

# The Existence of Taman Siswa Amidst the Domination of Colonial Education in the Dutch East Indies

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## ABSTRACT

*Taman Siswa, which was founded in 1922, aims to achieve a nation state that must and can be achieved through education. It also regenerates the native population so that it can throw off its colonial constraints and control its own political, social and economic development. In the first years of its existence, this organization was relatively unnoticed by the nationalist movement or by the colonial government. Taman Siswa's role in the constellation of the colonial state was to advance education for the native population because this institution functioned as a rival institution to the colonial government by rejecting the education system run by the colonial government and continuously trying to define Indonesia and the type of national education system that it was. ideal. The concept of Taman Siswa education was actually to adapt teaching to local values and customs, and at that time it prioritized Javanism rather than Indonesian nationalism itself. This is in accordance with one of the principles of Taman Siswa education, namely cultural nationalism. Ki Hajar Dewantara's educational ideas were largely influenced by many current discussions regarding education in the Netherlands itself as part of a wider global discourse.*

## KEYWORDS

*Taman Siswa; Ki Hajar Dewantara; Dutch colonial; indigenous education; among system.*

## INTRODUCTION

Before the East Indies Trading Company (VOC = *Vereenigde Oost Indische Compagnie*) and the Dutch East Indies colonial government established schools that were accessible to native people, Islamic boarding school education was widely recognized as a traditional school for the population in Indonesia. The schools were backed by the VOC were teacher schools and most were dynamic in Maluku and North Sulawesi (Veur, 1969). This appears clearly the contrasts within the impact of colonial administrations on districts in South and Southeast Asia. The British colonial rulers in India, for case, utilized the 'native' center course as clerks and mediators, whereas the Dutch, counting the VOC, placed the Chinese minority within the Dutch East Indies to fulfill their obligations as mediators between the colonialists and the innate populace. This gave rise to contrasts in interests in preparing and teaching the local populace within the colony. In specific, the VOC did not have a pertinent intrigued within the education of the local populace, but was more concerned with financial benefits. The VOC was not inquisitive about proceeded colonization of their involved regions, but was more inquisitive about the commodities on offer (Gupta, 2002).

This changed more or less within the period after the Dutch East Indies came beneath the run the show of the Dutch East Indies colonial government and the usage of popular moral arrangements within the mid-19th century. Ki Hajar Dewantara sees the arrangement of the

Moral Approach which was presented in 1862 as a turning point in colonial concern for instruction (Dewantara 1967). The Moral Arrangement is an attempt by the Netherlands to superior consider desires and wants of the innate populace. The regulatory structure of the colonial state got to be more complex and open to the local populace, and one of its fundamental achievements was the presentation of the colonial school framework. The colonial government opened the primary open schools in 1849, taken after by schools for preparing instructors in 1852 (Veur, 1969).

In 1854, the colonial government built up a control which expressed a duty to supply schools and instruction for the indigenous populace. Be that as it may, the most objective, preparing local representatives for the colonial government, did not alter much. In a retrospective perspective, it is depicted that the Dutch education system with the establishment of these schools was not intended to enlighten and prosper the indigenous population, but was opened primarily to a small group of selected people, who were expected to be able to then be employed as government clerks (Jusuf, 1969) Concurring to Djajadiningrat, on the other hand, the point of colonial instruction was distinctive, specifically to diminish absence of education, make the local populace more open to different government welfare measures, particularly those related to cleanliness and to plan students to enter encourage instruction. In this case, the most point of educating isn't as it were for financial reasons, but too to illuminate the local populace with the favors of Western matchless quality (Djajadiningrat, 1942).

In the colonial educational situation as mentioned above, Taman Siswa was founded by a group of Javanese activists spearheaded by Soewardi Surjaningrat in Yogyakarta in 1922. Please note that before Taman Siswa was founded there were already several other associations such as Budi Utomo, Pasundan, Sarekat Islam and Muhammadiyah, all of which They have also established schools since 1908. Together with other religious and nationalist organizations, they became one of the groups that cared about the education of native people during the colonial period and established different schools throughout the Dutch East Indies. Soewardi Surjaningrat, who later became known as Ki Hadjar Dewantara as one of the important figures of Taman Siswa, saw three main points which he thought were important for the school (Tsuchiya, 1987).

The first is that they all have the prerequisite that the education provided by the government is inadequate and in insufficient quantity; The second is that newly established schools try to provide the same education as the government; Third is that schools still depend on government subsidies (Dewantara, 1967)Theoretically, it is assumed that the educational and cultural politics of the Dutch East Indies government was understood by Ki Hadjar Dewantara as a manifestation of inequality of resources and power, where the Bumiputra population was always excluded and positioned as an inferior element. Therefore, in the context of Indonesian national awareness, action needs to be taken to distribute power and resources so that the Bumiputra population functions as subjects, where in this case Ki Hadjar Dewantara chose a mass movement in the educational, cultural and intellectual realms (Purwanto, 2021:162).

