

# KI HADJAR DEWANTARA AND RABINDRANATH TAGORE'S THOUGHT ABOUT EDUCATION

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## Abstract

This study aims to: (1) describe the struggle of Ki Hadjar Dewantara and Rabindranath Tagore in case to create the education; (2) find Ki Hadjar Dewantara's and Rabindranath Tagore's thought about education. This research was qualitative research, using historical approaches. Analysis of data was conducted in interactive way. This results show that, (1) Ki Hadjar Dewantara and Rabindranath against the colonial education system which were intellectual and hegemonic. Both developed education, that way Taman Siswa (Ki Hadjar) and Shantiniketan (Tagore). (2) Ki Hadjar and Tagore had a concept that education is power effort, guidance, to guide the growth of children. Principles of education of Ki Hadjar are reflected in principles of Taman Siswa and panca dharma Taman Siswa. Tagore saw education as a liberating process of obtaining the ultimate truth, which frees the shackles, provides a wealth of inner light, along with love. Principles Tagore's education was reflected in education institution, namely education in communion with nature, freedom, self expression, and internationalism and university.

**Key words: thought, education, Ki Hadjar Dewantara, Rabindranath Tagore**

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## Introduction

Education is essentially the liberation, freeing man from the bondage of ignorance, freeing man from other human bondages. Education also has the meaning of humanizing humans or humanization. Humanist education is a system and process of education that brings children as students in education. Humanization education does not make children as objects of education. Thus ideally education departs from children, by children, and for children.

Education at this time has not been fully able to provide a sense of peace and independence to children. Without a sense of peace and independence, the child's soul is always under threat, whose impact is harmful to the child's growth and development. The role of power in education is also one of the reasons why true education as independence, actually confines individuals or society from freedom. In connection with the role of education as a perpetrator of power in a critical manner Tilaar (2009: 146) reveals:

It turns out that the process that occurs (in education) is a process of domestication or taming, which remove creativity and makes humans or learners into robots that just accept the transmission of existing cultural values ..... thus the praxis of education in educational institutions become a place to tame individuals to obey their master's will. The education process becomes the process of domestication of human children. The result is not liberation but make the students to be fool

Research conducted in 2013-2014 by the Plan International and the International Center for Research on Women (ICRW), as quoted by *Republika*, 25 January 2015), about violence

in schools concluded that 84% of Indonesian children experienced violence in school. The research also concluded that 70 percent of children in Indonesia had witnessed violence, both in the form of abuse, verbal abuse, psychological abuse and abuse in cyberspace. Violence experienced by children is also carried out by adults, even teachers or parents. According to a 2014 Indonesian Child Protection Commission (KPAI) survey, 56% of children claimed to have been beaten by a teacher.

The hegemony of education on a nation's power over other nations also occurs in the process of colonialism and imperialism. As an example of two former colonies, namely India and Indonesia. Two countries that have been affected by the hegemony of British forces for India and the Netherlands for Indonesia for hundreds of years feel how strong the hegemony of western education is. The nature of Western imperialism which does not want the advancement of education in colonized countries makes the practice of dualism in education in colonized countries. The impact was the widening gap between the colonized and the colonizers.

The practice of hegemonic education in the colonial period caused various educational resistance in various countries. India and Indonesia are examples of two nations that gave birth to various resistance movements against the hegemony of western education. The resistance education movement gave birth to great figures in India and Indonesia, such as Rabindranath Tagore and Ki Hadjar Dewantara. Both are educational figures in two countries that have a close historical relationship. Both also have a relationship of thought about education. The two figures

turned out to have a relationship, especially in education thinking and praxis.

