avowed that western-slanted or western-centered schools were not at all the ideal thing for his tropical island peoples in the East Indies. He wanted more stress on a national,
Eastern-orientated process of education that could eventually bring about total literacy in the Island Indies.

It has been pointed out above that ever since his youth, Dewantoro showed special interest in Indonesia's rich cultural heritage. He loved the ancient "gamelan" (orchestra), "tari" (dance), and drama-like wajang (drama) and wajang kulit (shadow-play) for which he once served as "dalang" or official narrator. Dewantoro honestly believed that, "the cultural unity of the islands is not only revealed in historical books, but also in the various local customs, modes and habits of the various islands throughout Indonesia."31

Both Tagore and Dewantoro felt very much with Strachey that, "No one will now sympathize with the contempt with which Lord Macaulay treated the ancient literature of the East. Whatever may be its value in comparison with our own, it abounds in works which rank among the remarkable achievements of human genius."32 Both at Taman Siswa and at Santinekatan there were to be no deficiencies in these cultural emphases. At Santinekatan "the poet's own dramas are played at term ends and at other occasions," with a good deal of stress upon all of India's cultural past and cultural inheritance. It was the oriental's dream: "to bring to a realization the fundamental unity of the tendencies of different civilizations of Asia, thereby enabling the East to gain a full consciousness of its own spiritual purpose, the obscurant of which has


33 Thompson, Rabindranath Tagore, p. 266.
been the chief obstacle in the way of a true co-operation of East and West, the
great achievements of these being mutually complementary and alike necessary
for universal culture in its completeness. 34

Almost everything we've tried to show thus far concerning Dewantoro and
his Taman Siswa has been nicely epitomized in the following American appraisal,
subsequent to a formal study of the Island-India-educational picture in 1936:

Badjar Dewantoro, himself of royal ancestry, in the independent state of
Djoedjokarta, having passed through the European educational system from
the primary stage to the university level, came to the conclusion that this
thing which Europe offered was not the whole story so far as Java was con­
cerned. He wanted schools for his people which taught the traditions of
Javanese culture as well as the western tool subjects. Around him
gathered others who shared his ideals, and they built up a separate school
system. There are now nearly 200 institutions in this association spread
widely throughout the Indies. These schools called Taman Siswa include
the European syllabus but also teach music and dancing according to native
tradition, and are centers of national culture and inspiration. The
presence of gamelan music as a conspicuous feature of the regular school
program and the classes in dancing, led in the traditional manner by a
Javanese prince, are firm ties to the ancient culture. The leader be­
lieves that teaching is a high calling like the priesthood which men
should follow for honor and public service rather than remuneration. Al­
though the association offers only a subsistence wage—about one quarter
the salary paid by government and mission institutions—a fine group of
well qualified teachers is always available. The schools are resident or
boarding institutions and in some respects suggest what one imagines were
the Pondok schools of an earlier day. 35

G. Nature of the Pupil in Taman Siswa

Having considered the spirit of Dewantoro and educational philosophy in
its more general aspects, we can now proceed to some of its particular appli­
cations.

34. Thompson, ibid., p. 266.

With somewhat of a Froebelian accent, Dewantoro posits the child as something almost divine "sang anak." It was Ki Hadjar's strong conviction that children should not be robbed of their freedom. "Kindergarten pupils in Jogjakarta sit on the floor...; the teachers find that this is much more comfortable and gives the child more scope to move about without the noise of scraping chairs and the danger of falling off them. They can stretch their legs, sit cross legged, sit on their heels and yet not create an atmosphere of restlessness which would disturb the class."36 The idea of securing the child within limits of its natural freedom is one of the basic tenets of Taman Siswa's educational ways. Said Dewantoro: "Devoid of all claims and the purest of intentions we approach the child sublime; not at all to expect any particular gain, but rather as the servant of the child sublime."37 Consequently, in considering the principles of Taman Siswa we could take this as a basis; offer the child the greatest possible liberty and freedom; yet not a freedom without limits, but determined by special or evident limits of nature and orientated towards a national culture. Among the principles of Taman Siswa set up in its very foundation, is the right to self-determination as based upon necessary relationships in a perfect society. There is no sympathy, then, to an education that formally trains the child's character by way of command, inner force and forced discipline of conduct. Education that is proper and of value must be carried on in a pleasant atmosphere; and this also makes for an important element to have the child apply its strength of character, of mind

and of body. This is what is called the "Among" system, which posits two basic elements:

a. Freedom is an essential condition for motivation of a child's potentialities until it achieves self-reliance.

b. Natural law is an equally important condition to achieve progress in the best possible way in accordance with the laws of evolution...

Thus, the appropriate motto: 'toet woeri anaadajani' (following and influencing from behind), interpreted as pushing one's charges so that they learn to find their own way, not always depending upon directions of the leader. The leader in turn does not neglect to exercise attention and control towards his charges as he influences them from behind.38

It was repeatedly emphasized by Dewantoro that the good pedagogue ought to be of service to the child—not by pulling from out front, as it were, but rather by following the child and lending assistance wherever sound judgment seemed to warrant this. This was held to be one of the principal elements of the "pamong" set-up, where furthermore all are to consider themselves as members of one big happy family. Reviews of Taman Siswa will always insist on certain tenets such as the following, which can now already be easily understood:

The attitude of the pamong towards the pupil depends very much on the child's degree of progress, its character and the like. It implies that the pamong adapts himself to the child that has become his charge, and not vice-versa. Usually in schools, there is at times a sort of dictatorship: the pupils must hearken to the teacher's every command, whereas the teacher does not bother at all about the special character of the pupil, parents also need only to pay the school fees and order the necessary clothes, etc., for the child—nothing more. There is never any

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38 Presidential address directed to Ki Hadjar Dewantoro on the occasion of his honorary doctorate, Pidato-Pidato Pada Peringatan Dies Natalis Ke VII Universitas Gadjah Mada Dan Pemberian Gelar Doctor Honoris Causa Oleh Universitas Gadjah Mada kepada Ki Hadjar Dewantoro (Jogjakarta, 1956), pp. 9-10. The original Indonesian address is given in Appendix II, below.
discussion between the teacher and the parents regarding education; so the entire education of the child is in the hands of the teacher while the child is at school. 39

Taman Siswa aims to ameliorate all un-pedagogic situations by its "Among" or "family-home" idea. In the Taman Siswa, students are looked upon as members of the teacher's family who directs the boarding-house. The school and the boarding-house constitute one unit as a place of education. Here children are not only given directive protection during actual school hours (seven-thirty to one o'clock), but also the rest of the time. It is in this way that the Taman-Siswa-homes apply the system of "tripusat." This means that the student, the teacher and the family in a sense, constitute a single unit. Under the good guidance of the teacher and his wife, who consider the pupils as their very own, the conduct of the children naturally differs from that in an ordinary boarding house; commonly understood to be nothing more than an inn or a hotel. 40 Taman Siswa holds the pupil to be somewhat of a sacred trust; though the "panong" must prove himself the good caretaker, supporter, mentor, educator, and teacher.


40 Soewondo, ibid., p. 45.
D. The Aims of Taman Siswa

1. General Aims

In considering the aims of Taman Siswa and its spirit, it is important to distinguish between the general aims that led to the inauguration of Taman Siswa and the particular aims prevailing in its education system. The general aims of Taman Siswa were "to change the Dutch system of education and teaching considered unfitting to life in Indonesia in favor of a new system based on the nation's own culture." It also aims to introduce the "among" system in education with some special consideration for certain modern elements of education, which Dewantoro had gleaned from the school of theosophy and anthroposophy of Rudolph Steiner, Montessori's method, the Dalton System, the educational aspirations of Rabindranath Tagore, and others who are generally expressive of modern free education.

The general stress of Dewantoro, however, always seems to revert to the idea that schools ought to play a prominent role in the preservation and development of national culture. He emphasized this not only for his own Taman Siswa institutions, but for all schools throughout the land. He again reiterated this stand while serving as chairman of a special Indonesian educational Congress in 1949. At this time he defined some of his more general recommendations for the promotion of national education in this way:

\[\text{ensiklopedia indonesia, "taman siswa," p. 1512. the text reads:} \]

"tujuan t.s. ialah mengganti sistim pendidikan dan pengajaran Belanda (dianggapnya tidak sesuai dengan penghidupan rakyat Indonesia) dengan sistim baru berdasarkan kebudayaan bangsa sendiri."

\[\text{ibid., pp. 1312-1313.}\]
Schools are the hotbed (kweekbed) for the preservation and advancement of national culture. . . . With this basic reserve we shall have to modernize, i.e., develop and enrich our common culture; which though consisting of many different types, nevertheless possesses one and the same foundation and character 'Binneka tunggal ika.43

Our efforts to write our culture must be begun by writing our system of education and instruction. We must begin by uniting the principal foundations and characteristics. Do not try to write whatever need not or can not be joined into one. To realize this we must have recourse to the following essential conditions towards the unification of education and instruction for all Indonesia:

1. The three lower grades of the elementary school must have a local atmosphere; there must be a respect for the local language and customs so as not to hinder the development of language and customs as they exist in Indonesia.

2. Beginning from the fourth to the sixth class, all Indonesia should follow a system of general unification ('konvergensi'), so that all elementary graduates throughout Indonesia have the same general knowledge and skills.

3. All secondary schools in Indonesia should follow the system of uniformity ('konkordansi'), (having one common and definite curriculum; though for the present the subjects having to do with language, history and geography may admit slight variations).

4. Advanced education must be one and the same for the entire region. Furthermore, they must be on a par with higher schools of learning throughout the world so as to achieve international recognition.44

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43 The meaning of Binneka tunggal ika, also found on Indonesia's National Coat of Arms, is: "Unity through Diversity." This motto supposedly originated from a thirteenth century Indonesian poet, Empu Tantular.