Even though some schools offered lessons such as Javanese, most still followed the colonial government's instructions. Not a single school, according to Dewantara, has dared to formulate an Indonesian national education curriculum (Dewantara 1967: 157). In this case there were three different interests in education during the colonial period and the non-governmental protagonists, namely rapid and target-oriented education in the Netherlands in order to take part in Western education and later in the colonial system. Then there are also cultural nationalists who want to highlight their own culture and are completely against

Western education. Next, the last are the nationalists, who dream of national education and see education as a tool to establish and achieve a modern nation-state.

While the cultural nationalist group has a strong interest in educating the native elite and maintaining their status, the nationalist group wants to focus on mass education for the population. However, despite their differences, they worked together during the colonial period and Dewantara was one of the people who made this cooperation possible. With this, it can be said that Taman Siswa is associated with and is a group of cultural nationalists (Meijers, 1973).

## **RESEARCH METHODS**

This research method used descriptive methods based on literature research. To urge a critical result, certain strategy and plan ought to be utilized in doing the consider. In this ponder, expressive inquire about is connected as the plan. It is utilized since it points to analyze and talk about the status of current wonder. The current status of marvel in this consider is "The presence of Taman Siswa in the midst of the domination of colonial instruction within the Dutch East Indies". Concurring to investigate may be a inquire about strategy describing why Taman Siswa Education system impact Indonesian culture students by Nassaji (2015) too states that the objective of graphic investigate is drawing and classifying the marvel. In expansion, it relates to a perception in collecting the information. In conducting this investigate, subjective inquire about is connected. It is connected since it is an approach that's utilized in investigating and understanding the meaning of social or human issue (Creswell, 2014). Hancock at.al (2009) moreover characterizes that subjective investigate is inquire about plan that concern with the creating and the understanding of social wonders.

## **RESULTS AND DISCUSSION**

### **Basic ideas and principles of Taman Siswa education**

To get it the history of Taman Siswa and its part in progressing the national development, it is to begin with essential to require a closer see at a few subtle elements of the life story of Soewardi Soerjaningrat, who afterward got to be way better known as Ki Hajar Dewantara. He can be considered the foremost powerful author of the Taman Siswa organization and his works are of awesome significance. Ki Hajar Dewantara speaks to the official voice of Taman Siswa, but inside the institution he is additionally a driving scholar. S. Mangoensarkoro moreover portrayed him even as the father of Taman Siswa. In this case it is additionally felt imperative to supply an overview of his association within the national arousing in Indonesia in arrange to get it the part of Taman Siswa within the future and why Ki Hadjar Dewantara seem work as a binding together figure between distinctive patriot bunches (Meijers, 1973: 2-3).

Ki Hajar Dewantara was born with the title Raden Mas Soewardi Surjaningrat in Yogyakarta on May 8 1889. As a part of the Paku Alam Yogyakarta illustrious family, he had the opportunity to go to ELS (Europeesche Lagere School) and after that proceed to the STOVIA restorative school in Batavia (Anderson 1972: 416). Within the early a long time he worked as a writer, at that point as it were got to be dynamic as an teacher around the 1920s. He has been included since the rise of patriot bunches in Indonesia in a few bunches and organizations and gives direction and ideological support through his articles. Since the establishing of the Budi Utomo affiliation in 1908 in Jakarta, he has been a portion of it where his political, social and social mindfulness was honed by different wrangles about held there (Scherer, 1975: 57).

He at that point entered in Sarekat Islam as chairman and in conjunction with Douwes Dekker and Tjipto Mangunkusumo established the Indische Partij organization, which in spite of the fact that compelling within the development of patriotism was the primary party to be established on a patriot establishment and not on ethnic or devout columns. His work as a writer, particularly his article distributed in 1913 entitled: 'Als ik een Nederlander was' (On the off chance that I were a Dutchman), was composed within the setting of the party and against Dutch colonial control. The exercises of Ki Hajar Dewantara and the other two party authors caused the three of them to be ousted by the colonial government. This was based on a disallowance since the colonial government blamed it of being a danger to colonial power and the adjust of control within the Dutch East Indies (Meijers 1973: 5).

