**Two of the four great thinkers from Yogyakarta:**

**Ki Hadjar Dewantara and Ki Ageng Suryomentram,**

**humanitarian fighter and initiator of cultured character education**

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| KEYWORDS | ABSTRACT |  |
| **Education**  **Humanistic Psychology**  **Javanese thinkers**  **Ki Ageng Suryomentaram**  **Ki Hadjar Dewantara** | This article is proposed to acknowledge two of four great thinkers of the education method and fighters from Yogyakarta. These are Ki Hadjar Dewamtara and Ki Ageng Suryomentaram from the Taman Siswa; and KHA Dahlan (Muhammadiyah) and Kyai Munawir (Nahdlatul Ulama) who are key persons in education and religious movement from Kauman, Yogyakarta. Ki Hadjar Dewantara and Ki Ageng Suryomentaram were both from Taman Siswa and fighters in humanity struggling, and both were the inspirators of Culturized Character Education. The meeting of these key persons happened after they found their self-identification, similar to the discussion of Kurt Lewin and John Dewey through their Chicago perspectives.  [https://licensebuttons.net/l/by-sa/3.0/88x31.png](http://creativecommons.org/licenses/by-sa/4.0/)This is an open-access article under the [CC–BY-SA](http://creativecommons.org/licenses/by-sa/4.0/) license. |  |
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Introduction

Yogyakarta is well known as a student city. This is unsurprising because Yogyakarta is where 4 Indonesian educational thinkers were born and raised. Who are they? This paper will describe the story of the four figures. It will be developed into five parts, as follows: (1) The four great thinkers of the city of Yogyakarta and the relations between them, (2) The imaginary relationship between Humanistic Psychology and Tamansiswa, (3) Tamansiswa, an Independence Struggle Movement, (4) Tamansiswa: Ki Hadjar Dewantara and Ki Ageng Suryomentaram, and (5) What can we do for Tamansiswa?

**Four Great Figures from Yogyakarta**

The author will describe figures from Yogyakarta, whom the author appreciates for the greatness of their thoughts and their struggles in the world of education. They are Kyai Haji Ahmad Dahlan, Kyai Haji Munawir, Ki Hadjar Dewantara, and Ki Ageng Suryomentaram. Why does the author think they are great? And is there an interactional relationship between the four? What is the relationship between them?

One interesting point is that these four thinkers have extensive family backgrounds, which then intersect with each other. Kyai Haji Munawir, his full name is KH. M. Munawir bin Kiai Abdullah Rasyad bin Kiai Hasan Bashari was a trusted aide to Prince Diponegoro. Kyai Haji Munawir was born and raised in Kauman, Yogyakarta, and became a Kyai at the Krapyak Islamic Boarding School. One KH. Munawir's younger sister was married to Kyai Haji Ahmad Dahlan. This inter-family marriage also occurred with Ki Ageng Suryomentaram, who also married a relative of KH Munawir. Meanwhile, Ki Ageng Suryomentaram also became a student of KH. Ahmad Dahlan.

Ki Hadjar Dewantara and Ki Ageng Suryomentaram are from the Kraton Ngayogyakarta Hadiningrat family, and they both have a close relationship related to education apart from being a royal family. From this description, it appears that these four figures are associated with each other in a kinship manner. However, there is no data on the family relationship between KH. Munawir and his wife. There is some information that the author can obtain regarding the history of the movement of KH. Ahmad Dahlan and his wife. The motion was carried out by KHA Dahlan and his wife, known today as the Muslim Women's Organization Aisyiah, which is similar to what Nyi Hadjar Dewantara did with her Taman Siswa Women.

In a master's thesis conducted by Abdullah Safei (2018) in the Study Program of Alquran Studies and Interpretation of the Concentration of Interpretation Science at the Postgraduate Program of the PTIQ Institute in Jakarta, entitled Tasawuf Qurani Jawi Ki Ageng Suryomentaram Studi Kawruh Jiwa, opens up the possibilities of a student - teacher relations between Ki Ageng Suryomentaram and KH. Munawir, because of KH. Munawir studies and is an expert on the Alquran studies.