44 Dewantoro, in Adjar Dan Dasar (Djakarta, 1951), p. 43. The original Indonesian text reads: "Perguruan adalah tempat persenjain (kweekbed) untuk memelihara serta memajukan kebudayaan bangsa. . . .

Dengan modal ini kita nanti harus mempermodern, ja ni memperkembangkan serta memperkaya kebudayaan kita bersama yang boleh djadi berlainan bentukna, namun tetap mempunyai dasar dan sifat yang satu. 'Binaka tunggal ika.'

IV. Usaha untuk menjatukan kebudayaan harus dimulaikan dengan menjatukan sistem pendidikan dan pengadjaran. Kita harus malai dengan menjatukan dasar-dasar dan sifat-sifatna yang pokok. Djangan menjatukan apa yang tidak perlu dan tidak mungkin disatukan. Untuk itu maka perluah sjarat-sjarat sebagai yang berikut kita pakai sebagai dasar persatuan pendidikan dan pengadjaran untuk seluruh Indonesia:

1. Tiga kelas yang terendah dari pada sekolah Rakjat harus bersuasana daerah; pemeliharaan bahasa dan adat lembaga daerah, tidak boleh merintangi berkembangnya bahasa dan adat kebangsaan Indonesia.
2. Specific Aims

The special educational aims of Taman Siswa are set down in the original "seven principles" (tudjuh asas) of 1922 and the so-called "five basic foundations" (lima dasar) promulgated somewhat later. Dewantoro himself has often defined and clarified these cardinal principles and foundations as applied to the Taman Siswa system. In his idea there were four things that played an essential role in any living organization: viz., "basic characteristics (sifat-sifat), "content" (isi), "form" (bentuk), and "manner of operation" (irama). He goes on to explain that among these four elements, it is really only the basic values (which for Taman Siswa were expressed in the "seven principles"), that were always and essentially immutable. Later disciplinary regulations of Taman Siswa forbade any organization to be continued as Taman Siswa if the basic characteristics as embodied in the "seven principles" were not adhered to faithfully or if they were in any way altered. This did not include any rigid demand for uniformity as regards non-essential or secondary characteristics. On the contrary, there may often arise a very special need for flexibility in making certain local adaptations. Actually, Dewantoro always harped upon one important principle which he paraphrased in this way:

2. Mulai kelas 4 sampai 6 untuk seluruh Indonesia harus dipakai sistim 'Konvergensii, sehingga sekalian tamatan kelas 6 diseluruh tanah air sama pengetahuan serta ketjerdasannya umum.

3. Untuk semua sekolah menengah di Indonesia harus dipakai sistim 'konkordansi' (sama daftar pengajaryannya yang umum dan mutlak; banja sementara mata pelajaran yang perubahan dengan bahasa, sedjarah dan ilmu-bund pengajaran boleh sedikit berlainan).

4. Sekolah Menengah Tinggi harus sudah sama untuk seluruh daerah, serta pula harus ber 'consonant' tie dengan sekolah-sekolah menengah tinggi diseluruh dunia untuk mentjapai 'internationale gelijkwaardigheid.'
"(a) Don't try to unify that which cannot be unified. (b) Don't try to unite whatever need not be united. (c) Just insist on the basic elements; this is not only enough, but it is really the only way of affecting a oneness that is strong and enduring."45

There was also a classic simile to which Dewantoro liked to refer whenever he wanted to enumerate one of his favorite principles:

A coconut tree, for example, can grow anywhere on flat soil, in the mountains, along the sea or some other place. Everywhere it grows, it still remains a coconut tree; this basic characteristic can never be altered. A coconut tree in the mountains, however, is small in form and does not bear fruit; in flat regions the same tree can become very big and fruitful, whilst along the sea it usually grows very well. Plants cannot choose their own place; they cannot adjust their growth at random, in accordance with considerations of place and time in order to improve their own plant life. Man, on the contrary, is able to arrange and determine whatever is good and whatever is bad for himself, making necessary adjustments to life, to place and time as well as to environment. In similar fashion Taman Siswa should maintain its basic character, so that it may always go on as 'Taman Siswa' with its certain and defined aims.46

45 Dewantoro in Adjar dan Dasar, p. 74. The Indonesian lines are: "a. Djangan menjatukan, apa yang tidak mungkin disatukan; b. djangan menjatukan apa yang tidak perlu disatukan; c. satukanlah pokok-pokoknya sadja; ini tidak sadja sudah tjukup, tetapi itulah sjarat yang satu-satunja untuk dapat menggalang kesatuan jang kokoh dan abadi."

46 Dewantoro, in Taman Siswa 30 Tahun, pp. 53-54. The Indonesia text reads as follows:

Pohon kelapa misalnya dapat tumbuh dimana-mana, ditanah datar, dipegumungan, ditepi laut atau tempat lain. Dimana-mana tumbuhnya ialah sebagai pohon kelapa; tidak akan bergantilah sifatnya itu. Akan tetapi pohon kelapa dipegumungan berbeda kettjil dan tidak berbuah; ditanah datar dapatlah pohonnya mendjadi pohon yang agak besar dan berbuah, sedangkan ditepi laut pohon kelapa tadi, sangat mempengaruhi seluruh hidup tumbuhnya. Tumbuh-tumbuhan tidak dapat memilih tempat, tidak dapat pula mensesuaikan tumbuhnya setjara sengadjia dengan 'alam dan saman'-nya guna memperbaiki hidup tumbuhnya. Sebaliknya manusia berkusa untuk menetapkan apa yang baik atau jang buruk bagi hidupnya, pula untuk mensesuaikan segala apa yang mengenai hidup tumbuhnya, dengan alam dan sam yang mengelilinginya. Begitulah Taman Siswa hendaknya tetap sifatnya, agar tetap berdiri sebagai 'Taman Siswa' dengan tjita-tjitanja jang pasti dan tertentu.
As early as 1922, Dewantoro listed the "seven essential principles" in their successive order:

1. Free the person so that he can determine and arrange his own individual life; but with an obligation towards a proper orientation to universal balance and order.47
2. Our basic aims determine that instruction must impart useful knowledge that makes for personal freedom—both internal and external.
3. Positions of Nationalism and humanitarianism must be considered fundamental.
4. Aim to spread instruction for all of Society.
5. No help may be accepted if it in any way shackles the person's internal or external freedom of action.
6. There must be an element of thrift, and an application and proper use of one's own proper abilities.
7. Children must be educated with the purest of intent according to the 'Among' system.48

The so-called "among system" no doubt constitutes one of Taman Siswa's dearest pedagogic principles. It is meant to lead a child to a free and self-determining way of life by way of developing and cultivating all the possible physical and spiritual potentialities of the child. A prime factor in order to achieve this all the more quickly, is to give due regard to various laws of nature and evolution.49

47 In a more modern sense this is now often interpreted in Indonesia as being akin to the idea of "guided democracy."

48 K. H. Dewantoro, in Taman Siswa 30 Tahun, p. 355. In the original, the Seven Principles are:

1. Memerdekakan manusia untuk menetapkan dan mengurus hidupnya sendiri, dengan memwajibkan padanja untuk menudju kearah pertib-damainja keadaan umum.
2. Asas kita menetapkan bahwa pengadjaran harus memberi pengetahuan yang berfaedah, dalam arti lahir dan batin dapat memerdekakan diri.
3. Harus berdasarkan kebangsaan dan menudju kearah perikemanusiaan.
4. Mementoingkan tersebarnja pengadjaran bagi rakjat umum.
5. Tak boleh menerima sokongan yang mengikat lahir atau batin.
6. Harus berherat dan menggunakan kekuatan sendiri.
7. Dengan sutji hati mendidik anak2 dengan Among-Systeem.

Consequent, in a sense, upon Taman Siswa's "Seven Principles" are the "Five Basic Foundations"; the latter also having definite relationship to the Republic's notorious "Pantja Sila"-"Five Basic Freedoms."50 Taman Siswa's "Five Foundations," often referred to as the "Pantja Darmo," are listed as follows:

1. Nature (Kedrat alam): having to do with belief in the nature of the universe which governs the whole world; the task of humanity is to be in harmony with the forces of nature as much as possible.

2. Humanitarianism (Kemanusiaan): the consideration and respect for human interests.

3. Culture (Kebudajaan): meaning culture in the widest sense. Through a national culture a nation's strength and success increases; it must, however, develop at all times in harmony with the times and demands of human life.

4. Nationalism (Kebangsaan): the building up of the nation and the striving after unity and independence for the people and the country.

5. Freedom (Kemerdekan): i.e., freedom and liberty or the right of self-determination.51

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50 The "Pantja Sila" are Indonesia's Five Basic Freedoms, representative of the Philosophy upon which the Republic is built. They are listed as follows:

1. Belief in God (Ketuhanan)
2. Humanitarianism (Perikemanusiaan)
3. Nationalism (Kebangsaan)
4. Democracy (Kerakjatan)
5. Social Justice (Keadilan Sosial)

51 See Ki Hadjar Dewantoro in Taman Siswa 50 Tahun, p. 58; cf. also: Indonesia, Taman Siswa National Schools (Djakarta, 1967), III, No. 2, pp. 4-6.
E. Special Methods and Processes

1. Division According to Age Groups

As has been repeatedly suggested above, Taman Siswa attaches a good deal of importance to man's "natural unfoldings," especially as related to the process of instruction. Thus, Dewantoro also recognized a special need for a proper group-division of the various age-levels for the process of instruction. The usual Taman Siswa classifications were as follows: Taman Indraya or kindergarden for the ages of five and six—with the very special motto of "study while you play"; 52 the Taman Muda, or elementary schools for the ages of seven to twelve; the Taman Dewasa or secondary schools for the ages of twelve to fifteen; and the Taman Madya or college, from fifteen to eighteen. Besides this there were certain other group-types for the training of teachers, farmers, etc. 53 Dewantoro's age-divisions for education thus correspond with Indonesia's official 1:6:3:3 educational setup as listed in Appendix IV below.