Amid his six a long time of oust within the Netherlands, Ki Hajar Dewantara remained dynamic within the Indonesian community and wrote for a few diaries and newspapers there. Furthermore, he gotten an instruction degree within The Hague in 1917 (Jusuf, 1969: 21). Within the conclusion he utilized his banish as an opportunity to set up himself within the field of instruction as a result he succeeded in building up connections with numerous individuals from different circles there, he was too inquired to be a visitor speaker at a conference on colonial instruction held within The Hague in 1916. Ki Hajar Dewantara numerous motivated by current instructive talks about at universal level, particularly his intrigued in Tagore's thoughts. His instructive thoughts were impacted by current dialogs with respect to instruction within the Netherlands, as portion of a more extensive worldwide talk, citing Rabindranath Tagore and Maria Montessori as the individuals who most affected the dialog and advancement of his thoughts. Separated from that, he moreover came into contact with the theosophical thoughts of Rudolf Steiner and Maria Montessori, as well as other driving scholars of that time who restricted the set up Western instruction framework and belief system (Rheeden, 1986: 256-257).

The harbinger of Taman Siswa can be found within the Tuesday Kliwon affiliation, a gather considered mindful for the otherworldly preparing of the community which was considered essential to realize political objectives. The nine instructors were included within the Tuesday Kliwon affiliation and nearly all of them afterward got to be Taman Siswa instructors, counting Soewardi Surjaningrat, Soetatmo Soeriokoesomo, Soerjopoetro and Ki Ageng Soerjomentaram who worked as gather pioneers for the complete community. Be that as it may, the Tuesday Kliwon gather was not the as it were one that served as a assembly put for Taman Siswa activists within the future (Fakih 2012: 424). Nearly all of the establishing individuals moreover had ties to the huge national organization Budi Utomo and the Yogyakarta royal family. Tsuchiya depicted the Tuesday Kliwon assembly and its significance as follows: "The Selasa Kliwon assembly come about in a choice to set up instructive offices for the more youthful era and hold instructive exercises for grown-ups [...] in arrange to cultivate a soul of autonomous differing qualities through instruction," (Tsuchiya 1987: 56).

This investigation demonstrates that one of the reasons for setting up Taman Siswa was an exertion to attain a country state which must and can be accomplished through instruction. Within the setting of colonialism that ruled at that time, this articulation was certainly imperative as a challenge to the colonial state and the society it had created and kept up. Besides, on the off chance that you take into consideration the Moral Arrangement which on the one hand made a difference deliver Indonesian knowledge, who regularly had the opportunity to go to the Netherlands to get higher instruction due to the need of comparative instructive offices within the Dutch East Indies (Ingleson 1974: 8-14).

The foundation of Taman Siswa was based on the taking after seven standards broadcasted at the constituent meeting in Yogyakarta on 3 July 1922 (Dewantara, 1975: 5-7):

1. Taman Siswa's highest goal is to create order and order (*rust en orde*). Furthermore, education and teaching in a nation should aim to cultivate the seeds inherited from previous generations so that the nation can grow both spiritually and physically. The development of the student's body and spirit must be fostered through the *Among* System.
2. The *Among* system must enable children and students to become independent in thinking and acting.
3. Because of colonial influence, we as citizens are in a state of confusion. To overcome this confusion, people must stop following false mind and start relying again on their own culture.
4. The education system must be reasonable and available to all levels of society. State power must be the sum of the people's power, therefore Taman Siswa envisions national education for the people. Increasing educational levels should not come at the expense of quantitative expansion.
5. Autonomy is essential to the victory of any modern establishment. In this manner, Taman Siswa wishes not to get endowments or help from third parties that have the potential to cause reliance.
6. The national instruction framework must lead to autonomy and thus must be shaped totally autonomously without outside help. The foundation of a self-supporting framework ought to make other appropriations superfluous.
7. Free from bondage, pure in thought, we approach the Child. We don't inquire for rights, but donate ourselves and serve the Child. The teacher's individual sentiments and rights are put back into making a difference understudies accomplish peace between body and soul.

What is interesting about this first principle is that biological language is used in relation to the human 'soul', 'body' and 'spirit'. This naturalistic concept shows a belief in an essential culture that will be inherited by Indonesian society and a conception of a culture that is assumed to be tied to 'nature'. Furthermore, it is worth remembering that the 'in-between' system that is consistently presented, an educational concept often described as leading from behind, is also understood as an ideal way of life for becoming a citizen (Jusuf, 1969: 10).

In these fundamental standards are combined different thoughts from different roots. There are two primary strands that can be recognized, one of the most focuses of which is the reasonableness of instruction for body and soul. These focuses are on the one hand affected by theosophical and reformist instruction. The thoughts of Tagore and Montessori are said expressly, and on the other hand are established in Javanese instructing conventions. In this manner, unused instructive thoughts, with an accentuation on autonomy and optimism and particularly contemplations that are in understanding with Javanese standards in driving children, as well as the adjust that must be kept up between body and soul, must be taken under consideration within the modern instruction framework (Tsuchiya 1987: 57).

