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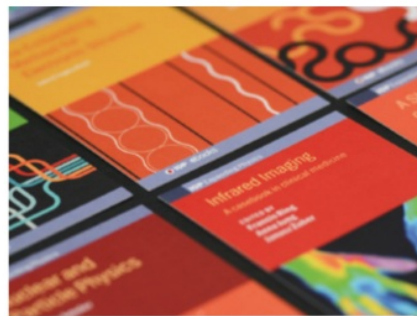
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What Kind Of Relationship Is Between Ki Ageng Suryomentaram And Ki Hadjar Dewantara? : Two Figures Of Indonesian Education

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Abstract. This research aims at revealing the relationship between Ki Ageng Suryomentaran (KAS) with Ki Hadjar Dewantara (KHD). This is library research in which the data were gained through documenting the books. The triangulation of the book resources was used as the technique of data analysis. The result of the research indicates that (1) KAS and KHD lived in the same era to prepare the independence day of Indonesia, (2) both of them were in the same society called as Kliwonan, in which KAS was the leader and KHD was the secretary, (3) both of them fully participated in education by sharing roles. KAS took care of the adults through *Kawruh Jiwa* consisting of *Kawruh Pamomong*, and KHD took care of children through *Sistem Among* in the Taman Siswa School. The relationship, concept, thought, history and spirit of struggle of those people are interesting to be studied comprehensively to fulfill each other to become theory, concept and practice in education which comes from Indonesia that is suitable with culture and Indonesian characters.

1. Introduction

Education is the basic human need, after the physical needs such as food and drink. Even for eating and drinking, human needs to possess knowledge whether the food and drinking are beneficial for the body, the food will not be harmful to their bodies. The knowledge is gained from education. This also happens others human needs such as being admitted, being loved, being respected and self-actuated like what Maslow has stated in his theory [1]; [2]. The process of education happens in all over the world. It is not surprising that there are a lot of education experts in Europe such as Friedrich Fröbel [3], Johann Heinrich Pestalozzi [4], Georg Kerschensteiner [5]. In America, there are John Dewey [6], in Brazil there are Paulo Freire [7] and in Arabic there are Ibnu Khaldun [8]. Those experts influence the way of thinking of people all around the world, including Indonesia.

Indonesia has some important education experts, those are Ki Hadjar Dewantara (KHD), Kyai Haji Ahmad Dahlan who is the founding father of Muhammadiyah education [9], Kyai Hasyim Ashari from Nahdlatul Ulama (NU), Driyarkara and Ki Ageng Suryomentaram. The first well-known expert in Indonesia, and even in the world, is Ki Hadjar Dewantara. He is the first Indonesian minister of education, the one that is well known for his critic books about education, Taman Siswa is a school and system that was born from his thought. On the other hand, the second name in this research who is Suryomentaram, is not as well-known as Ki Hadjar Dewantara although his thought is great. This is the



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aim of **this** research, to introduce another expert of education in Indonesia as it is expected that it would enrich the concept and thought of education in Indonesia, the education system that is proper with our characteristics. This research is intended to reveal and compare 2 biggest education experts, those are Ki Hadjar Dewantara (KHD) and Ki Ageng Suryomentaram (KAS) to be able to make the focused and deeper description on elementary education.

1.1. Ki Hadjar Dewantara (KHD)

KHD was born in Yogyakarta on 12th May 1889 on Kamis Legi, together with the 2nd Ramadhan 1309 Hijriyah. He was born as the descendent of Pura Pakualaman Yogyakarta. His father's name is Kanjeng Pangeran Arya (KPA) Suryaningrat, the son of Kanjeng Gusti Pangeran Adipati Arya (KGPA) Paku Alam III. KHD's mother's name is Raden Ayu Sandiah. KHD is the grandchild of Kanjeng Gusti Pangeran Adipati Arya (KGPA) Paku Alam II. KHD's little name is Raden Mas Suwardi Suryaningrat, who is more well known as Suwardi.