2. Special Policies Employed

Taman Siswa has always advocated a "minimum curriculum." In actual practice, however, "the program of instruction in Taman Siswa is adapted in some ways to the program of other schools; especially since as later members

52 See Ki Hadjar Dewantaro in Adjar dan Dasar, pp. 42-50, for an extended treatise of Dewantaro on Kindergarten schools.

of society the pupils will be together with pupils of all schools. Actually, Taman Siswa wanted to be free to conduct its schools in its own way. This explains why in the colonial times "this organization did not want any government subsidy, so as to be quite free to develop its own programme." Furthermore, there is the continuous predilection in Taman Siswa for the "tripusat" idea, meaning that:

The Taman Siswa distinguished three areas of education, namely, that of the family, school and society. The Taman Siswa youth, the family and the school must be considered as one unit. One way to realize this the more, was to set up libraries for teachers, pupils and parents; whereas a common field for sports and cultural centers were also introduced. Occasional meetings between teachers and older students were held to discuss matters of mutual importance. Teachers were expected to follow the child's development closely; and to be ready to proffer any necessary assistance from behind, as it were. Parents too, had their part in the Taman Siswa Circle, especially in the Taman Siswa family-associations. Through the resultant favorable relationships among pupil, teacher and parents, one could expect a better understanding and cooperation among all the three parties concerned. Thus, this will make for the best possible mutual harmony in education; and the parents will be of one mind with the teacher.

This good relation between pupils and teachers as well as between parents and teachers would be looked upon as an essential condition for education. . . .

54 Soewondo, Beberapa Sistim Pendidikan dan Pangadjaran (Djakarta, 1955), p. 43. The text reads: "Rentjana Taman Siswa dalam beberapa hal disesuaikan dengan rentjana pelajaran sekolah lain, oleh kerana sebagai anggota masarakat-besar dikesudian hari bebas murid Perguruan Taman Siswa harus bekerdja ber-sama dengan bebas murid sekolah lain."

55 M. Hutashit, Compulsory Education in Indonesia (Published by UNESCO), 1954, p. 67.

56 Soewondo, Beberapa Sistim Pendidikan dan Pangadjaran, p. 44. The Indonesian reads:

Taman Siswa membedakan tiga lingkungan pendidikan, jaitu lingkungan keluarga, lingkungan sekolah dan lingkungan masarakat besar. Taman Siswa selalu menghubungkan alam pemuda, alam keluarga dan alam perguruan. Salah satu djalan untuk mentjapai maksud itu ialah mengadakan taman perpustakaan untuk guru, murid dan orang tua, djuga lapangan olah raga dan ruang
The ideal situation according to Dewantoro was that teachers and students reside in one and the same student-home or boarding-house—thus the very name: Taman Siswa meaning "student Garden" or "student home." Here students are regarded as members of the teacher's family which directs the "asrama," and the "asrama" and the classrooms constitute a single unit for education. This was emphasized, since the children were not only receiving training during actual class-hours from seven-thirty to one o'clock, but rather throughout the day.

3. Love for Mottoes and Symbols

Besides the many "family" and "back to nature" emphases for the process of education, Dewantoro admits of certain very special aids in the line of "mottoes," "symbols" and "customs." It may be of interest to acquaint ourselves by arbitrary choice with a few of them here. The listing will be in the original texts to bring out the comparative ease with which even ordinary children can retain them:

1. Lawan Sastra Ngesti Mulia, meaning: "To prosperity by way of an intelligent spirit." Here again as in other instances, these words have a special numerical value; in this case indicative of the Hindu solar-lunar year of Saka, 1852, which in turn corresponds to the year 1922 of the Christian era, the year of the first Taman Siswa foundation.
2. **Sutjiarta Ngasti Tunggal**: "With clean spirit and well-ordered bearing we develop perfection." Here again there is also a numerical value of 1923, the year Taman Siswa became an organization.

3. **Neng-Ning-Mung-Mang**: The first word neng expresses the idea of "quiet" or "calm," considered indispensable for the acquisition of ning or "purity of mind"; which in turn inspires mung or "inner strength"—which ultimately leads to mang or "victory."

4. **Bibit, bebed, bobot**: These three words indicate a "healthy seed," "of a good kind," having "evident quality." These three combined are considered important especially for the choice of a life's partner and for the perfection of further offspring. At times there is also an interpretation akin to the old Latin proverb: *Mens sana in corpore sano.*

5. **Ngreti, ngrasa, nglakoni**: Which means to indicate that there is need in every person's life for "not just knowing, not just feeling—but deeds!"

6. **Sjarhat tidak dengan Hakikat adalah kosong; hakikat tidak dengan sjarhat pasti batal**: This pretends to assert that inner goodness and external conduct are always mutually indicative and expressive. 57

7. **Kata-kata itu menjadarkan, tjontoh-tjontoh teladan menarik**: This motto is meant to express the old adage, "Words move; examples draw." 58

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57 See Ki Hadjar Dewantara in *Taman Siswa* 30 Tahun, pp. 64, 66-67; cf. also *Pangkal-Pangkal Roh Taman-Siswa*, etc., pp. 354-356.

58 It might be well to indicate that Nos. 1 to 5 of the mottoes are in the original Javanese, the last two, in Indonesian.
4. Taman Siswa Customs

As some of Taman Siswa's more dominant "customs," the following might be mentioned:

1. The use of certain common titles for all, in order to equalize and democratize the various levels of caste and society.

2. Abolishment of the employer-employee aspect of teacher-service in favor of specific allotments based on family-needs. This also led to Taman Siswa's refusal to pay state income taxes. This latter insistence later turned out to make for one of Dewantoro's great victories through passive resistance.

3. Pupils simply are to refer to their teachers with a simple respectable "father" (ba)pak or "mother" (i)bu, as the case may be.

4. Proper choice in its true democratic sense should not be made dependent on a mere majority of: one-half plus one vote. Rather, the common good-sense ought to be the decisive factor. Here then, is but another instance where Dewantoro openly asserted his deep trust and unshaken confidence in the ultimate ascendency of man's inherent nobility.

5. Decisions and alterations affecting Taman Siswa ought to be made not after the fashion of a mere machine—but by the medium of a living or organic body.

6. For all of the Taman Siswa system, moral excellence should be maintained at a high level at all times through an honest application of the Taman Siswa Code of Seven Principles and Five Basic Foundations.  

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59 The "customs" indicated are according to an arbitrary selection of the writer.

The moral excellence of teachers as required in Taman Siswa, has been proposed to all teachers in Indonesia in this way:

What is the place of a teacher? Let us recall the principles of Taman Siswa's educational ways which we can also make our own: viz., the system of Tut wuri andajani (among-system).

The 'among-system' requires that teachers exercise a good influence upon the pupils; it wants the teacher to command respect (authority—spiritual influence). The pupils will respect the teacher if he is truly respectable.

The teacher will enjoy the respect of the pupils, if he merits and deserves this respect. The teacher will naturally be trusted and imitated if he draws esteem, if he is a man of character, and if he is indeed a good person.

Teachers can not impart something good (a good character) unless they have it themselves.61

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CHAPTER IV

GENERAL CRITIQUE OF DEWANTORO AND HIS TAMAN SISWA

A. General Considerations

When Ki Hadjar Dewantoro was awarded an honorary doctorate at the central University of Indonesia in 1966, it was not only his contributions to education that merited evident distinction—but there was a general focus on his great versatility in various other fields, as well.

Said the University's President in his official address:

We can now declare that Ki Hadjar Dewantoro was an energetic pioneer in three fields, a pioneer of national freedom, a pioneer for national education, and a pioneer of national culture. . . . Since the great energy of Ki Hadjar Dewantoro were like a shining jewel of so many facets, it was a real problem for the Senate of this University to decide upon the special type of degree we should confer.

Today the people see the very great fruit of Dewantoro's work (extensively, intensively and by way of influence) in the Taman Siswa schools; thus there are those who would now emphasize his special abilities as expressed in the educational line.62

B. Particular Observations

1. Utopian Aspects

In our review of Dewantoro's education Philosophy and the spirit that underlies it, it might be argued that the whole idea of Taman Siswa...
strongly to a kind of "Utopia"—bearing rather strong resemblance to the ideas expressed by Dewey in his article on "Utopian Schools."63 Such easy allegations, however, seem fast dispelled upon any closer examination and comparison of ideas, motives, and general objectives as defined in the pertinent primary sources.

When Dewantoro posited the student-home as the ideal for an educational atmosphere, he was not exactly aligning himself with any more extreme Utopian-type schools concerning which Dewey once suggested the following: "The most Utopian thing in Utopia is that there are no schools at all, then we may say nothing of the sort at present we know as schools. Children, however, are gathered together in associations with older and more mature people who direct their activity."64

Dewantoro did agree strongly, however, with Dewey's idea that education "included a faith in the capacity of the environment to support worthwhile activities, provided the environment was approached and dealt with the right way."65

Neither would Dewantoro ever begrudge Dewey the opportunity for applying his own ideas of philosophy even as an educational experiment. To quote

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64 Ibid.
65 K. H. Dewantoro, Adjar dan Dasar, p. 15. The Indonesian text reads: "Tiap-tiap ideologie yang sehat dan kuat berhak memelihara ideologienja masing-masing dalam perguruaninja, yang merupakan 'tempat persenmainan' tjita-tjitanja, baik yang bersifat keagamaan, kebudajaan, kemasjarakan, maupun yang bertalian dengan dengan hal-hal yang technisch-pedagogisch (misalnya ada yang memakai dasar 'Arbeitschule,' dasar 'pragmatisme,' dasar 'Walton Systeem,' dasar 'anthroposophisch' dll. sebagainja)."
Dewantoro himself: "Every sane and strong ideology has the right to apply its own ideology in its schools which are the hotbeds of its aspirational ideas both whether related to religion, culture or social life or related to technical and educational fields (for example, there are those who choose to follow such as the Arbeitsschule, pragmatism, the "Dalton System," anthroposophy and other suchlike."