Another primary drift is the anti-colonial fashion which sees instruction as an instrument to encourage abuse the local individuals. In truth, the colonial state did not straightforwardly specify the implications in focuses three to six, appearing disappointment with colonial impact on society and objection of colonial instruction. Independence and autonomy, as well as reflecting one's claim culture. Sees that utilized to be common in colonial and postcolonial settings or with distinctive hegemonic elites, such as the suppositions of Antonio Gramsci, Paulo Freire, and Frantz Fanon. This point moreover interfaces Taman Siswa to the national



development in Indonesia and lays the column stone for the significance of feasible forms as a national design.

This means that the ideological backgrounds of the founders of Indonesia and Taman Siswa were very close, or that the principles of Taman Siswa were adapted to suit the new political order. Jusuf identified the foundations of the Taman Siswa education system as follows: 1. The principle of cultural nationalism; 2. inter-system principles; 3. the right to self-determination; 4. democratic principles with leadership; 5. the principle of the spirit of family life; 6. The principle of 'tri-kon' (continuity-concentration-convergence" (Tjetje 1969: vi-vii). These summarized principles show aspects of bumiputra and Western ideas. In short, the ideal education in the eyes of Taman Siswa leaders consists from the syncretism between new (Western) ideas and traditional, especially Javanese, teaching methods.

These syncretism ideas were not new and Tagore's ashrama-style education at Santiniketan in 1901 could be an example. This is supported by the fact that Ki Hajar Dewantara took over HIS Adhi Darma in Yogyakarta in 1921 which followed the system introduced by Tagore at Santiniketan. According to Gupta, in this case, Tagore offered a nationalist alternative to mainstream Western education imported through the English media (Gupta, 2002: 454). The specific aim of Tagore's schools was to combine Western and Eastern education. The dialectic between accepting new things, most of which come from the West, and letting go of some indigenous principles is one of Taman Siswa's ideals, which reflects the inner meaning of our motto 'Sutji tata ngesti tunggah', which literally means 'purity and order. , striving for perfection'. This motto can eliminate the doubts and doubts within us which are characteristic of the transition period (Dewantara 1967: 150).

The problem is alienation from one's own culture, especially through the choice to accept new values, patterns and commodities, which are not necessarily in accordance with one's expectations, for one's own values. The choices that Ki Hajar Dewantara refers to are the acceptance of certain parts of colonialism by some indigenous people and by accepting them up to a certain number, the decision is made to be colonized. These decisions, according to Ki Hajar Dewantara, were made because of a sense of inferiority felt from many experiences in government where people were satisfied with anything that made themselves look Dutch (Dewantara 1967: 151).

### **Domination of Colonial Education**

In 1864, the Europeesche Lagere School (European Rudimentary School) was opened for Indonesian local children who were considered qualified to prepare local staff (Veur, 1969: 1). In 1867 tutoring within the Dutch colonies was institutionalized and the Service of Instruction was shaped. Unused schools particularly for local people were presented for the primary time in 1893 with the foundation of two diverse sorts of schools, to be specific the Eerste Klasse Scholen (To begin with Lesson School) for children of nobles and wealthy individuals, and the Tweede Klasse Scholen (Moment Lesson School). These schools are pointed at a more common populace.

Be that as it may, these schools did not create well due to a need of monetary assets and instructing staff. In spite of the fact that the Tweede Klasse schools were established to teach the common open, they were incapable to meet existing measures, particularly since they were found in cities and not in country regions. In 1904, the colonial government reacted to the circumstance and built up the Volksschool (People's School) which eventually advertised Western instruction to the lion's share of the Indonesian populace. Opposite to lessons at Eerste Klasse School and Tweede Klasse school, the dialect of instruction utilized is territorial dialects or Malay and not Dutch. These schools are moreover called town schools, generally found in country ranges. Be that as it may Tweede Klasse and Volksschool offer

the same number of school a long time, with diverse educational module. Within the 1920s the Tweede Klasse school was at last canceled and supplanted by the Volksschool. After Volksschool, assist preparing is advertised in ordinary dialect. Agreeing to van der Veur, the enrollment rate for local and Chinese understudies in Dutch basic schools decreased from 17.8% in 1914-1915 to as it were 12.5% in 1938-1939. Shockingly, it isn't clarified advance what rate are Chinese and what rate are Indonesian (Veur, 1969: 2).

Indeed in spite of the fact that Volksschool is less demanding to get to for local individuals, it isn't continuously appealing for guardians to send their children to school since by doing so labor and time will be misplaced. These schools are broad all through the archipelago, but are not accessible in all places, as clarified by Djajadiningrat, this happens since of the constrained social improvement of the individuals within the insides of Kalimantan and Modern Guinea, it is inconceivable to enroll instructors from the populace itself and furthermore, the sort of life what the populace persevered made opening schools exceptionally troublesome (Djajadiningrat 1942: 20).