The injustice and arbitrariness of the invaders against the Indonesian people in the social field, especially education, has inspired Ki Hadjar Dewantara to carry out an educational struggle for the Indonesian people. Rabindranath Tagore is famous for his educational laboratories, named Shantiniketan and Sriniketan located in Bolpou near the city of Calcutta (now Kolkata) India. Shantiniketan, which is currently developing into an international university Visva-Bharati University, is the place of Rabindranath Tagore's teaching experiment. Various students from various parts of the world learn about art and culture. The close relationship of Shantiniketan and Taman Siswa is evidenced by the sending of several Taman Siswa students to continue their studies in Shantiniketan such as Ki Subroto and Ki Rusli (Dewantara, 1977: 132). Both figures from different nations have a lot in common in viewing education as an important way to achieve life perfection. That's why both of them devote a large part of their lives to education.

Besides opposing a colonialistic education system, both figures also oppose the traditional intellectualistic education system. Both Ki Hadjar Dewantara and Rabindranath Tagore developed progressive education that place children as subjects of education. The thinking of the two figures is interesting to study, because it is still in accordance with the educational struggle of the present.

This research aims to; (1) explain the educational struggle of Ki Hadjar Dewantara and Rabindranath Tagore, and (2) find the

concepts of Ki Hadjar Dewantara and Rabindranath Tagore's thoughts on education.

### **Research Methods**

This research is a qualitative research, with a historical approach, conducted from January 2014 to February 2017. Research locations are in Indonesia and India. Data sources in this study include the work of Ki Hadjar Dewantara and Rabindranath Tagore both written them and written by others. Data collection techniques consist of documentary techniques, namely the works of Ki Hadjar Dewantara and Rabindranath Tagore, as well as the writings of others about Ki Hadjar Dewantara and Rabindranath Tagore. Data analysis in qualitative research as revealed by Cresswell (2015) begins with preparing and organizing data to be analyzed, then reducing the data into themes through the coding and summarizing process, and finally presenting data in the form of charts, tables, or discussions.

### **Research Findings and Discussions**

Ki Hadjar Dewantara and Rabindranath Tagore have a similar foundation of life. Both were born and raised in an eastern tradition that was full of cultural and religious values. Rabindranath Tagore was born in the community of Bengali Hinduism, while Ki Hadjar Dewantara lived in the midst of the life of the Javanese-Islamic community. Religious values and community traditions influence the thinking of these two figures.

Ki Hajar and Tagore both experienced life in Europe to study the life of western society. Ki Hadjar Dewantara studied the thoughts of revolutionary education leaders, especially when experiencing a period of exile in the Netherlands. Rabindranath Tagore is a

literary and educational figure who is one of the figures admired by Ki Hadjar Dewantara. Tagore's thought provided some inspiration for the Taman Siswa education founded by Ki Hajar Dewantara in Yogyakarta Indonesia on July 3, 1922.

*Ki Hadjar Dewantara's educational struggle*

Ki Hadjar Dewantara's educational struggle cannot be separated from the educational experience from childhood to adulthood. Ki Hadjar Dewantara has a child name R.M. Soewardi Soerjaningrat, born on May 2, 1889 in Yogyakarta, was the grandson of King Paku Alaman Yogyakarta Sri Paku Alam III (Kanjeng Gusti Hadipati Haryo Suryosastraningrat). The social pedagogical in the Paku Alaman Palace was very influential on the inner spirit and spirit of Ki Hadjar Dewantara. The combination of Java, Islam and the west emerged in Soewardi's life from childhood (Soeratman, 1983: 16).

The main education experienced by Ki Hadjar Dewantara is family education and environmental education of the Paku Alaman kingdom. Ki Hadjar Dewantara had studied religion specifically at the Kalasan Islamic boarding school, the Yogyakarta area, and the ELS school (Europeesche Lagere School) or often called SD Belanda III in Kampung Bintaran Yogyakarta (Soeratman, 1983: 18). In 1904 he graduated from ELS / Elementary School and went on to Kweekschool or teacher school, but only went for one year. In 1905 Ki Hadjar Dewantara began his education at STOVIA (School tot Opleiding van Inlandsche Artsen) in Jakarta, but he did not finish.