KHA

Dahlan

KH

Munawir

Ki Hadjar Dewantara

Ki Ageng

Suryomentaram

Picture 1 Social Relation of the 4 Yogyakarta Figures

The relation between the four figures influences their respective thoughts. In Ki Hadjar Dewantara's struggle, he was exiled to the Netherlands. At that time, Nyi Hadjar learned about child education from Frobel and Maria Montessori. From this process, they discovered the concept of fun learning. Afterwards, his relationship with KHA Dahlan shapes Ki Hadjar Dewantara's thoughts to be more humanist, nationalist, and religious.

Meanwhile, one night in 1927, Ki Ageng Suryomentaram (according to information obtained from his son) woke his wife, Nyi Ageng Suryomentaram, who was sound asleep and immediately said, "Dear, I have found what I have been looking for. I cannot die!" Before Nyi Ageng could ask, Ki Ageng continued, "It turns out that those who feel they have never met 'human', who have felt disappointed and dissatisfied all this time, are 'human' too, whose form is The Suryomentaram. When being ordered, feeling disappointed; being scolded also feels disappointed; being worshipped by others, even disappointed; when asked for blessings, they are also disappointed; when they are considered a shaman, they also feel disappointed; when they are considered mentally ill, they feel disappointed; when they become prince, they are also disappointed; being a trader, also disappointed; being a farmer, also disappointed. That is who Suryomentaram is; he is someone who always feels disappointed, someone who always feels dissatisfied, can not feel content, and is always confused. Now I have discovered that. I have got and always met a 'human'; his name is The Suryomentaram, so what else? Now all that remains is to watch and explore." This experience showed us Ki Ageng Suryomentaram's thoughts.

Apart from being related to kinship, several views on education support each other's ideas that education is a process of human civilization. They emphasize character education and people with integrity. Character education aims to form a person with character, wisdom, and care for the people around him. They also view that education also uses the principles of democracy.

**Imaginary Relation of Humanistic Psychology and Tamansiswa**

In discussing this imaginary relationship, the author tried to draw an analogy with the relationship between Kurt Lewin with John Dewey and Ki Hadjar Dewantara with Ki Ageng Suryomentaram.

The first is the meeting between John Dewey and Kurt Lewin and Humanistic Psychology. The struggle of Kurt Lewin, who fled to Chicago, United States, due to being chased by the Nazis, is similar to the Tuesday Kliwon meeting between Ki Hadjar Dewantara, Ki Ageng Suryomentaram, and their friends. Tamansiswa was the struggle of the people, who were then exiled to the Netherlands. It raised Ki Ageng Suryomentaram's awareness to fight against the colonialists. Furthermore, the similarity between John Dewey-Kurt Lewin and Ki Hadjar Dewantara-Ki Ageng Suryomentaram is that they believe the environment is a rich source of learning.

From the author's contemplation regarding the relationship between the two, the author reaches to the works of John Dewey and Kurt Lewin's followers, such as Bronfenbrenner and Garbarino, as well as Tamansiswa works following the ideas of Ki Hadjar Dewantara and Ki Ageng Suryomentaram, including Nyi Hadjar Dewantara, and Ki Pronowidigdo.

Ki Hadjar Dewantara initiated the **Panca Dharma** Humanism Perspective. Five principles result from Ki Hadjar Dewantara's contemplation: the power of nature, independence, culture, nationality, and humanity. The five principles were embodied in the thoughts of Ki Hadjar Dewantara, which were further crystallized and became known as the **Tricenter of Education (*Tripusat Pendidikan*)**. Education should be done in the family, school, and community. Tripusat Pendidikan is following Bronfenbrenner's Ecological Systems Theory, that children are in a **microsystem** (family, school, for example), **mesosystem** which includes a combination of microsystems, for example, family and school; family and neighbourhood; parents' family and workplace; where a child lives and is affected by those systems.

Furthermore, the **exosystem** covers the micro and exosystem, where all the rules or policies that occur in the exosystem affect the two systems in it. Included in the exosystem is the state, which will determine policies, for example, regarding finance, and education curricula, which are regulated by the state. The outermost system, which includes all systems in it, is the **macro system**. This system influences the exosystem, for example, international relations, politics, and the economy.