These zones are not included in national schools, but are alluded to as civilization schools which are able to educate an deliberate way of life and its benefits (Djajadiningrat 1942: 20). This or maybe striking explanation appears to be out of date, but on the off chance that we see at current conditions, zones with moo offices still appear to be the same, the crevice between urban and rustic ranges still exists. In differentiate to 'Oriental' schools, there are moreover 'Occidental' schools which are too gone to by local children. Not as it were does the dialect of instruction vary between school sorts, the subjects instructed and strategy too separate between 'Eastern' and 'Western' needs. The understudies going to these schools were given European names and information of Dutch was a prerequisite for confirmation (Djajadiningrat 1942: 30-31).

families working in government benefit. Schakelschool is an alternative for understudies from diverse financial foundations. In spite of the fact that get to to different sorts of schools is decided by financial foundation, this does not uncover the social status of students' families. Within the controls overseeing HIS, it is stipulated that children of guardians who, since of their work, birth, riches or instruction, have a unmistakable position in Indonesian society, ought to be conceded to this school. In any case, passage into the HIS tip top gather is tied to income. In this manner, it isn't certain that the understudies were a homogenous gather or indeed included Indonesians who had tall social status as craved by the colonial government. Be that as it may, the necessities set by the HIS itself experienced another deterrent since since the target gather of wealthy innate individuals lived in a moderately expansive range, with the exception of cities, they remained an special case within the HIS. In spite of the fact that the government was uncertain approximately the inspirations of numerous understudies to enlist and be pulled in to Dutch schools, which in numerous cases was utilized as a way to make strides their social status, the result and goal was the same: to work for or at slightest be included with the Dutch colonial government (Veur, 1969: 48).

In any case, proposals for changing the colonial instruction framework did not as it were come from the colonial side and its adversaries, specifically the anti-colonial development. Djajadiningrat recommended that instructive teach in common ought to be adjusted to desires of understudies. In any case, Djajadiningrat too guarded the colonial school framework and its disunity due to contrasts between recognitions of 'Western' and 'Oriental' culture. The 'Oriental' instruction that Djajadiningrat implies is instruction from Indonesians for Indonesians (Djajadiningrat 1942: 15). This too incorporates that the instructors be Indonesians who come from the same environment as the students within the lower grades additionally, in the event that conceivable, from the higher grades.

This reality encapsulates the perfect that rouses the whole framework of oriental education: adjusting instruction to the student's local environment. Be that as it may, the mood level of intrigued and victory within the field of instruction isn't caught on as a shortcoming of the government, but or maybe is caused by the obliviousness of the local populace. Djajadiningrat bolsters this view by saying that indeed when the fitting strategy is obvious, it is now and then essential to apply tender weight on the off chance that the local individuals don't need to require advantage of the instructing given due to numbness or financial reasons (Djajadiningrat, 1942: 8).

The understanding that the colonial framework did not meet all the requirements and wants of guardians can too be seen in van der Plaas's explanation in 1927, where he expressed that one of the reasons for not tolerating Western instruction was established within the truth that it more or less as it were concerned instruction and not instructing (Wal, 1963: 439). In spite of the fact that Djajadiningrat and van der Plaas recognized certain challenges within the colonial instruction framework, they did not go assist in their claims, like Dewantara, who expressed that a reasonable instruction framework seem as it were come from the individuals for the individuals (Dewantara, 1967: 155).

### **Taman Siswa Education**

The concept of the Taman Siswa school was to adjust instructing to neighborhood values and traditions and at that time prioritized Javanism instead of Indonesian patriotism itself. This elective school did not get any endowments from the colonial government additionally did not endeavor to get any subsidies (Veur, 1969: 8). Six months after the foundation of the primary department in Yogyakarta, in December 1922, the Preeminent Chamber was shaped to realize the development and development of the Taman Siswa school. This chamber is advance partitioned into a Central Committee and a Territorial Agent Committee. Other branches, particularly on the island of Java, were built up within the 1930s. In around mid-1923 Taman Siswa had built up schools in four more cities, to be specific Tegal, Cirebon, Surabaya and Wonokromo and a private school in Malang was moved to Taman Siswa. The department in Yogyakarta was the biggest with a add up to of 213 understudies in 1923. The foundation of more branches was postponed due to a deficiency of instructors (Tsuchiya, 1987: 66).