Picture 1. Ki Hadjar Dewantara
(Source: <https://upload.wikimedia.org/>)

Suwardi, in the day when he was born, had a small body with a big stomach. He had a slow crying, not like the crying of a boy. This is the reason why he was called as Jemblung when he was a child. Behind the small body, Suwardi grew up as a smart and brave man. This fact was revealed by Ernest Francois Eugene Douwes Dekker, a partner of Indonesian independence struggle. Dekker described KHD as 'behind the small and weak body, there is a strong will that is always won when he wants something.' [10].

Suwardi is a Nobel who was close to his people. Although he was born in the castle of Suryaningratan in the area of Pakualaman, he was attached to the people of outside the castle of Pakualaman, in which it was rarely done by others noblemen at that time. Even, Suwardi asked his friends to join him to come to inside the castle or palace to watch *Wayang Kulit* and others shows. It indicated that Suwardi was close to his friends coming from outside the palace.

When he was 40, Suwardi Suryaningrat changed his name to Ki Hadjar Dewantara (KHD). After being exiled to Netherland for 6 years, KHD no longer used his noble title. KHD wanted to merge with his people to fight the Dutch Colonialism at that time. He was humble till the end of his life. Even when he was granted as Doctor Honoris Causa for the culture by Gadjah Mada University in 1957, KHD asked not to be called as Doctor before his name [10].

From 1896 until 1903, Suwardi was a student of ELS (di Eupesche Lagere School) for 7 years. ELS is an exclusive elementary school, only the European and particular children can be the students of it. Graduated from ELS, Suwardi continued his study to Kweekschool (Dutch School for Teacher) for a year and then he moved to STOVIA (Java Doctor School). In this school, he was granted scholarship for his smartness and fluency on Dutch. In STOVIA, Suwardi met Tjipto Mangunkusumo, Soetomo and Soeradji Tirtonegoro whom would be his friend on the struggle for Indonesian independence.

Becoming a student of STOVIA for 5 years, Suwardi did not finish his school because he was sick. Suwardi put off his scholarship after reading a poem that described the heroism of Ali Basah Sentot Prawirodirjo, a war commander of Pangeran Diponegoro, a poem arranged by Multatuli in Dutch. The director of STOVIA was angry at him because it is considered a way to ask people to rebel to the Dutch colonialism. After getting out from STOVIA, Suwardi worked in a sugar factory in Kalibagor Banyumas as an analyst. In this place, he learned the life of the labors and he wrote it as articles which were published in *Midden* Central Java.

His eagerness to write make his friend, Douwes Dekker, asked him to lead the magazine of *Het Tijdschrift* and daily newspaper of *De Expression* Bandung. Besides that, Suwardo also accepted an offer from tjokroaminoto to build and lead Sarekat Islam in Bandung. After that, Suwardi, Douwes Dekker and Dr. Tjipto Mangunkusumo built the first party in Indonesia which was committed to Indonesian independence. The party was called as *Indische Partij*.

KHD built the national school of Tamansiswa in July 3rd 1922 in Yogyakarta. This struggle was supported by the colleagues of KHD such as Soetatmo Suryokusuo, Suryo Putro, Pronowidagdo, Cokrodirjo, Sutartinah Suwandi, Sutopo Wonobojo and Subono. In the beginning, the school provided the education for children, known as *Taman Lare*, being protected by Taman Siswa or Taman Indria. Then, the vocation school for the teacher was built to provide teachers. After Taman Siswa was built, the schools of Boedi Utomo declared to join Taman Siswa. In 7th July 1924, Taman Siswa built Mulo Kweekshool, the same level as Teacher School B, which spent 4 years. In 1927, this school was divided into two schools, Kweekshool or Taman Guru and Junior High School or Taman Dewasa. Taman Guru spent 2 years after Taman Dewasa [10].

Taman Siswa National Education developed vastly in all parts of Indonesia since 1923, indicated by the founding of Taman Siswa in Tegal (1923), Cirebon, Medan, Galang, Jakarta, Malang (1924), Pasuruan, Madiun, Surabaya, Wonokromo (1930). In the year of 1932, there were 42 branches outside Yogyakarta consisting of 28 branches in East Java, 9 in Central Java, 9 in West Java, 3 in Sumatera and 3 in Kalimantan.