As Surjomihardjo (1986: 54) says that after leaving STOVIA, Ki Hadjar Dewantara

was interested in the world of journalism and helped the Sedyo Utomo newspaper (in Javanese), and Midden Java (Dutch) in Bandung, and De Expres (in Dutch in Bandung) Ki Hadjar Dewantara works in several places, including in Bandung in a newspaper De Expres, a newspaper that was brought up by Douwes Dekker (Soewito, 1985: 18). Aside from working in journalism, Soewardi was active in political activities, and even served as Chairman of the Bandung branch of the Islamic Union (SI). Collaboration with leaders of political movements made Ki Hadjar become braver or radical.

Ki Hadjar Dewantara's radical soul became clearer when the celebration of the Netherlands Kingdom independence 15 November 1913 was held. Indische Partij disbanded in March 1913. Ki Hadjar Dewantara and Tjipto Mangoenkoesoemo established the Indlandsch Committee Tot Herdingking van Nederlands Honderdjarige Vrijheid (Son Earth Committee to Commemorate the Hundred Dutch Independence Year) or the more famous Bumiputera Committee. The Committee aims to mobilize the aspirations of the people who protested the organization of the celebration. Soewardi's writing with the title "If I were a Dutchman (Als ik een Nederlander was)" was a reaction to the Dutch East Indies government's plan to celebrate the 100th anniversary of Dutch independence. As a result of this writing Soewardi was sentenced to exile in the Netherlands on August 18, 1913 to September 6, 1919.

For 6 years, Ki Hadjar Dewantara was exiled in the Netherlands. Together with his wife (Soetartinah), Ki Hadjar Dewantara spent the time to study when he was exiled. Ki

Hadjar Dewantara followed the Lager Onderwijs Education, while Soetartinah attended the Teacher Frobel Education course, which later taught at Frobel School in Weimaar (Soewito, 1986: 97). Then, Ki Hadjar Dewantara gained success in obtaining a teacher's certificate in 1915 (Soeratman, 1983: 68). Ki Hadjar Dewantara arrived in Indonesia on September 6, 1919, immediately mingled with his mother's struggle in the NIP.

Ki Hadjar Dewantara on July 3, 1922, established a struggle education, which later became known as the Perguruan Taman Siswa standing under the name of Nationaal Orderwijs Instituut Taman Siswa / National Park Student Institute (Tsuchiya, 1992: 103). The reason of Ki Hadjar Dewantara (1977a: 56-57) giving the name of the college was revealed in our school which calls itself "college" (*paguron*: Java) which comes from the word teacher. The literal meaning of the college is the place where the teacher lives. Anyone can take the origin from the word "college" (*paguron*: Java) which comes from the word teacher, the literal meaning of the college is the place where the teacher lives. Anyone can take their origin from the word *guru* (teacher), which is learning, so the word can be attached to the definition: the center of the study. the center of the study with the direction that has been formulated, as well as the teacher's home. ... Learning in the main *paguron* is teacher who provides life guidance. Education or college is one of the efforts against the intellectualistic and hegemonic colonial education system. In various writings, Ki Hadjar Dewantara criticized the education system at that time. For example, the writings of Ki Hadjar Dewantara (1977a: 104) who criticized colonial education, were revealed in Wasita volume I No. 05. February 1929.

Teaching to our people is now less satisfying, and disappointing. The establishment of HIS does not yet have the same quality as schools that the government has built for European and priyayi groups. HIS graduates are only capable of being clerks whose salaries are equivalent to houseboys or chefs. In addition, many HIS graduates lost their popular character because they felt they were European because they mastered European language, so they were separated from the nature of their people.