Another imperative point of the Taman Siswa concept is that instructors and understudies live together and so the school concept must empower all encompassing instruction. Dewantara depicts the Taman Siswa school concept as takes after:

“Our school calls itself a College (*paguron*). Determined from the word master which actually implies the teacher's home. It can too be translated as a subsidiary of the word ponder (*meguru*), specifically learning from other individuals. In this sense, the word can moreover cruel ponder center. *Paguron* regularly infers educating itself, particularly in cases where the identity of the educator is the foremost vital component, and in this sense implies the school of thought pursued.” (Dewantara, 1967: 158). This explanation makes it clear that the roots of the Taman Siswa instruction concept are established in conventional Javanese instruction. Another thing that stands out compared to other schools is that the teacher's identity may be a determinant of instructive victory, whether physical, mental or intellect and information. In any case, the roots of Javanese supernatural quality are not the as it were ones, as Dewantara defined within the distribution *Taman Siswa* in 1942 within the *Taman Siswa* philosophy, a all encompassing "globaliteitspsychologie" is ideal to a divided "mozaiek-psychologie" (Dewantara, 1962: 93).

Formal learning is deciphered as an vital portion, but is still in moment place after character improvement. Dewantara himself expressed that instruction does not as it were



need mental improvement but moreover instruction, particularly within the sense of ethical mindfulness and ethical training. Another difference between Taman Siswa schools (paguron and pawijatan) and Islamic boarding schools is the accentuation on family character. This familial character could be a rule that saturates the complete structure of Taman Siswa, from single schools to national organizations (Dewantara, 1967: 159,160).

The knowledge impact and bolster for these instructive thoughts was moreover obvious within the address Soewardi Soerjaningrat held on the impact of the Montessori and Tagore strategies on Indonesian national instruction at the Batavia Free-Manson department in July 1922, fair a number of months after the establishing of the primary Taman Siswa school. This family character permits Taman Siswa to moreover take an interest in instruction, since the instructors are mother and father, in Indonesian meaning mother and *nyonya* (mother), as well as father and father (father). The dialect used in schools is additionally utilized to invigorate the thought of a family bond. Therefore, within the school environment, boys and young ladies can associated openly with each other, something that's not permitted within the world exterior the family (being a Taman Siswa or blood family) (Dewantara, 1967: 160). Besides, in Taman Siswa, ladies were given break even with status in their organization and representation through the Taman Siswa Ladies and the Women's Committee (Dewantara 1967: 166). In spite of its point of giving uniformity for ladies and executing common instruction, the primary lady to connect the Preeminent Board (Majelis Luhur) was Dewantara's spouse, who would afterward supplant Dewantara after his passing.

The distinction between Taman Siswa and other schools at that time was not as it were seen in its family nature, but also in deciding which legitimate status to select and being able to be autonomous). Taman Siswa was not set up as a lawful affiliation, but as a 'free endowment'(wakaf cuma-cuma). On the one hand, typically a huge contrast from other organizations such as Muhammadiyah and is an demeanor that merits to be criticized repeatedly. On the other hand, this explanation is another illustration of the supreme independence and opportunity that Taman Siswa needs to preserve for a development. The extreme objective of Taman Siswa is portrayed by Dewantara as consistency with the 'outside' world, to preserve one's personality and be rise to in values (Dewantara, 1967: 161).

Quick responses to the foundation of Taman Siswa can be separated into three sorts: 1. inviting and steady; 2. contradict or criticize since the recently set up school is considered not to meet instructive guidelines; and 3. dismissal as a communist school. A basic position was generally taken by instructors in government-run schools, and a unfriendly reaction was generally made by government authorities. In the mean time, lower-level Javanese respectability and individuals included within the patriot development to a great extent invited the foundation of Taman Siswa. Ki Hajar Dewantara responded to the community's complaints, that Taman Siswa would lower instructive measures, due to a need of understanding. According to him, endeavors to attain national education are a defense for fears of a decrease within the quality of instruction and misfortunes that have happened over several decades. In reaction to this allegation was: "It is genuine, we got to go back a few decades, since we need to rediscover our beginning point for reorientation; since we have taken the off-base way." (Dewantara, 1967: 158).

Taman Siswa's own reaction to the response in 1922 was an ascetic attitude over a period of eight years as a strategy to counter criticism and to welcome and unite all types of supporters. This policy allowed Taman Siswa to organize and strengthen its organizational body and remain relatively unharmed by government actions (Tsuchiya, 1987: 58). After about half a year of the establishment of the first school in Yogyakarta, it was decided to expand the school project. The aim is to expand the territory of the Indonesian archipelago and for the provinces to gain autonomy over the activities of their branches.