Bronfenbrenner's theory was revised and included a **chronosystem** that included changes with the times. It can be said that a child's development will be influenced by all the systems mentioned and also related to time. For example, a child's growth in the digital era will be different from previous generations, or the development of a child during a pandemic endemic also needs attention.

Unfortunately, in academic circles, Ki Hadjar Dewantara's ideas based on Panca Dharma are not widely known. Academics seem more familiar with and frequently use Western concepts and theories. Thought based on local figures, which are local resources in the form of **indigenous thinking,** has rarely been applied. An example is the issue of Character Education in Schools.

***Ing-Ing-Tut*** **and How to Learn to Reflect**

From the author's experience guiding Master of Psychology UGM students regarding the differences between a *pacak juru kendhang* and an orchestra conductor, the author received enlightenment regarding three teaching concepts in Tamansiswa Education activities and about Javanese musical arts, *karawitan*.

From the author's contemplation, the author realizes that the leadership in karawitan is the *pacak juru kendhang* and *rebab*. Here leadership is shown in the ideas of *ing ngarsa sung tuladha, ing madya mangun karsa,* and *tut wuri handayani* (giving an excellent example in front of, giving encouragement in the middle, giving directions from behind). Leadership with this idea leads to the goal of a harmonious life.

What is the Essence of Fun Education and Learning Park in the Tamansiswa Education System?

In the Tamansiswa education system, there are known terms to refer to the level of education. **Taman Indria** as a replacement term for Kindergarten (TK), **Taman Muda** for elementary school; **Taman Dewasa** to replace Junior High School (SMP); **Taman Madya** for Senior High School (SMA), **Taman Karya Madya** for Vocational High School (SMK), **Taman Guru** or **Sarjana Wiyata** for University level. All levels of education are within reach of **Ibu Pawiyatan**, which means more or less the **Center of Excellence**.

Why is using the term "**Taman**" or "**Park**"? Why not ***paguron*** or school? Or **Madrasa** as a more Islamic term. Let's look at the educational model at the Pendopo Agung Tamansiswa at Jalam Tamansiswa Yogyakarta. It is similar to the madrasa model adopted by Islamic boarding schools in Indonesia.

The author then reflects on the question: How did science develop when schools didn't exist yet? Who is the teacher? And how do people learn?

In the author's contemplation, when there were no schools, there were **paguron** or educational parks, nature and a democratic environment, and metaphors. What needs to be criticized is the way of learning by contemplating and interpreting, which in the Alquran, there is guidance to IQRO' (**read**). Next, one needs to do **tafakur, taddabur, and tasyakur**.

Furthermore, according to the author, contemplating and interpreting as a learning process means that a person learns to ***niteni – nirokke – nambahi – nemokke***. This means one learns to find a tendency, then imitates it, adds to existing knowledge, and finds new meanings if necessary. That way, a person will become ***pinter*** or clever, have a lot of knowledge, develop into ***wasis*** or skilled, and then ***waskita*** or wise.

In the current era, learning by experiencing or experiential learning has also existed in Ki Hadjar Dewantara's mind. Learning by experiencing is given the term ***olah pikir,*** which is referred to as a cognitive function, olah rasa is an affective function, and olah karsa is a motivational function. From all these processes, it will become olah karya, meaning a result or output will occur.

In the author's contemplation, pondering and interpreting are in the process of Thinking - Feeling - and Implementing. The widely known term is Plan – Do – Check – Action or PDCA. Of all that, the author's reflections regarding the relationship between Tamansiswa's humanistic perspectives and learning resources are that: (1) anyone is a teacher, (2) anywhere is a school, and (3) anything around is a book that can be studied. This all depends on our ability to interpret and criticize. And one thing worth interpreting is Ki Ageng Suryomentaram's idea: *saiki – neng kene – ngene – gelem*. What is meaningful from a humanistic perspective is *here and now*.

***Junggringan:* Democratic Way Against Colonialism**

During their time, Ki Ageng Suryomentaram and Ki Hadjar Dewantara held a gathering every Tuesday Kliwon night with their friends and those who were interested in learning from the existing figures. This activity is known as the ***jungringan Selasa Kliwonan***. In jungringan there is the term ***kandha – takon*** (telling - asking), so there is a learning process together.