2. Seeds of Naturalism

Again, it may be deduced from Dewantoro's ideas and assertions that he is very much of a Naturalist. Nature is deified, at least, to an extent; and there are indications of a supposed identity of spirit and matter. But here again when all the primary sources are considered as a whole, Dewantoro does seem to posit a very definite distinction of God, Nature and the individual person. Thus in his review of the Taman Siswa system, Soewondo observes:

"In their highest perfection all men are one with the realm of nature, both in body and spirit. In the lower stages, man is yet divided from it. Every child must be given the chance for a wide general development. Only after having developed in accordance with one's native endowments according to nature all men are drawn together into one society. ... Taman Siswa aims to educate people to noble inner spirit, ever aware of their position as a creature of God and aware also of their obligations to one's fellowman."67

66 See, for example, Dewantoro in Pidato-Pidato Pada Peringatan Dies Natalis RE-VII Universitas Gadjah Mada Dan Pemberian Gelar Doctor Honoris Causa Oleh Universitas Gadjah Mada Kepada RI Hadjar Dewantoro, p. 18.

67 Soewondo, Beberapa Sistim Pendidikan Dan Pengadjaran (Djakarta, 1965), p. 43. The original lines: "Pada tingkat jang tertinggi semua manusia
There is no doubt that Dewantoro had a deep regard for all of nature's inner forces; but he also recognized its limitations and its evident and dependent origins. Perhaps he wanted to exaggerate the role of nature in the child's natural unfolding; as he felt that especially as related to the kindergarten level there was some neglect. Let the child express itself naturally, particularly in its need for play. Said he: "the child's play is the child's special art, which in truth may be very simple in form and content, but yet it fulfils aesthetical standards under the slogan: 'from Nature to Culture.'"68

5. Mystical Tendencies

Oftentimes Dewantoro's ideas appear saturated with a good deal of mysticism according to a common Hinduistic tendency. Words and phrases are given significance because of a supposed mystical and numismatic value and content. The very inauguration of Taman Siswa was shrouded in an air of mystical "Kliwon" evening session-settings. European associations with Steiner's theosophy and later anthroposophy, also left their influences. A saving factor is that Dewantoro has sometimes been accused of two very opposite positions on

68 Dewantoro in Adjar dan Dasar, p. 45. The text is: "Permainan kanak-kanak adalah kesenian kanak-kanak, jang sungguhpun amat sederhana bentuk dan isinya namun memenuhi sjarat-sjarat etisich, dengan sembojan 'dari Natur kearah Kultur'."
this point. Dewantoro himself also showed that his interpretations were not always as mystical as people might have been lead to suppose. Thus, e.g., regarding his love for the ideas of Rudolph Steiner, he explained: "Rudolph Steiner with his method of anthroposophy established certain principles of aesthetics known as 'eurhythmie.' These encouraged and developed some very fine 'instincts'; such as, instincts of proportion and rhythm among others. All of these can help in promoting a more balanced conduct. Actually, many of the exercises common to 'eurhythmie' and expressed in the science of poetic meters, approximate the movements inherent in the traditional games and dances found throughout all of Indonesia."69

4. European Influences

In many aspects of his educational philosophy, Dewantoro seemed much dependent on certain educationalists by whom he was admittedly influenced. We cannot interpret this, however, to the extent of plagiarism. Let us just say that he must have learned a good deal from the various modern advocates of so-called "free education." There may have been some overmuch attachment to certain particular European pedagogues. For example, Dewantoro was surely much captivated by what might be referred to as "the Froebelian accent, and by the

69 Dewantoro, Adjar dan Dasar, p. 42: "Rudolph Steiner dengan 'anthroposophische method' nya mentjiptakan beberapa dasar-dasar kesenian, yang terkenal dengan namanja 'eurhythmie,' untuk menghidupkan dan memperkembangkan beberapa 'instincten' yang baik-baik, diantaranya: meterrische instincten, rhythmische instincten, dll., yang semuanja dapat memadukan budi pekerti jang harmonia. Banjak dari pada latihan-latihan eurhythmie jang termasuk bagian peladjaran gajah-wirara, merupakan gerik-gerik jang terdapat dalam permainan-permainan dan tarian-tarian jang hidup didalam masjarajat kita daseluruh Indo-

nesia."
Montessorian insistence to "educate in freedom, for freedom."\(^7\) In a special reference to these two European pedagogues, he wrote:

It was Froebel who for the first time grasped the value and significance of children's play by setting up his 'kindergarten' (learn while playing) system in education. Maria Montessori with her sense-exercises made some lessons in the form of games which can further the development of the five senses. (T.S. calls the 'kindergarten' Taman Indrya.) Oh how well, if only people all over Indonesia introduce such children's-games as correspond to the conditions of the territory as recommended by the school of 'milieu-psychology,' the global-method and the 'move for thrift'; this, as a first step towards the realization of a national system for kindergarten.\(^7\)

Surely, Dewantoro's conversation with the many European educational experiments of more recent years, can not be impugned. Many elements of the Taman Siswa system show that he knew how to play the role of a good eclectic. There was, however, a notable exception to any arbitrary acceptance, when Dewantoro encountered anything that savored of Western Rationalism. In a sense, and in his own definitions Dewantoro was very anti-intellectual or anti-rational.

This he explained almost paradoxically in that his aversion for intellectualism in education was justified. This system was simply so too productive of a dreaded materialism—something which an oriental philosopher must traditionally

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70 See W. le Fevre, Taman Siswa (Djakarta, 1952), pp. 15-16.

71 Dewantoro, in Adjari Dan Dasar, p. 42. In the Indonesian: "Pada pertama kali, Fiederich Frobel-lah yang menginspirasi harga dan nilai permainan kanak-kanak serta mentjiptakan sistim pendidikan setjara 'Kindergarten' (belajar sambil bermain-main). Maria Montessori dengan 'sintuig oefeningen' nya mentjiptakan beberapa peladjaran serupa permainan-permainan yang dapat memajukan tumbuhnya pantja indera. (di Taman Siswa 'Kindergarten' disebut 'Taman Indrya'). Alangkah baiknya, bila rakyat kita diseluruh Indonesia, dapat memasukkan permainan-permainan kanak-kanak, yang sesuai dengan suasana daerah masing-masing sebagai dimaksudkan oleh 'milieu-psychologie' dan 'global methode' serta 'Hemat pricips' sebagai langkah pertama untuk mewajibkan sistim Kindergarten Nasional."
condemn. Dewantoro has also been taken as being too Asian. It is true that he
did confess a very definite sympathy and accord with the Indian spirit of
Tagore. Yet, all things considered, it seems that Dewantoro's unique contrib-
ution was to make all those other systems into a kind of Indo-Javanese system
of his own.

5. Nationalistic Expressions

The nationalistic tendencies and aspirations of Dewantoro are, of course,
evident. The whole movement of Taman Siswa was undeniably "a deed of courage"
in colonial times. But Dewantoro remained a man of noble tolerance, and his
noble purposes are recognized even by his adversaries. Striking, indeed, was
the recognition finally accorded the Taman Siswa institutions after a previous
wrangle in which his schools were labelled as being "wild." It was in the
latter struggle that Taman Siswa scored a triumph in one of its initial tests.
A subsequent report has it that:

The government, for example, has been sympathetic to the Taman Siswa
schools. Although these schools form a radically nationalistic movement,
led by a man once exiled from Java for political agitation, nevertheless
the government has refused to allow technical or political criticisms to
interfere with the development of these schools and has cooperated with
them in many ways, including the offering of subsidies. . . . 72 It was
also reported after the Second World War that 'the Japanese attitude
towards Indonesian secondary education was definitely hostile, and the
only school of this category that was permitted to function was one run
in Djogjakarta by Dewantoro. 73

72 Embree, Simon, and Mumford, Island India Goes To School (Chicago, 1934),
pp. 91-92.

73 Virginia Thompson and Richard Adloff, Cultural Institutions and Edu-
The 1949 Yearbook of Education has the following very significant reference to the idea of Nationalism in Education:

Many Indonesian educationalists regard nationalism as the principal basis for education. Studying the definitions they give of national education, one reaches the conclusion that what they actually mean is, in the main, a reaction against Western education and its results such as were evident amongst Indonesian pre-war times. A quotation from Ki Hadjar Dewantara, who proposed in 1922, a national school system which he called Taman Siswa, illustrates this conclusion:

'The aim of national education is the welfare and well-being of the people, not on a narrow national basis which only concerns the interest of the people in a certain country, but according to general humanitarian ideology.'

74

Because Dewantoro was not extremely "nationalistic" nor even "traditionalist," he effected a good bit of healthy cooperation among various groups. Let us say then, that Dewantoro was a strong believer in the national and the traditional, the natural and the cultural, as well as the spiritual assets of his own people. This was the driving force for his educational philosophy as realized and promoted in his Taman Siswa. This was the spirit of Dewantoro which so much influenced and shaped the educational system of all Indonesia.

Another penetrating analysis, applicable to Dewantoro, in the 1949 Yearbook notes the following: "Nationalists who wish to adopt nationalism as a basis for Indonesian education always point out that care must be taken to

ensure that this nationalism is in harmony with the universal spirit. They wish to educate the people to become not only good Indonesian patriots, but also good internationalists." 75

In a study of "Nationalism and Education," published in the 1957 Yearbook of Education, and in a later issue of "The Education Digest," I. L. Mandel well explains the nationalistic tendencies that may assert themselves in the case of national education. He says:

The oldest aim of education and the most persistent has been to induct the children and youth into membership in the group or society to which they belong. They must learn to conform to the cultural pattern of their group.