Even though this approach sounded democratic and decentralized, Ki Hajar Dewantara was given veto rights to maintain organizational order. This means that in less than a year of its existence, there were already established at the core of Taman Siswa the two basic principles of 'democracy' (popularity) and 'leadership' which later permeated the movement in the following years. This approach will be more formal, where it is clear that Dewantara acts as a father figure who oversees the Yogyakarta-based organization, the spiritual center Taman Siswa, while also trying to provide space for its branches. a certain amount of autonomy. The intersystem mentioned a priori here not only functions in the familial interactions between teachers and students, but also at the level of structural organization between the center and branches.

The development of the Taman Siswa association further advanced with the holding of a conference in 1923 where the main principles and curriculum were discussed and realized. A central committee, run under the name of the Supreme Council, was elected and it was decided that there seemed no need for an overall organizational body. They learn that Taman Siswa is best run through friendship and personal loyalty, because it is like a family. Furthermore, Western culture was seen as corrupt, hedonistic, and an antithesis to their own culture and perceived self-cultivation (Tsuchiya, 1987: 60). As mentioned previously, traditional Javanese education must build the foundation for the new education system that Taman Siswa wants to develop. However, as stated in the seven principles mentioned a priori, elements that are considered useful must still be adapted. Likewise, Dewantara differentiates between various types of schools originating from the West. He criticized the Dutch adaptation of classical education as necessarily reading against the ideas of the Suisse reformist educator Johann Heinrich Pestalozzi and the dispute and possibility for all people and students to receive the wisdom of holiness. (Dewantara, 1962: 93).

Indeed in spite of the fact that Taman Siswa remained in a noiseless stage, it turned out that their philosophy and technique were in strife with the moral approaches of the colonial government which were assumed to bring edification to the Dutch East Indies. After the primary Taman Siswa congress in 1923 a number of Budi Utomo schools and other private schools were moved to Taman Siswa. The primary department exterior Java was opened in Medan (North Sumatra) in 1925. Be that as it may, this school kept on work within the Javanese setting and for the Javanese community. In fact, most of the schools in Sumatra were previous schools of Budi Utomo who too lived within the Javanese environment, so that the primary exercises exterior Javanese society can be followed to 1930 (Tsuchiya, 1987: 65).

Taman Siswa too built up universal relations, therefore a understudy trade program was held with one of Tagore's schools in Bengal in 1928 (Gupta 2002: 458). More branches in Java were built up within the mid and late 1920s and it is additionally worth noticing that Taman Siswa schools were moreover built up in vital centers of conventional Muslim affiliations, the Nadhlatul Ulama, in Jombang and Madura. Usually truly imperative since, as appeared over, Taman Siswa moreover needs it to be autonomous from devout impacts and be faith-based (Dewantara, 1967: 165).

As chosen at the 1923 conference, the schools remained autonomous within the organization of their educational programs improvement. What is extraordinary is the Kencong School which was established in 1928, since down to earth makes such as field cultivating were too instructed there. Students' grades are moreover as it were distributed when they need to proceed their instruction at another school (Tsuchiya, 1987: 71). In common, the subjects instructed at Taman Siswa schools incorporate Javanese (perusing, composing), outlining, number juggling, geology, history, history of science, music, Malay, English, science, science and chemistry, financial matters, agronomy, citizenship instruction

and instructional method. Soewardi encourage saw different focal points of the instruction framework called pesantren, the conventional Javanese instruction framework: to begin with, since the costs caused for instructing understudies would be much lower. and live within the teacher's house; and moment, instruction will be more all encompassing since of day by day intuitive between instructors and understudies (Dewantara, 1962: 370).

By lauding and highlighting Javanese culture, Taman Siswa has continuously stood separated from patriot bunches such as Budi Utomo. Indeed in spite of the fact that Budi Utomo too came from the island of Java and was particularly prevalent among the Javanese individuals on the island of Java and on these other islands, they seen Western instruction and culture as a prerequisite and vital for Indonesian autonomy. In any case, Budi Utomo saw the Taman Siswa approach to instruction as the most perfect way and implies to realize the objective of supporting and advancing Javanese culture as a ruling figure in Indonesian patriotism. As a result, as specified over, the bunch moved their school to Taman Siswa (Elson, 2005: 146-147).

After the primary national congress held in 1930, Taman Siswa fixed its foundation in late 1931 to mid-1932 (Tsuchiya, 1987: 140). Since 1931, territorial branches were partitioned into so-called groups with one teachers to organize communications of the preeminent board (Tsuchiya 1987: 144-145). Ki Hajar Dewantara at last reported that the change into one body had been accomplished in 1932. With this call, the primary eight a long time of hush finished (Dewantara, 1962: 8889).