*Junggringan* is a very democratic and egalitarian activity. In this activity, there is no chairperson; what is there is the elder. Being older here implies age and/or insight. Each member of the group has the same rights.

There was an agreement to hold a physical movement against Dutch colonialism in this process, so Tamansiswa was also a rational national struggle movement. However, even though the idea of physical resistance could not materialize, the spirit of resistance and the desire for independence continued to surge.

What was discussed in the *jungringan*: some of the discussion was about the socio-political situation in Indonesia, the result of World War I, which had just ended, and European countries that had lost or won wars, including the Netherlands, which was experiencing an economic and military crisis.

So actually, the Tamansiswa Movement is fighting against colonialism, oppression, underdevelopment, and poverty. Some of the figures who joined this movement were: Ki Gede (Ageng) Suryomentaram, Ki Hadjar Dewantara, Ki Sutopo Wonoboyo, Ki Pronowidigdo, Ki Prawirowiworo, BRM Subono (Ki Gede Suryomentaram's younger brother), Ki Suryodirdjo, Ki Sutatmo, and Ki Suryoputro.

Furthermore, referred to as ***Bangkokan Kawruh Jiwa***, there are three, namely Ki Ageng Suryomentaram, Ki Prawirowiworo, and Ki Pronowidigdo.

Following the history, Manggala Sanga and PETA were formed. Ki Ageng formed a committee called ***Manggala Sanga*** after the idea of Tamansiswa was formed. This committee consisted of: Ki Suwarjono; Ki Sakirdanarli; Ki Atmosutidjo; Ki Pronowidigdo; Ki Prawirowiworo; Ki Darmosugito; Ki Asrar; Ki Atmokusumo and Ki Ageng Suryomentaram.

The discussion revolved around resisting war if Indonesia became a role-playing field between the Netherlands and Japan. Ki Ageng argued that the Indonesian nation in the war had three choices: (1) to defend the old employer, namely the Dutch, (2) to change to a new employer, namely Japan, or (3) to become their employer or become independent.

Then Ki Ageng held a registration, and many registered. Eventually, the government took over the role, and the name of the Volunteer Army (*Tentara Sukarela*) was changed to the Indonesian Defense Forces (*Tentara Pembela Tanah Air*/PETA). After Indonesia proclaimed its independence on August 17th 1945, this PETA army became the capital force to defend the independence and later became the Indonesian National Army (*Tentara Nasional Indonesia*/TNI).

At the time of the independence war, Ki Ageng led a guerrilla force called the Commoner Army (*Pasukan Jelata*), with an area of operations around Wonosegoro. After the Dutch occupied the Indonesian capital, Yogyakarta, Ki Ageng and his family left the city and fled to Gunung Kidul area. Ki Ageng was always in contact with the guerrilla army in this refugee camp.

**Tamansiswa Movement: Ki Hadjar Dewantara and Ki Ageng Suryomentaram**

Several terms appeared in Ki Hadjar Dewantara and Ki Ageng Suryomentaram's movement. This term did not appear suddenly, as it was a well-known term. The terms ***momong, among, pamong***, and ***pamomong***. *Momong* is a term in Javanese culture. Furthermore, Ki Hadjar Dewantara used the terms *among* and *pamong,* while Ki Ageng Suryomentaram used *pamomong*.

*Among* System

The *Among* system is an educational method used in the Tamansiswa education system. It requires teachers to remember and prioritize the nature of children, without forgetting all the circumstances surrounding the *Among* system method is an educational method with a familial spirit, done with love, and the power of nature, in which there are ways of educating children. The learning tool is in the form of attention to the child's inner and outer growth.

*Pamomong*

Ki Ageng Suryomentaram's teachings, compiled by his son Dr Grangsang Suryomentaram in 1989, describe three main things in parenting. The three main points are: (1) that children need to be raised so that they understand the right things and think rightly; (2) children must be taught to feel love (*sih*) so that they have compassion for others; and (3) children are taught to like beauty, and can interpret that all things that are not beautiful (in the five senses) have beauty behind them.