Education has always been regarded primarily as a social process, a process of socialization. The process consists essentially in the transmission of the group or social culture in order to awaken and inculcate a sense of consciousness of kind and a feeling of group loyalty in order to be accepted as a member as well as for the preservation of the whole group as a solidarity sharing the same ideas and ideals.

... .........................................................

In developing a philosophy of education the important element of nationalism—that is, those forces, particularly spiritual and cultural, that make up a nation's ethos and culture pattern—cannot be ignored. Efforts have been made to elaborate universal philosophies of education. However, logical and humane such philosophies may be, they have always been subject to modifications in the light of a nation's culture pattern or they have run counter to the political objectives of the state in control of education.

... .........................................................

and such aims would be beyond criticism as long as 'it implied only the development of deep understanding and appreciation of, as well as affection for, one's cultural heritage.' 76

75 Ibid., p. 572.

CHAPTER V

GENERAL RESUME AND CONCLUSION

Studies in comparative education very definitely corroborate the fact that many of the merits supposedly applied to Germany's Pestalozzi surely belonged to Indonesia's Ki Hadjar Dewantoro. His influence was spread by people who visited his schools. These people in turn dedicated themselves to spread his spirit and his philosophy. With Pestalozzi, Dewantoro might well have said: "Educate the hand, the head and the heart." Thus he could also be said to lend an impetus rather than anything new. Like Pestalozzi, he hammered away at the obvious: He simply wanted education spread; he wanted education spread to the masses, for education he insisted, should not be limited "to the gentry alone."

Dewantoro's great broad-mindedness as well as his great sense of tolerance have many noble exemplifications in Taman Siswa institutions. Even in the matter of religion he wanted every student and every teacher to be free, with a general foundation of mutual respect. He did not wish to have any special religion forced upon anybody. In an address concerning religion in education, Dewantoro explained: "In the realm of Taman Siswa this matter is arranged as

follows: (1) Religion: Every pupil and teacher is free, with a basis of mutual respect. (2) Religion is treated as ethics (good conduct). (3) In the areas where the people are Islam, religion may be given in class-hours, but this may not be forced."

Another more recent magazine-account of Ki Hadjar, speaks thus of Dewantoro's spirit of tolerance: "Ki Hadjar Dewantoro's sense of tolerance was very great whether in the area of religion and personal convictions as well as in the area of party-ideologies. This tolerance is also evidenced in a statement of his, that Taman Siswa should be a container (a place) for all currents of society which serve the common good and the good of the people and nation and mankind at large. This, in the sense that Taman Siswa is to be a place of unity and agreement for all currents in society that aspire to peace and happiness." 78

There is no doubt that Dewantoro's tolerance was a key to his success in winning such united support and sympathy for his cause. Biographers seem to vouch for this in this way: "(a) midst the numerous difficulties he had to face, Ki Hadjar could reckon on the broad and wide support of the whole national movement, including political, religious and social circles as well, which are Wholeheartedly devoted to the cause of achieving a national cultural

78 Minbar Indonesia, In Memoriam: Ki Hadjar Dewantara (Djakarta, May 6, 1959), p. 3. The text reads: "Toleransi Ki Hadjar sangat besar, baik dibidang keagamaan dan kejakatanhidup maupun dibidang ideologi kepartaian. Toleransi ini tersirat didalam pernjataan beliau bahwa Taman Siswa hendaknya merupakan wadah (- tempat) dari segala aliran jang mengabdi kepada kepentingan umum kepada kepentingan masa dan bangsa dan kepada kepentingan manusia senesta, didalam arti bahwa Taman Siswa hendaknya dapat mendjadi tempat penjatu dan pelaras daripada segenap aliran jang mentjitatjitanan suatu masjarakat tertib-tdamai dan salambahagia."
integrity as advanced by Ki Hadjar for the sake of creating a united basis of
nationalism with a culture which would have meeting-points with world
cultures. 79

Again, both Dewantoro and Pestolozzi can be said to have contributed an
emphasis rather than a new theory: viz., the complete and harmonious develop-
ment of all human powers with respect to all the people. Surely, Dewantoro has
had a full career of quiet but nonetheless spectacular accomplishment and
achievement. In life he was known to have shunned publicity and recognition.
Though much of his work was somewhat "behind the scenes," he nevertheless con-
tributed greatly to the development of Indonesian education. Truly, his influ-
ence did not only extend to the formulating of state policies as regards the
structure of education, but it is mainly his spirit that permeates and inspires
education in Indonesia today. Many of the things said about Ki Hadjar Dewan-
toro have been summed up in glowing tributes to Dewantoro upon his passing, a
few months ago. The Times of Indonesia thus beautifully epitomised the career
of a great son in its editorial of April 28, 1959.

On Sunday last death robbed Indonesia of one of her greatest sons. Popu-
larly known by his adopted name of Ki Hadjar Dewantoro, this scion of the
royal house of Solo who was born Suwardi Surjaningrat seventy years ago,
leaves behind a legacy whose influence on his countrymen for decades to
come will be profound. True, he was associated with two others in
founding Indonesia's first political party in September 1912 and he spear-
headed the fight for national freedom. But it is in the field of education
wherein he pioneered so brilliantly to bring out the best in his people
that he will be long remembered. In 1922 he started his first Taman Siswa
in Jogjakarta and thereby blazed a new trail in education. Without turning
its back on the West, the Taman Siswa school sought to bring to full flower

79 Indonesian Spectator, Ki Hadjar Dewantara A Pioneer of the Indonesian
Culture, p. 17.
a rounded and educated Indonesian whose roots were preeminently in its own tradition, culture and national personality. The success of Ki Hadjar Dewantoro's experiment is reflected in the hundreds of Taman Siswa schools throughout the archipelago today and in the impact of his ideas have had on the trend of education after independence.80

80 Times of Indonesia, April 28, 1959, Editorial.
APPENDIX I

XI HADJAR DEWANTORO'S EDUCATIONAL PHILOSOPHY

IN HIS OWN SUMMATION

Tentang Pendidikan Dan Pendidikan Nasional

Pendidikan umumnya berarti daja-upaja untuk memadukan perkembangan budiperti (kekuatan batin), fikiran (intellect) dan djasmn1 anak2. Maksudnya ialah supaya kita dapat memadukan kesempurnaan hidup, ja'ni kehidupan dan penghidupan anak2, selaras dengan alamnya dan masjaraclanja. Karena itulah fasal-fasal dibawah ini harus kita pentingkan:

1. Segala sjarat, usaha dan tjara pendidikan harus sesuai dengan kodratnya keadaan.

2. Kodratnya keadaan tadi ada tersimpan dalam adat-istiadat masing rakjat, jang karenannya ber-golong2 mendjadi 'bangsa-bangsa' dengan sifat perikshedupan sendiri2, sifat2 mana terjadi dari tjampurnja semua daja-upaja untuk mendapat hidup tertib-damai.

3. Adat-istiadat, sebagai sifat daja-upaja akan tertib-damai itu, tidak tetap, tetapi senantiasa berubah, bentuk, isi dan iramanja.

4. Akan mengetahui garis hidup yang tetap dari sesuatu bangsa, perlulah kita mengetahui djaman yang telah lalu, mengetahui mendjelmanja djaman itu kedalam djanan sekarang, mengetahui djaman jang berlaku ini, lalu dapat insjaflah kita akan djaman jang akan datang.

5. Pengaruh baru adalah terjadi dari bergaulnya bangsa jang satu dengan jang lain, pergaulan mana pada sekarang mudah sekali, terbawa dari adanja perubungan modern. Haruslah kita swas, akan dapat memilih mana jang baik untuk menambah kemuliaan hidup kita, mana akan digunakan pada kita, dengan selalu mengingati bahwa semua kemajuan ilmu dan pengetahuan dan segala perikshedupan itu adalah kemurahan Tuhan untuk segenap ummat manusia diseluruh dunia, meskipun hidupnya masing memurut garis sendiri yang tetap. Djika kita tidak boleh memelaknya.

Pendidikan Nasional ialah pendidikan jang bordasarkan garis-hidup bangsa jang (kultureel-nasional) dan ditudjukan untuk keperluan perikshidupan (maatschappelijk), jang dapat mengangkat deradjat negeri dan rakjatnya, sehingga borsamaan dedukkan dan pantas bekerdja-sama dengan lain2 bangsa untuk kemuliaan segenap manusia diseluruh dunia.

Pendidikan budiperti harus menggunakaan sjarat2 sesuai dengan rosh kobangsaan, memduju kesarah keluhuran dan kesutjian hidup batin, serta keteritban dan kedamaian hidup lahir; baik sjarat2 jang sudah ada dan baik, maupun sjarat2 baru jang bertaedah untuk maksud dan tudjuan kita.
Teristimewa haruslah kita mementingkan pangkal kehidupan kita yang terus hidup dalam kesenian, peradaban dan keagamaan kita, satu terdapat dalam kitab2 tjeritera (dongeng2, mythen, legenden, babad dll). Semua itu adalah 'archief nasional,' dalam mana ada tersimpan pelbagai 'kekayaan batin' dari bangsa kita. Dengan mengetahui segalanya itu, nistjajalah langkah kita memudah kearah djaman baru akan berhasil tetap dan kekal, karena djaman baru kita 'djodohkan' sebagai (mempelai' dengan djaman jang lalu.

Berhubung dengan apa jang tersebut diatas itu perlulah anak2 kita dekatkan hidupnya dengan perkshidupan rakjat, agar mereka tidak hanja dapat 'pengetahuan' sadja tentang hidup rakjatnya, namun djuga dapat 'mengalami' sendiri dan kemudian tidak hidup berpisahan dengan rakjatnya.