KHD ignited the System Among in the education process in Taman Siswa. This would be the basic identity of Taman Siswa, in which this would be used as the culture-based learning [11], [12]. In the System Among, the process of learning is conducted peacefully and orderly, not by requesting and punishment. This was called as *tata tentrem*. In this concept, the teacher could interfere with the students' life if the pupils are in the wrong way. To force students is prohibited, even it is just for leading. Although the idea is like this, teachers did not let the students do what they like. Still, there was control and supervision from parents, teachers or others adults [10].

System Among, which was initiated by KHD, merged the concept of education from Frobel and Montessori. The concept from Montessori focused the learning on senses, educational, the students are broadly independent. However, playing games are not so important. The concept of Frobel also focused on the senses, but playing games, children happiness would be the focuses in the process of sense learning which are realized on children things which bring happiness to them. In this way, children are still got the request/order. System Among of KHD in Taman Siswa merged those two unseparately. Sense learning and children plays are considered as one since there is believe that children behaviors have been fulfilled, and the purpose is to educate them [13].

In the Independence Day of 17th August 1945, KHD became the first minister of Education, Teaching and Culture. In Yogyakarta, KHD lived in Wirogunan, audience hall of Taman Siswa. Nowadays, that building is located in Taman Siswa Avenue 25 Joyonegaran Wirogunan Mergangsan Yogyakarta. The wife of KHD is named Raden Ajeng Sutartinah. KHD died in 26th April 1959 and was buried in Taman Makam Wijayabrata Yogyakarta.

1.2. Ki Ageng Suryomentaram (KAS)

KAS was born in Yogyakarta temple in 20th May 1892. He is the 55th son from 78 of Sultan Hamengkubuwono VII. His mother is B.R.A (Bendoro Raden Ayu) Retnomandoyo, a daughter of Patih Danurejo VI. B.R.A Retnomandoyo is a Sultan's wife from the second class, called as Garwo Ampeyan Sultan. When he was a boy, KAS was called Raden Mas Kudiarmadji. KAS is the second children of Sri Sultan Hamengkubuwono VII with Garwo Ampeyan B.R.A Retnomandoyo. KAS has six Mangunegoro, he is the second one. The brothers are Bendara Pangeran Haryo (B.P.H) Joyokusumo, B.P.H Hadiwinoto, Bendara Raden Mas (B,R,M) Subono, and B.R.M Sumaul Ngirki.

KAS went to Srimanganti School (in the same level of nowadays elementary school) in the temple, environment. After that, he went to *Klien Ambtenaar* course to learn Dutch, English and Arabic. KAS was eager to read and learn history, philosophy and religion autonomously. When he was a teenager, KAS has ever learned Qur'an with Kyai Ahmad Dahlan [14]. In 1910, when he was 18, BRM Kudiarmadji was crowned as Bendara Pangeran Haryo Suryomentaram. In the life as a nobleman, KAS felt being isolated. KAS felt unsatisfied that every day he only found respectful greeting, request, being angry at, he himself found that he could not find someone that can talk to. Went out from the palace, he sold Batik and cummerbund in Banyumas and Cilacap. He also made well in Kroya. When doing such kind of activities, he was known as Natadangsa/Sadang. Till the end, he still could not find the ones.

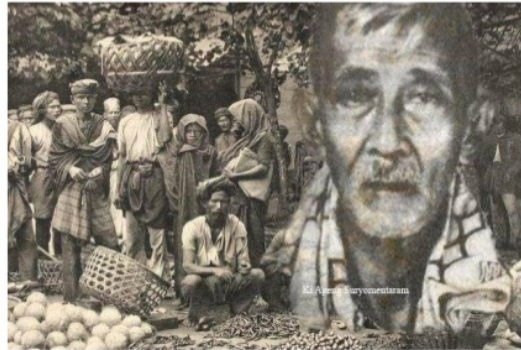
KAS grew up in the era of Hamengkubuwono VII until Hamengkubuwono VIII with the social-cultural environment in which there was a lot of intrigues from the inside of the palace and from the Dutch colonial. Culturally, Yogyakarta palace is the central culture of Javanese which has a particular way of life. Philosophies of living, ethic, culture, dress, ceremony and so on are born from the palace. Politically, the life of palace emerges competence among the noblemen, both explicitly and implicitly to be the ones who are loved by the king.