According to Ki Ageng, character education is as follows. Character is a characteristic inherent in a person that distinguishes them from others. What distinguishes them from others is ***rasa*** (feel) in certain stages. *Rasa* is soul. For Ki Ageng Suryomentaram, a person who has not yet found themself as independent means they have just reached the ***kramadangsa*** or ego stage.

In Ki Ageng Suryomentaram's Thought, characters can have four dimensions or four sizes. In each dimension, ***rasa aku*** (I) is always involved. In the first size or dimension, "I" function as a ***juru catat*** (note-taker) who, with his five senses, continuously records whatever "I" can catch. Humans have recorded since infancy. All normal humans are capable of being *juru catat*.

The second dimension or size, the results of the record are stored in the memory which is part of the brain. This record results in a creature. At this stage, a person cannot distinguish between the records and themself as a *juru catat*.

In the third dimension, if there are a lot of records, the feeling of **kramadangsa** or **rasa aku** (I) who has a wife, children, car, house, and so on is born. My wife, children, car, and house all describe that kramadangsa as a combination of all the records and *rasa aku* (I), who owns the records. *Kramadangsa,* in Ki Ageng's view, is like a slave or labourer in all his records as his master. Because there are so many records, conflicts arise between one form and another, so peace is not obtained unless they leave *kramadangsa* towards the sense of self in the fourth dimension, namely *rasa aku* who is free, no longer a slave or labourer to their records.

In the fourth dimension, humans have become human beings with healthy personalities. ***Manungsa tanpa ciri*** (human without characteristics) is the stage of arriving at a wholesome character.

Ki Ageng Suryomentaram got his name because of Ki Hadjar Dewantara's influence. Even though Ki Gede Suryomentaram has moved to Bringin, Salatiga, he still went to Jogja to meet regularly with important figures like Ki Hadjar Dewantara at the Selasa Kliwon meeting (the beginning of Ki Ageng's junggringan). The discussion is not limited to the condition of people with low incomes but extends to many issues ranging from social and political issues to an increasingly complicated life.

This nation has been colonized for hundreds of years, and how to transform from a *jiwa jemajah* into a *jiwa mardika* certainly requires education. Ki Hadjar Dewantara was responsible for formal education from children to teenagers. At the same time, Ki Gede had the difficult task of making parents aware that their children must attend school. From this Tuesday Kliwon Meeting, Tamansiswa was born in 1922. Since Tamansiswa was founded, the name Ki Gede was changed by Ki Hadjar Dewantara to Ki Ageng Suryomentaram.

**Ki Ageng Suryomentaran's Thought and Social Change**

With social change 5.0 and Big Data, Ki Ageng Suryomentaram's thoughts are still relevant for studying the social changes mentioned earlier. Ki Ageng has an idea about ***nem Sa*** (six sa), that six attitudes start with the word "sa". The six sa words are **sakepenake, sabutuhe, saperlune, sacukupe, samestine**, and **sabenere**. If said in Indonesian, then the six sa can be translated as comfortably as possible, do as needed, depending on the need, enough as necessary, as it should be, and as it is.

**What can we do for Tamansiswa?**

Tamansiswa is only one of the many legacies of Ki Hadjar Dewantara and friends, which was the strive to achieve independence, improve human quality, and fight colonialism and oppression. The system of pamomong, tri center of education (tripusat pendidikan), human civilization, fun learning, and many other things are excellent to be developed. Several domestic universities, such as Taruna Nusantara and the Tut Wuri Handayani educational model in Finland, have adopted the Tamansiwa concept. Ki Ageng Suryomentaram's thoughts are still very much needed to prevent corruption from becoming more rampant and rapid social change, and as a result, many members of society become stressed.

Conclusion

Tamansiswa is an Independence Struggle Movement and a school of culture education founded by Ki Hadjar Dewantara with Ki Ageng Suryomentaram and several other figures. The thoughts of Tamansiswa figures are still very relevant to the needs of the times. The scientification of Ki Ageng Suryomentaram's thoughts has been carried out, while the scientification of Ki Hadjar Dewantara's and Tamansiswa's thoughts still needs to be carried out. A structured movement for creating Tamansiswa as Ibu Pawiyatan or Center of Excellence is still needed.

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