Unfortunately Dewantara did not explain clearly whether in his view Dutch education made people adapt to the lifestyle, or lifestyle adaptation made them welcome colonial education. However, according to him, the Indonesian people are only indirectly responsible for the disruption of their cultural values and customs, and they are more likely to become victims of this situation. Here he clearly ignores the free will of the indigenous people who may indeed experience benefits such as sending their children to Dutch schools. So far he patronizes his fellow men and claims cultural values as the achievement of his goals. Jusuf came to a similar conclusion and accused the colonial Indonesian middle class, which utilized Dutch schools, of behaving more like Dutch people than Indonesians. They are accused of losing awareness of their own culture, which is an accusation often found in colonial or work contexts (Jusuf, 1969: 4). 1987: 140). Since 1931, the regional branches were divided into so-called groups with one instructor to organize communications of the supreme council (Tsuchiya, 1987: 144-145). Ki Hajar Dewantara finally announced that the transformation into one body had been achieved in 1932. With this call, the first eight years of silence ended (Dewantara, 1962: 8889).

Ki Hajar Dewantara agrees with Tagore, whom he met during his exile in the Netherlands and later also in Yogyakarta, that this life full of Western adaptations is just a quote from the Western lifestyle. Instead of building its own intellect, society concentrates on imitation. This adaptation was indeed one of the goals that the Dutch colonial government wanted to achieve to also create emotional and intellectual ties between the colony and the homeland so that dependency and balance of power remained intact. This motivation was also reflected in a note to the Ministry of Colonial Affairs on 16 December 1901 in which it was stated that the spread of the Dutch language was not only recommended for the development of the indigenous population but also for political purposes. The aim is to strengthen ties between the mother country and the colony. According to Dewantara, the motivation for pursuing Dutch colonial education was to strive for materialism through intellectualism (Dewantara, 1967: 152).

Education is used to obtain progress and material values. In other words, knowledge is used to gain and maintain power over resources. This is the opposite, the Dutch maintained

their power by having knowledge of education, and educated Indonesian candidates gained the possibility of getting higher ranking jobs and exploiting potential resources. Intellectualism, materialism, and individualism were understood by Dewantara as consequences of Dutch education and were seen as the most real causes of our spiritual and social unrest. However, even though Taman Siswa planned to abandon the principles of Western education, they stated: "as long as we lacking a national-style university education, our high schools should also serve to prepare for entering Western universities." (Dewantara, 1967: 161).

## CONCLUSION

Taman Siswa as an educational institution took over the role of the cultural movement that Budi Utomo aspired to as well as functioning as a liaison between the social classes that supported Budi Utomo and the nationalist movement. Along with the idea of reformist education and the idea of national education that Taman Siswa wants to realize, the main point in the self-concept is autonomy. This autonomy is seen as a prerequisite for being able to implement their ideas about national education.

This means that all of Ki Hadjar Dewantara's political realities are placed in the context of his national struggle, which was carried out through various strategies or spaces, starting from political parties to educational and cultural activities. The strategy of doing politics through educational and cultural spaces is understood not as a reduction in Ki Hadjar Dewantara's attention or regard for politics, but rather as a manifestation of political maturity itself. Or in other words, Ki Hadjar Dewantara manifested his political ideas and principles starting from or into activities in political parties, and then continued them into schools, intellectual spaces and the arts. Taman Siswa succeeded in taking over the role of the cultural movement that Budi Utomo aspired to as well as functioning as a liaison between the social classes that supported Budi Utomo and the nationalist movement.

Various efforts made by various private parties, associations and government institutions to eradicate illiteracy using direct methods often fail. This is largely thought to be due to a lack of initial investigation. As shown in this paper, the colonial government for some time had an indifferent attitude towards Taman Siswa and schools which were considered illegal. This was because the colonial government only linked these schools to political movements and stated that these institutions were a threat. At first the Taman Siswa movement alone was greeted with great curiosity as indicated by the initial statements of Dutch officials. It could be said that after eight years of existence and operating in relative silence, it can be understood as the success of Taman Siswa. As is known, this silence was also used to strengthen contact with the nationalist movement in which Taman Siswa was part.

Even though Taman Siswa is expanding, the core of the organization is still in Yogyakarta. Other schools cluster together and are connected with rather loose ties. However, two main factors of unity between branches can still be seen. The first factor was the linkages between branches throughout the network of relations between noble nationalists with similar interests and lineages. Almost all of them had ties to Budi Utomo and the Selasa Kliwon group and, as mentioned previously, had the aim of maintaining Javanism and making it an important factor in Indonesian nationalism. These people, most of whom came from the background mentioned first in Tsuchiya's list, were very active in downtown Yogyakarta. The second factor that connects the branches to each other is people who come from other previously mentioned backgrounds and are involved with Taman Siswa schools throughout the archipelago. This community group sympathized with the founding of Sukarno's PNI political party and the general goal of a united Indonesia.

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