In 1925, the house of KAS was sold and he moved to Bringin Salatiga, KAS bought land in that area. In Bringin, KAS was known as Ki Gede Bringin. KAS lived in Bringin with his wife, although he still went to Yogyakarta every Tuesday Kliwon night to had met with his eight friends, one of them is Ki Hadjar Dewantara. By Ki Hadjar Dewantara, his name was changed into Ki Ageng Suryomentaram. The phenomenal thought of KAS is *Kawruh Jiwa*. Sugiharto [15] described *Kawruh Jiwa* which has 6 elements, those are (1) *Kawruh Begja Sawetah* or the knowledge of happiness, (2) *Kawruh Bab Kawruh* or the philosophy of knowledge, (3) *Kawruh Bab Ungkul* for society social interaction, (4) *Kawruh Laki-Rabi* for love and marry, (5) *Kawruh Pangupa Jiwa* or the knowledge for working life and (6) *Kawruh Pamomong* or the knowledge regarding raising kids and family. *Kawruh Pamomong* is the important cultural element to conduct education in Indonesia [16]. In *Kawruh Bab Ungkul*, society social interaction is described. KAS described *Raos Sami* that is possessed by our society, then Prof Koentjoro from the University of Gadjah Mada described it as the Unity *Raos* [17]. *Raos* is feel something, like happy or sad.

In the concept of *Kawruh Begja Sawetah* or the knowledge of happiness, KAS stated that human has two kinds of permanent feelings, those are happy and sad which are known as *langgeng bungah susah*. Besides those have the permanent characteristics, those also have the characteristic of aloofness. KAS also described that there are 4 problems of humanity, those are disappointed (*getun*), afraid (*sumelang*), jealousy (*meri*) and proud of himself (*pambegan*) [18]. Another concept of thinking stated by KAS is

the steps of human, those are (1) *nyatet*, (2) *ngumpulke catetan*, (3) *kromodongso* dan (4) *menungsa tanpa tenger* [18].

More or less 40 years KAS had research on soul and used himself as the research object. One day, when he delivered a speech in Sajen Village, KAS got sick and he was brought back to Yogyakarta and hospitalized. During the hospital, KAS had a chance to find Kawruh of the highest learning as a way to know idea as *pangawikan pribadi* [19]. On Sunday Pon, 18th March 1962 at 16.45, KAS died in his own house in Rotowijayan Avenue 22 Yogyakarta. When he died, KAS left a wife, 3 sons and 4 daughters, those are RM Pannie, RM Jegot, RM Grangsang, RA Japrut, RA Dlurek, RA Gresah, dan RA Semplah [20].



Picture 2. Ki Ageng Suryomentaram
(Source: <https://cdn.sindonews.net/>)

2. Method

This is a library study. The researcher collected the data coming from books. The interview was conducted to the credible experts on KAS and KHD. The triangulation on book sources is employed to analyze the data. To structure this research is chronological order and thematically. Chronology has the meaning of grouping and discussing publication sources regarding KAS and KHD based on time. Thematic has the meaning of grouping or discussing publication sources regarding KAS and KHD based on theme or topic.