Karena itu sejogyanjalal kita mengutamakan tjara 'pondok-systeem,' berdasarkan hidup kekeluargaan, untuk mempersatukan pengadjaran- pengetahuan dengan pengadjaran budipekerti, sistim mana dalam sedjarah kebudajaan bangsa kita bukan barang asing. Dahulu bernama 'arsama,' kemudian didjaman Islam mendijelma djadi 'pondok-pesantren.'

Pengadjaran pengetahuan, adalah sebagian dari pendidikan, jang terutama dipergunakan untuk mendidik fikiran; dan ini perlul sekaali, tidak sadja untuk memaduakan ketjerdasan batin, namun pula untuk melantjarkan hidup pada umumnya. Sejogyanjalal pendidikan fikiran ini dibangun se-tinggi2-nja, se-dalam2-nja dan se-lebar2-nja, agar anak2 kalak dapat membangun perkshidupannya lahir dan batin dengan se-baik2-nja.

APPENDIX II

THE INDONESIAN UNIVERSITY PRESIDENT'S OFFICIAL ADDRESS

CONCERNING THE MERITS OF KI HADJAR DEWANTORO

Saudara KI Hadjar Dewantara

Pada Dies Natalis Universitas Gadjah Mada yang ke-VII, ini, atas nama Senat Universitas, berdasarkan atas kekuasaan jang tertinggi, jang diberikan kepadanja, sebagaimana tertjantum dalam Statut Universitas tersebut dalam Peraturan Pemerintah No. 37 tahun 1950 pasal 20 ajat 2, dan putusan rapatnya, setelah dipertimbangkannya bahwa Saudara dengan telah mengamalkan djasa jang sangat besar terhadap musa dan bangsa Indonesia dalam lapangan kebudajaan, amat berdjasa dalam arti pasal 20 ajat 2 tersebut, kami mengangkat Saudara menjadi Doctor honoris causa dalam ilmu kebudajaan, sehingga Saudara memperoleh segala hak-wadhib serta kehormatan jang menurut hukum dan adat terlekat pada deradjat itu.

Sebagai bukti tanda, Saudara akan menerima dari Presiden Universitas surat tanda promosi honoris causa, yang ditanda tangan oleh Presiden Universitas dan Sekretaris Senat Universitas, dan dibubuhi lambang Universitas serta dilekat metarai besar Universitas.

Saudara Dr. KI Hadjar Dewantara

Menurut adat kebiasaan jang djuga kain semua djundjung tinggi, maka diperkenankanlah kami mengadakan uraian sebagai pertanggungan djawab atas tindakan Senat Universitas itu.

Mengingat hakekatnya Balai nasional Ilmu pengetahuan dan Kebudayaan merupakan pendidikan dan pengadjaran tinggi, menurut pasal 1 dari Statutnya, maka lima belas bulan jang lalu pada tanggal 19 September 1955 Universitas Gadjah Mada atas usul Senat Universitas memperoleh kekuasaan djuga untuk memberikan doctoral dalam ilmu kebudayaan, jang sungguh suatu novum didalam sedjara pendidikan dan pengadjaran tinggi ditanah air kita, sehingga lebih lengkap lagi sjarat8 jang ada padanja untuk menunaikan pula tugasnja ikut serta dalam membangun, memelihara dan mengembangkan hidup kemajakan dan kebudayaan, sebagaimana tertjantum dalam pasal 5 huruf c dari Statutnya, dengan berdasarkan atas tjita-tjita Bangsa Indonesia jang termaksud dalam Pantjasila, kebudajaan Indonesia seluruhnya dan kenjatan.

Dalam hubungannya jang satu dengan jang lain, maka Ketuhanan jang Maha Esa, perikimanusiaan, kebangsaan, kerakjatan dan keadilan sosial diambilja sebagai asas filsafat dan pendirian hidup, sedangkan kebudajaan Indonesia
sebagai pendidikan dasar pada asas filsafat dan pendirian hidup itu didalam bentuk keselimbangan perkembangan pribadi manusia Indonesia, ialah daripada baik, kesanggupan dan kemampuan lahir dan batin, serta pula hasil daripada pendidikan dan perkembangan itu yang berujud nilai-nilai hidup, kerohanian dan keadilan, jang digunakan sebagai pedoman hidup dan selanjutan selalu dilingkinkan meningkat keluhurananya. Adapun kedua-nja dilakukan atas pengetahuan, dalam bentuk patahnya ditjajap oleh manusia maupun dalam objektivitas, sebagai dasar mutlak daripada ilmu pengetahuan dan jguga sebagai dasar konsumasian umum. Dengan pengertian yang demikian terdapatlah bagi Universitas Gadjah Mada kemungkinan dan kesempatan membentuk ilmu kebudajaan, jang menghasilkan pengetahuan analitis, kritis dan sintetis sebagai bekal kreatif dalam ikut sertaan membangun, memelihara dan mengembangkan hidup kebudayaan.

Dalam pada itu perlu diingat, bahwa kebudayaan, baik mengenai pelbagai lingkungan hidup maupun dalam lingkungan tempat dan waktu, merupakan keutuhan dan dipandang dari sudut susunan terdiri atas bagian2 yang memudahkan heterogenita mengandung perbedaan2.

Sehingga keutuhan itu tidaklah hanya mendjadi pendjumlaha daripada bagian2nya, tetapi sesungguhnya diantarabagian2nya itu terdapat kesatuan atau paling sedikit kesamaan dalam dasar, perangai dan tjoraknja. Lain dari itu memang ada suatu kesatuan didalam sejarah komunisian, bahwa dalam semua kebudayaan terdapat kesatuan, yang terikat kepada suatu bangsa dan jguga kepada keadaan masjarakat serta kenegaraan. Demikianlah asas yang menjatkan adanya kebudayaan nasional Indonesia tadi, dapat dipertanggungjawabkan sebagai suatu keutuhan, tersusun atas bagian2 yang disamping sifat2 perbedaannya sebagai pendidikan daripada perbedaan2 seperlah satu waktu, tempat tinggal, keadaan kehidupan, kepertemuan, sifat2 chusus suku2 bangsa, werta pula pelbagai lingkungan usaha hidup, kesemuaan mempunjai dasar kesatuan atau kesamaan dasar, perangai dan tjorak, jang mutlak bagi seluruh bangsa, jang sekaranjelah djuga memembui asas sjarat kemajarakat dan kenegaraan jang selajaknja. Soalnja ialah mentjari dan mendapatkan unsur2 tersebut, dan mendjakikannya bekal bagi usaha pembangunan, pemeliharaan dan perkembangan hidup kebudayaan Indonesia.


Mula2 sebagai tokoh perdjuanah nasional dengan djalan politik, dan setelah mengalami penderitaan akibat reaksi pendjadjah, jang sebaliknja daripada maksudnja membumikan dasar kerohanian jang murni dan leluasa untuk melaksanakan hasrat menerdekan nusa dan bangsa, maka Saudara memperoleh kebidjaksamaan diwawa, jang memberi kesadaran akan tertjukup
tudjuan kemerdekaan politik bagi nusa dan bangea dalam terbangunnya kebudayaan pribadi bangsa Indonesia.

Atas kebijaksanaan dijw itu, djuga sesuai dengan peladjaran sedjarih kemanusiaan jang menundjukkan hubungan mutlak antara kebudayaan dan pendidikan, maka Saudara dengan ketjerdusan pikir dan metabis menempuh djalan perdjuangan baru, ialah pendidikan dalam pengadjaran sebagai bentuk pokok.

Perintjain uraian selandjutnya untuk djelasnya akan kami bentangkan dalam rangkaian jang banjak sedikit djuga mengambaran riwajat hidup Saudara.

Mula2 kami ingat pada hari2 jang sudah setengah abad jang lampau, waktu Saudara sebagai Senior dengan nama Rını Soewardi Soerjaningrat, dan kami sebagai Junior siswa dari Stovia.

Dijawtku itu gambaran jang kami dapat membuat dari Saudara berbentuk sebagai Nojorono, pemuda, senantiasa gembira hati, dan tangkas, tidak sepi humor.

Kami ketika itu sudah tertarik kepada hasrat Saudara terhadap beberapa kesenian, seperti rakyat tidak sadja terhadap gelaman, tetapi djuga terhadap seni musik Barat, dengan sandiwa dan operanja. Dengan sendirinja keusasteraan dapat perhatian sepenuhnya dari Saudara tentu sadja djuga keusasteraan Belanda, jang diwaktu itu digemari.

Semua-semuanja memperlihatkan tanda2, bahwa djwau Saudara menginsaf rasa keindahan budaja, dari Timur dan dari Barat.


Kedjadian jang sangat menggemparkan ini, dan jang djuga memberi getaran hebat dalam perasaan kebangsaan jang kembali dihati sambari para pemuda peladjar diseluruh Indonesia, memberi djuga kepada Sdr. Soewardi Soerjaningrat getaran djwua jang luahir ini, jang akan memberi tjorak seterusnya dalam perkembangan djwua Saudara.


Budi Utomo mentjak didalam anggaran dasarnja tudjuan akan mentjari djalan untuk mempertingi deradja hidup rakyat Indonesia. Dengan ini maka kita semua sebagai rakyat baru mendjadi bangun dan insaf akan kedudukan kita sebagai rakyat yang didjadi.

Dengan meratdjana perasaan itu, maka muntjullah djwua jang mentjari djalan lain atas tjorak pribadina sendiri2 dengan makrud celaras dengan tudjuan Budi Utomo, seperti Serekat Dagang Islam (S.I.)

Sdt. Soewardi Soerjaningrat jang berdjwua progresif dan agresif bersama2 dengan almarhum Sdr. Dokter Tjipto Mangoenkoscoema dan Sdr. Deuwes Dekker terkenal sebagai 'Tiga Serangkaif,' mendirikan partai politik di
Indonesia dengan sembojan 'Rauw-rauw rantas, malangmalang putung,' beraksi untuk Indonesia merdeka dan berdaulat.