3. Results and Discussions

3.1. Relationship Between KAS and KHD

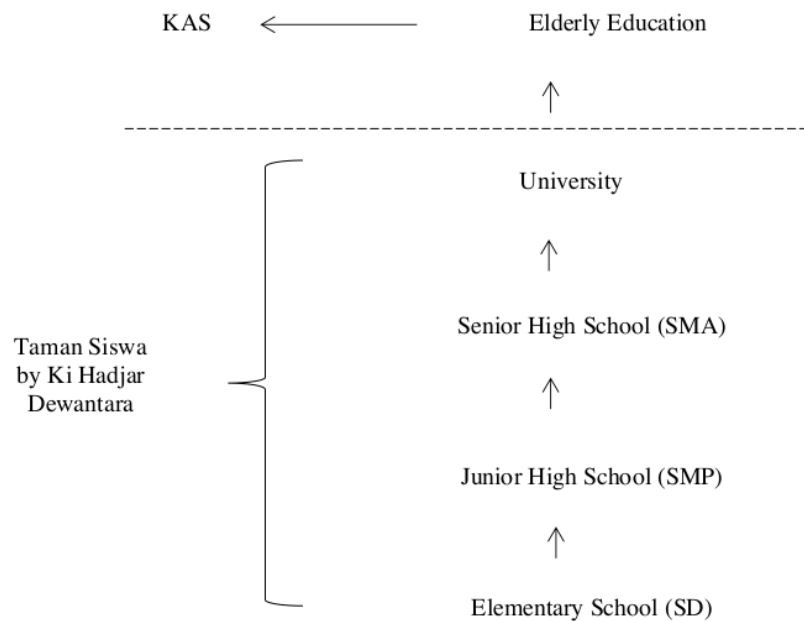
After the world war I, in 1921, KAS and his nine fellows such as KHD, Ki Pronowidigdo, Ki Prawirowiworo, BRM Subono, Ki Suryodirjo, R.M. Sutatmo Soeryokusumo, Ki Sutopo Wonobojo, R.M Gondoatmojo and Ki Ageng Suryo Putro built a group of Tuesday Kliwon. In that group, they talked about the national future and how to prepare the nation to be the independent one. KAS and Ki Hadjar Dewantara had met every Tuesday Kliwon night [21], [22], [10], they stated this:

The group of Tuesday Kliwon was led by Ki Ageng Suryomentaram and Soewardi Soeryaningrat as the secretary, consisting of nine people. Those are Ki Ageng Suryomentaram, R.M. Soetatmo Soeryokusumo, Ki Pronowidagdo, Ki Prawirowiworo, B.R.M Subono, Ki Ageng Surjo Putro, Suwardi Suryabingrat, Ki Sutopo Wonobojo, dan G.R.M. Gondoatmojo”.

They conducted a mental movement that built the spirit of the nation of the youngsters. The Independence of Indonesia could only be achieved through education, build the freedom soul and forge the mental of Indonesia. The spirit of this movement was stated by Wiryopranoto [22] as follows:

“The members of discussion felt disappointed on the colonial education. The system was materialistic, individualistic. It needs intellectuality to be the education which is humanist and popular which taking care the world peace”.

Based on those thoughts, the discussion resulted on: (1) Ki Hadjar Dewantara took care the children education, (2) KAS took care the education of elderly. Picture 3 described the duty of KAS and KHD, as described by Sugiharto [15].



Picture 3 Job Division between Ki Hadjar Dewantara and Ki Ageng Suryomentaram on Teaching and Education

In the meeting of Tuesday Kliwon, there was agreement on two lines of education. First, Taman Siswa as the result of KHD thought and contemplation, who was latter called as national Education Father, focused on early education, that was on formal education level. The level consisted of elementary school, junior high school, senior high school and even the university. Taman Siswa was built in 3rd July 1922 [13]. Taman Siswa was built on the private land of KAS [23]. Second, elderly education was led by KAS. 8 years later he built Pakempalan Kawula Ngayogyakarta in 1930.

From that movement, Ki Ageng Suryomentaram conducted speeches all around of Indonesia such in Klaten, Pedan, Yogyakarta, Salatiga and so on. Until now, there are a lot of communities that are learning *Kawruh Jiwa* such as in Jakarta, Yogyakarta., Malang, Solo and some other places. Together with the Asia spirit of nationalism, the strategy of education became more established. Ki Ageng Suryomentaram became more intense to have the meeting with the people of Bringin. He gave a speech in Solo many times.

Starting to develop, Taman Siswa was considered as a place and way for the people of Indonesia to defeat the colonial. This is the reason why the colonial made a lot of obstacles to the development of Taman Siswa and other schools. Since that time, Taman Siswa faced the struggle to fight the Dutch government. In 1931, there was an opinion from the colonial that Taman Siswa would defeat the Dutch government in the next 10 years.

The youngsters preferred to be independent than to help Netherland or Japan. They have realized that independence needs the preparation of physic, mental, knowledge and including diplomacy. The youngsters believed that there is a chance to be an independent country, if it passes, it needs another 100 years to make this realized. For this reason, they formed an army of Tentara Pembela Tanah Air (PETA) from the voluntary army. Since the beginning of Indonesian independence, KAS reminded our nation by stating:

"..panci teres kita sampun-ngeduwa,saking penjajah walandi namung menika namung penjajah alit. Taksih kalah penjajah angeng ingkang sami pamer suing badhejajah kita malih salin rupa"

The sentence has the meaning, "This is true that we are free from the Dutch colonialism, but that is only the small colonial. There is a lot of different colonials who try to colonize our country, in a different way. The leader and the people should build "Jiwa Mardika" and omit "Jiwa Jemajah". For this long time, we have not learned and built "Jiwa/soul". What we have been doing is *semat, drajat, kramat*. Semat is the gold and happiness. Derajat is the glory. Kramat is the power to be respected [24].

3.2. Similarities and Differences between KAS and KHD

Similarities and differences between KA and KHD in this research are not used negatively, more than that, it is for strengthening the perception regarding the products of those experts. To make it easier, table 1 below was designed as follows:

Table 1. Similarities and differences between KA and KHD

Number		Ki Ageng Suryomentaram (KAS)	Ki Hadjar Dewantara (KHD)
1.	Place of birth	Yogyakarta Palace	Yogyakarta
2.	Date of birth	20th of May 1892	2nd of May 1889
3.	Father's name	Sri Sultan Hamengku Buwana VII	Kanjeng Gusti Pangeran Adipati Arya (KGPAA) Paku Alam III
4.	Mother's name	Bendoro Raden Ayu Retnomandoyo	Raden Ayu Sandiah
5.	Grandfather's name	Sri Sultan Hamengku Buwana VI	Knjeng Gusti Pangeran Adipati Arya (KGPAA) Paku Alam II
6.	Little Name	Raden Mas Kudiarmadji	Raden Mas Suwardi Suryaningrat
7.	Original descendent of	Bangsawan Keraton Hamengku Buwono	Bangsawan Pura Pakualaman
8.	Sibling	55 from 79	-
9.	Educational background	Srimanganti School (Elementary nowadays)	Elementary school in ELS (Dutch Elementary School)

Number	The Aspects	Ki Ageng Suryomentaram (KAS)	Ki Hadjar Dewantara (KHD)
10.	Organizational Background	<p><i>Klien Ambtenaar</i> course</p> <p>Learning Dutch, English and Arabic</p> <p>Learning history, philosophy and religion autonomously</p> <p>When he was young, he learned Qur'an from Ahmad Dahlan</p> <p>Head of the meeting of Tuesday Kliwon in 1921</p> <p>Built Pakempalan Kawula Ngayogyakarta in 1930</p> <p>Delivering speech in many parts of Indonesia such as in Solo, Yogyakarta, Malang, Salatiga, Jakarta, Klaten and Pedan.</p>	<p>STOVIA (Bumiputera Doctor School) not finished</p> <p>Europeesche Akte, Netherland</p> <p>Doctor Honoris Causa from University of Gajah Mada in 1957</p> <p>Secretary of Tuesday Kliwon meeting in 1921</p> <p>Boedi Oetomo in 1908</p> <p>The founding father of Indische partij (The first party that had Indonesian nationalism) on 25th December 1912.</p>
11.	Background of Thinking	<p>The most fundamental of his thinking is <i>Kawruh Jiwa</i> (knowledge on Soul) which consisting of <i>Kawruh Jiwa</i>, <i>Kawruh bab Kawruh</i>, <i>Kawruh Ungkul</i>, <i>Kawruh Laki Rabi</i> dan <i>Kawruh Pamomong</i></p> <p>Another concepts are (1) human's steps such as <i>nyatet</i>, <i>ngumpulke catetan</i>, <i>kromodongso</i> dan <i>menungsa tanpa tenger</i>, (2) <i>Langgeng Bungah Susah</i>, (3) human's problems are <i>getun sumelang meri pambegan</i></p>	<p><i>Ing Ngarsa sung tuladha, ing madyo mangun karso, tut wuri handayani</i></p> <p><i>Ngerti. Ngroso, nglakoni</i></p> <p><i>Niteni, Niroke, Nambahi</i></p> <p><i>Nang, ning, nung, neng</i></p> <p>Three educational centers (Home, School and society)</p> <p>Tri hayu (<i>hamemayu hayuning sarira</i>, <i>hamemayu hayuning negara</i>, <i>hamemayu hayuning buwana</i>)</p>
12.	Working Background	<p>Delivering speech in Mangkunegara Solo.</p>	<p>News reporter in Sedyotomo, Midden Java, De Express, Oetoesan Hindia, Kaoem Moeda, Tjahaja Timoer and Poesara</p> <p>The founding father of Taman Siswa, which was built on the private land of KAS in Juli 3rd 1922.</p>