Pertumbuhan djiva Sdr. Soewardi Soerjaningrat mendjadi semakin djelas ketangkasannja didalam menjerang fihak Belanda Kolonial. Titik puntjakja jalah berudjud buku siaran dengan kepala: 'Ale ik eens een Nederlander was, 'dalam bahasa Indonesia 'Seandainja aki seorang Belanda.' Tulisan itu berupa reaksi terhadap rentjana Gubernemen Belanda jang akan mengadakan ditangah djadjaranja Indonesia, pada tanggal 15 September 1913 peringatan besar2-an oleh semua penduduk, dari hal 100 tahun kemerdekaan negeri Belanda sesudah didjadjak Perantjis dibawah Napoleon.

Buku brosur jang dulu sangat menggontjangan itu menjatakaan tidak setujunja, tidak selejaknya bangsa Indonesia turut merajakan kemerdekaan orang lain, dari bangsja yang menindas kita. Disitu digambarkan menjolok matanja peringatan jang direjtanakan itu, dan lagi memusuk, kedalam perasaan kebangsaan kita, perasaan mana baru bertumbuh kembali.

Didalam tulisannya Sdr. Soewardi Soerjaningrat sebagai Nojorono memberi tamparan jang hebat kepada siangkara murka pendjadian. Tetapi tjaranja tidak kasar, tidak dengan naki2, senantiasa tetap sebagai ksatria, memberi kata2 jang depet, djitu, indah suunamja ada humornja, ada sini-sana, tertjampur edjakan jang pedas, jang dilemparkan kepada sipendjadian, tetapi selandjutnya djuga memberi pandangan2, jang dapat diremungkan untuk fihak saja, dan djuga untuk fihak kita.

Brosur itu dikeluarkan oleh 'Pantita Bumiputera' dimana duduk almarhum Sdr. Dokter Tjipto Mangoenkoseso.

Karena sebelum terbitnya brosur itu belum pernah ada suatu orang Indonesia jang cerani mengkritik tindakan Pemerintah Belanda dinauk umum, maka reaksi dari Pemerintah itu sangat kerasanja, dan tangan besinja segera berkijalan dengan memanggil dan memeriksa pantita tersebut diatas.

Reaksi Pemerintah Belanda ini mendjadi saran untuk dibahas habis2-an oleh almarhum Sdr. Dokter Tjipto Mangoenkoseso.


Medjadiannya pahlawan2 kita itu mendjadi pelepor, mengenal penangkapan dan disimpan dipendjara.


Panah rantai besi hilang sifatnja mendjadi hujan bunga.

Untuk Ki Hadjar Dewantara bepergian itu suatu kesempatan dan kesingkinan untuk memperkembangkan djijwanja dengan dasar jang lebih luas.

Keputusan externiran ditjabut pada tanggal 17 Agustus 1917. Dan kita dapat
menggambarkan karena putusan itu, kembalinya perasaan merdeka yang dialami oleh Sdr. Ki Hadjar Dewantara, yang menjapkan diri untuk kembali memerjuangkan.

Baru pada tanggal 6 September 1919 Sdr. Ki Hadjar Dewantara dapat pulang di Indonesia, dan terus menggabungkan diri dipartai politik 'Indische Partai,' tidak sebagai anggota biasa, tetapi pegang tapak pimpinan, mala-mala sebagai pemulis, lalu mendjadi ketuaan.

Djuga Sdr. Ki Hadjar Dewantara mempunjai kesempatan sepenuhnya untuk mengeluarkan tjita-tjitanja, karena memegang redaksi dari harian 'De Expres.'

Sekembalinya dari negeri Belanda dijwa agresif bersendjatapenanja tetap tinggal, dan karemanja seringkali dilus-lus tangan besi Pemerintah Kolonial Belanda, yang diwaktu itu sangat kedjamanja.

Karena sendjata pena tidak dapat mengimbangi sendjata rantai besi dan pendjara, maka pengantian slasat harus didjalankan.

Dengan ini tjarak, perdujuan Sdr. Ki Hadjar Dewantara mendjadi lain dan menjeburkan diri didalan perguruan memurut bakatnya.

Dasarnja perubahan tindakannya jalah djuga kejakalan dari Sdr. Ki Hadjar Dewantara, bahwa: 'Keadang jang berdjwa kolonial itu tidak akan lenjang, djika hanja dilawan dengan pergerakan politik sadja. Oleh karena itu djanganlah kita hanja melulu mementingkan perlawanan terhadap pada luar sadja, akan tetapi harus djuga mementingkan menjebar benih hidup merdeka dikalangan rakjat kita sendiri dengan djalan pengadjaran, jang disertai pendidikan nasional.'

Sedjarah Sdr. Ki Dewantara dilandjutkan dengan masuk mendjadi guru disekolah 'Adidarma,' kepunjaan hakamnja R. N. Soerjoiranoto pada tahun 1921. Sesudahnya berpraktek satu tahun lamanja, maka Ki Hadjar Dewantara bertjambut tali wondo dimulai dengan mengangkat pokerdjaan jang mendjadi besar, pokerdjaan pembangunan jang menadadukan, jalah pada tanggal 3 Djuli 1922 didirikan Perguruan Kebangsaan 'Taman Siswa.' Pendirian ini disertai susut niat jang ditaat jalai: Dalam satu windu, atau 8 tahun kita harus bertapa dim serta bekerdja seksuat-kustnja, tidak boleh berpropaga dengan rapat umum, tjuhup dengan bersiap-siap antara satu dengan lainnya jang setudju sadja.'

Sungguh pendirian ini harus diambil sebagian tjoontoh oleh kita semua djuga didalam djaman jang serba tidak memasakanini. Didjaman pembangunan ini djanganlah senantisa berkongres, dengan tuntutan dan beresolusi; disudahlah tempo berbitjara 2 itu, dan dimulailah dengan beridiam untuk bekerdja keras.

Djadi meskipun tjorak perdujuan berlaiian, smuggh hakekatnya tidak berubah, jalah dengan mendidik rakjat untuk mendapat dijwa nasional dan merdeka, dengan sendirinja dikesudian hari, kader 2 itu akan memperkuat barisan dari Sdr. Ki Hadjar Dewantara untuk menentang kolonialisme. Dari itu Taman Siswa selain merupakan badan pembangunan djuga mempunjai sifat badan perdujuan.

Didalan menindju asas 2 Taman Siswa itu dapat diambil sebagai dasar demikan.

Berikan dermerdekan dan kebebasan kepada anak 2 kita; bukan komerdikan jang lelussa, namun jang terbatas oleh tuntutan kodrat alam jang ohak atau njata dan memduju kearah kebudajaan, jalah kelurhuran dan membahagiakan
hidup dan penghidupan dari masjarakat, maka perlulah dipakainja dasar kebangsaan, akan tetapi djangan sekali² dasar ini melanggar atau bertentangan dengan dasar yang lebih luas, jaitu dasar kemasyarakatan.

Dengan dasar ini Sdr. Ki Hadjar Dewantara menjptakan sistim dalam arti teknis-pedagogis dan dalam arti organisatoris ekonomis.

Didalam mendirikan Perguruan Kebangsaan, asas-asas Taman Siswa antara lain jalah, hak mengurus keadaan sendiri, selaras dengan perhubungannya pergaulan-hidup yang sempurna. Tidak setuju dengan pendidikan yang membangun watak anak dengan sengaja dengan djalan perintah, paksaan batin dan pakaian akan keterlaluan dan kesopanan.

Didindunging tinggi pendidikan yang berarti mendjaga dengan subatjita, jaitu sjarat terpenting untuk membuka kekuatan anak, baik kekuatan watak dan fikirannya maupun badannya. Pendidikan ini dinamakan 'Among Systim' yang mengemukakan dua dasar:

a. Kemerdekan sebagai sjarat untuk menghidupkan dan menggerakkan kekuatan lahir dan batin anak, sehingga dapat hidup merdeka (berdiri sendiri);

b. Kodrat alam, sebagai sjarat untuk mengambil kemajuan dengan setjepat-tjepatnya dan sebaik-baiknya memurut hukum evolusi.

Disini dibebankan dipundak guru² Taman Siswa suatu beban jang lebih berat bila dibandingkan dengan tugasnya guru² dari sekolah Gubernemen.

Tugas para pemimpin Taman Siswa ialah terdjunk kedalam kalangan rakjat, serta menggerakkan rakjat kearah kemajuan, tidak sebagai penuntun-penuntun yang dengan paksaan menarik-narik dari depan, namun sebagai pendorong-pendorong yang berdiri dibelakang.

Tepat juga sembojumaja, 'toet woeri andajani' bermaksud mendorong para pengikut untuk mentjari djalan sendiri, djangan selalu menanti 'aba' perintah-perintah dari sipemimpin. Dalam pada itu sipemimpin djangan melepaskan perhatian dan pengawasan terhadap para yang dipimpin dan tetaplah ia berhadjib memberi pengaruh-pengaruh dari belakang.

Seterusnya asas Taman Siswa berbunyi: 'Bebas dari segala ikatan, dengan sutji hati mendekati sang Anak; tidak untuk meminta sesuatu hak, namun untuk berhamba kepada sang anak.'

Didalam asan² dari Taman Siswa 1922 tertjantum djuga dasar kerakjatan, dengan maksud mempertinggi pendajajaran dan membarkan pendidikan dan pengadjaran untuk seluruh masjarakat murba, lagi pulu supaja dilapisan jang besar lambat laun dapat mendesak dijwa kolonial jang djuga tumbuh dimasjarakat kita Indonesia.


Sistim pendidikan Taman Siswa besar pengaruhnya dalam perdjungan nasional. Ini dapat dibuktikan dari:

a. Berekembangnya Taman Siswa besar pengaruhnya dalam perdjungan nasional. Pemerintah kolonial diwaktu itu;

b. Badan pendidikan Taman Siswa mempengaruhi masjarakat serta organisasi² rakjat dalam perdjungan nasional diwaktu itu.
e. Banjaknya pedjuang\(^2\) nasional yang dihasilkan atau dipengaruhi oleh Taman Siswa dalam perdjuangan kemerdekan.


Bahkan asas\(^2\) sistem pendidikan Sdr. Ki Hadjar Dewantara tidak sadja dapat dipakai dalam lapangan pendidikan, tetapi djuga dapat dipakai sebagai dasar dalam hidup kemasyarakatan, dapat didjelasakan antara lain sebagai berikut:
a. asas 'cultural nationalism' dapat dipakai kedalam sebagai dasar kesatuan bagi bangsa Indonesia yang tjorak kebudajaan nya barengka-warna, dan keluar sebagai titik pertemuan dengan kebudajaan\(^2\) dunia;
b. asas 'among' atau 'toot woeri andajani' dapat dipakai sebagai dasar hubungan pihak pengusahaan dengan rakjat, hingga timbul pengertian timbal-balik dalam hidup demokrasi;
c. asas 'selfbeshickingsarecht,' hak untuk menentukan nasib diri sendiri; ini adalah pengakuan hak pribadi tiap\(^2\) orang untuk mengembangkan setjra bebas bakatnya dan swadajanna; asas ini sekarang penting bagi bangsa kita sebagai keseluruhan maupun bagian\(^2\) Indonesia sebagai satu\(^2\) swatarna;
d. asas demokrasi, yang oleh Sdr. Ki Hadjar Dewantara diartikan 'democrait met leiderschap,' ialah bahwa tiap\(^2\) kebebasan ada bataasnja dan perlu disalurkan dan dipimpin; pembatasan ini mentjegah keteladanejuran\(^2\) (excess\(^2\), anarchie, deb.) dan mengharuskan adanja keseimbangan serta tata dan terib;
e. asas 'selfbedruipin,' islah membiasai diri sendiri dari sumber\(^2\) sendiri; asas ini mengharuskan adanja perhitungan dan kesederhanaan, barang pung sihja bagi pola dan swatarna;
f. asas 'tricen' (concentraciteit, convergentie, continue) adalah pengakuan, bahwa antara orang-orang dan dunia sekitarnja selalu ada pertimbangan, persatuan dan persambungan; asas ini penting bagi hubungan kita sebagai bangsa dengan bangsa\(^2\) lain dalam dunia internasional, dan dapat memperbesar kerukunan antara bangsa\(^2\);
g. asas kekuatannya, yang tidak sadja berguna bagi alam pendidikan, tetapi djuga bagi penghidupan ekonomi, sosial dan politik; asas ini akan lebih memperbesar iklim saling-mengerti dan kerdjasama diantaraj a pihak\(^2\) yang berkesepentingan.
Sistim pendidikan jang ditjiptakan Sdr. Ki Hadjar Dewantara itu dikhendaki merupakan alat untuk mendjepai tudjanj yang besar, jaitu kebudajaan nasional.

Dalam pada itu berasxud menjuburkan kesenian, sehingga kesenian ini bener\(^2\) mendjadi milik rakjat, dan mengembangkan kebudajaan daerah\(^2\) dengan maksud untuk membeptuk kebudajaan nasional, kebudajaan Indonesia, yang merupakan 'puntjak' dan 'sari' kebudajaan yang bernilai diseluruh kepulauan, baik jang lama maupun jang tjiptaan baru, jang berdiwa nasional.'

Kebudajaan bangsa sendiri perlu, karena sesuatu bangsa hanja dapat kuat dan bahagia dalam pergaulan dunia, djika bangsa itu mempunjai tjorak

Dalam pada itu pemeliharaan kebudayaan tidak berarti asal memelihara kebudayaan sedja, tetapi pertama^{2} membawa kebudayaan kebangsaa itu kearah komadjuan jang sesuai dengan ketjeraduan zaman, kemadjuan dunia dan Resenting hidup rakjet lahir dan batin dalam tiap^{2} zaman dan keadaan.

Dalam lapangan kesusasteraan Sdr. Ki Hadjar Dewantara djuga memund-jukkan ketjaksamua dalam tjara meletakan buih pikiranjna itu dalam tulisan, memundjukkan perasaannya akan kesenian bahasa. Alangkah pandainja serta indah kata^{2}nja dalam tjara beliau mensum buih pikiranjna. Dalam ini saja mengulangi tundjukkan saja pada bukunja 'Als ik eens een Nederlander was.' Susunan kalimat dalam bukanja itu mengandung arti semia. Peristiwa^{2} jang dikenalkan itu besar^{2} terdjadi, bukan cahajlan dan djuga tidak mengandung fantazi.

Sekarang dapat kami njatakan, bahwa Sdr. Ki Hadjar Dewantara berdjiva sebagai perintis dalam 3 lapangan, perintis kemerdekaan nasional, perintis pendidikan nasional dan perintis kebudayaan nasional.

Pada achir kata^{2} kami, perlulah kiranja kami ulangi perumusan darar pikiran bagi pemberjan gelar doktor honoris causa itu. Karena djiva dari Sdr. Ki Hadjar Dewantara seperti berlian jang indah mempunji banjak facet^{2}nja, maka mendjadi soal untuk Senat Universitas memilih gelar keil-muan apa jang akan disadikjkan.

Jang semrang dilihat masjarakat jahah buih pakerdjaan jang smuugg besar (extensif, intensif dan berpengaruh) itu dari perguruan Taman Siswanja, maka ada jang menitik beratkan kepadna keahliannya dalam hal pendidikan.

Tetapi bila kita merenungkan apa jang dikerdijakan oleh Sdr. Ki. Hadjar Dewantara, dengan tjontoh^{2}nja jang kami singgung diatas, pemberjan peng-hargaan atas djasanja didalal halpendifikan (pedagogik) akan banja mengenai satu facet tjada, dan dengan sendiriadja belum tepat.

Dari itu diambil dasar seperti dicuka, kami terangkan lagi untuk djelasannya, jalah:

Soal-soal mutlak bagi pendidikan, seperti badekat, isi, batas lingkungan dan tudjuanja. Saudara letakkan dalam suatu sistim, jang mengandung kesatuan dan harmoni. Badekatnja adalah 'among' dalam perumusan 'toet weeri andajani,' isinja adalah pemberjan kemerdakean dan kebebasan kapeda anak didik untuk mengembangkan bakat dan kekuatan lahir dan batin, batas lingkunganja ialah kemerdakean dan kebebasan jang didak leluasa, terbatas oleh tuntunan kodrat alam jang chak, dan tudjuanja ialah kebudayaan, jang diartikan sebagai keluhuran dan kebelasan hidup manusia, termasuk pula tentunja kemerdekan politik. Lebih landjut dipakainjja dasar kebangsaan agar supaja kebudayaan dapat menjelamakian dan membahagiaakan hidup dan penghidupan dari masjarakat. Adepun kebangsaan diartikan jang tidak melanggar atau bortentangan dengan dasar perikemanusiaan. Dasar^{2} kerohanian dalam konsepsi tersebut menurut pendapat Senat Universities tiada mungkin lain daripada merupakan unsur^{2} jang terizmndung didalam samubari Saudara sebagai filesafat hidup dan pendirian hidup, jang diliputi kesadaran religious, ternjata pula dalam asas tuntunan kodrat alam jang chak. Dan karena
itu dasar kerohanian bagi sistim pendidikan dan pengadjaran itu tentu meliputi konsepsi Sdr. mengenai kebudayaan, jang Sdr. maksudkan melingkungi seluruh kebudayaan manusia sebagai perseorangan, dan via kehidupan perseorangan ini menjakup seluruh kehidupan bangsa dan kemanusiaan. Konsepsi ulia ini demi kepentingan nusa dan bangsa, tidak tinggal tjiptaan, tetapi dengan ketabahan hati mebelokkan garis hidup Saudara telah mulai djuga pelaksanaannya dengan hasil sebegitu rupa, sehingga sungguh besar djasa nasional Saudara.

Dengan dasar demikian, jang tjipta dan terkandung sebagai unsur2 daripada filsafat dan pendirian hidupnya, maka bagi Sdr. Dr. KI Hadjar Dewantara kebudayaan sebagai sudju, adalah luas dan melingkungi pula kemerdekan dan pendidikan nasional.

Dari itu atas atas inilah pelaksanaannya dalam usahanya sebagai perintis kemerdekan nasional, perintis pendidikan nasional dan perintis kebudayaan nasional, dipandang oleh Senat Universitas Gadjah Mada jang paling tepat sebagai penghargaannya terhadap djasa-djasa Saudara terhadap nusa dan bangsa jang sangat besar itu, adalah dengan gelar Doctor honoris causa dalam ilmu Kebudayaan. (Prof. Dr. K. Sardjito in Pidato-Pidato Pada Peringatan Dies Natalis Ke VII Universitas Gadjah Mada Dan Pemberian Gelar Doctor Honoris Causa Oleh Universitas Gadjah Mada Kepada KI Hadjar Dewanta, Universitas Gadjah, Jogjakarta, 1956, pp. 3-16.)
APPENDIX III

TAMAN SISWA

APPENDIX IV

THE INDONESIAN SCHOOL SYSTEM

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Advanced Studies and Professional Schools
(Perguruan Tinggi)

Note: Ordinary teachers' training consists in a three-year course after Junior Secondary School (S.M.A.); or for a lower certificate, four years of training immediately after Elementary School (S.G.B.).
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Unpublished Thesis

APPROVAL SHEET

The thesis submitted by Norbert Anthony Shadeg has been read and approved by three members of the Department of Education.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

Mar. 25, 1960
Date

Signature of Adviser