Number	The Aspects	Ki Ageng Suryomentaram (KAS)	Ki Hadjar Dewantara (KHD)
13.	Working Products	<p>KAS did not write his thinking products.</p> <p>KAS thought products were written by his children and closed friends.</p> <p>The products were first written in Javanese, then it was translated to Indonesian by Grangsang Suryomentaram (anak KAS) in 1985.</p> <p>The thinking products of KAS were written in 13 books, in which the content is regarding Kawruh Jiwa Jangkep.</p>	<p>The first Indonesian minister of culture and education.</p> <p>KHD wrote the thoughts by himself</p> <p>KHD's thought was written in magazines and newspapers</p> <p>KHD thoughts were also written in two books, they are a book 1 about education and book 2 about cultures.</p>
14.	Died	Yogyakarta on Sunday Pon, in 18 th March 1962 at 16.45	Yogyakarta, 28 th April 1959
15.	Appreciation	None	<p>The father of national education. It is memorized every 2nd of May as the day of national education</p> <p>The hero of national movement based on Surat Keputusan Presiden RI No. 305 of 1959, on 28th November 1959</p>
16.	The teaching development	There are KAS communities in Jakarta, Surabaya, Salatiga, Klaten, Solo, Yogyakarta and Kediri.	<p>The Museum of Dewantara Kirti Griya in Yogyakarta was built as a co memorization.</p> <p>Taman Siswa education developed into 42 branches outside Yogyakarta. They are 28 in East Java, 9 in Central Java, 9 in West Java, 3 in Sumatera and 3 in Kalimantan.</p>

Source: From many sources

4. Conclusion

According to the result of this research, it is revealed the similarities of KAS and KHD are (1) they are coming from Yogyakarta noble family, (2) they had society side, (3) they lived in the same era to prepare Indonesian freedom, (4) they fought in the same area, that is education, (5) started the struggle in the same weekly meeting, that is Tuesday Kliwon in which KAS is the leader and KHD is the secretary, (6) In the education sector, KAS has the concept of *Kawruh Pamomong* and KHD has the concept of *Sistem Among*. The differences between KAS and KHD are (1) KAS is from Hamengkubuwono noblemen family and KHD is from Pakualaman nobleman family, (2) KAS focused on elderly education but KHD was on children education, (3) KAS concentrated on informal education but KHD was on formal one, (4) the thought of KAS was known as *Kawruh Jiwa* but KHD was *Ing Ngarsa Sung Tuladha (to give an example when you are in front of the students)*, *Ing Madyo Mangun Karso (to build spirit when you are in the middle of the students)*, *Tut Wuri Handayani (to build obedience when you are in the back of the students)*, (5) KAS built the school of *Kawruh Jiwa* in Bringin Salatiga but KHD built Taman Siswa in Yogyakarta, (6) KAS did not write his own thoughts, but others did for him. KHD wrote his thought

independently. The results of this research can be employed for others research to reveal the thoughts of KAS and KHD in detailed, focused and deeper.

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