Until 1928, Taman Siswa had grown up in various parts of the country. Entering the 1930s the development of Taman Siswa was increasing rapidly. As written by Ki Hadjar Dewantara (1977a: 65), in 1932 there were 166 schools and 11,000 students. Statistical reports 1937-1938, mentions that there are 190 branches, 225 schools, 197 in Java and Madura, 37 in Sumatra, Kalimantan 4, Sulawesi and Bali 1. All branches have low schools, there are 20 secondary schools, 6 teacher parks, and 1 high school. The number of Taman Siswa instructors has reached 700 people, 100 of whom are female teachers, with 17,000 students, of whom 4000 are women. This is certainly big number for an education that does not have large capital. Taman Siswa capital is social capital, so that rapid growth is supported by the people's power in mutual cooperation.

The principle of Taman Siswa freedom is one form of consistency in the struggle against colonialism. Determination of not receiving financial assistance from invaders encourages creative students to seek sources of educational funding. Ki Hadjar simultaneously fought against various policies of the Dutch East Indies government which were considered unfair. For example in 1925, when the government issued Ordinance No. 260, in

1925 which gave power to the rulers who ordered teachers to close schools for public order. Even then there were arrests of several People's School figures after the Communist rebellion in 1926. The government continued to supervise illegal schools, even then the Ordinance No. 494 of 1932 which gave stricter regulations to the administration of illegal schools. Teachers must obtain teaching permission from the local government if they want to teach in wild schools.

Ki Hadjar Dewantara responded to the policy objectively. First, that there is a tendency for schools that are less qualified and only seek income. Secondly, Ki Hadjar Dewantara criticized the supervision of schools which were considered dangerous. To oppose the ordinance, Ki Hadjar Dewantara called for a declaration of passive resistance, quiet opposition, rejection of ordinance, and demands to unite in the Taman Siswa circles. Personally Ki Hadjar Dewantara sent a letter of protest to the colonial government.

The ordinance also strengthens Ki Hadjar Dewantara's spirit in developing national schools. In Pusara November-December 1932/1933 volume III no. 2-3-4 Ki Hadjar Dewantara (1977a: 114) wrote the article The growth of national universities above the colonial west schools school system (western colonial-based school system). In the writing, Ki Hadjar Dewantara uses the slogan, "Every house is a college, each person is a teacher, with or without ordinance"

#### *The Concept of Education according to Ki Hadjar Dewantara*

Ki Hadjar Dewantara considers that the main goal of education is developing character. He opposes education that only

promotes intellectuality. In Wasita magazine in 1930, Ki Hadjar Dewantara (1977a: 15) revealed the following.

Education in general means the effort to advance the growth of character (inner strength, character), mind (intellect), and the child's body. In the sense that Taman Siswa must not be separated by these parts, so that they can advance the perfection of life, namely the lives and livelihoods of the children we educate in harmony with their world.

The three elements, namely attitude, mind, and body cannot be separated because each is connected. Even in the definition above, Ki Hadjar Dewantara called "forming character" as the first designation in defining education. The things that must be prioritized in education (Wasita volume II No. 1-2 July-August 1930) are related to the nature, customs, influence of the times, and relations with other nations.

Ki Hadjar Dewantara makes the community as the center of education, because in that society the true nature can be seen. The development of a society cannot be separated from the history of life which is continuity or sustainability from generation to generation.

Ki Hadjar Dewantara also emphasized that education is a guide to life, as he (1977a: 20) revealed.

Education is guidance in the lives of children. The purpose of education is to guide all the natural forces that exist in the children, so that they as human beings and as members of society can achieve the highest possible safety and happiness.

In the definition above, Ki Hadjar Dewantara emphasized that education is only a guide of life. This implies that education

belongs to children, not to parents. Education is from within, not from outside. Because of its nature as a guide, the educator must not force the child.

Education has a purpose to provide guidance for human life in order to achieve life progress towards humanity, as expressed by Ki Hadjar Dewantara (1977a: 342).

As a cultural effort, education aims to provide guidance in the life of a child's physical and soul, so that later within his personal-nature lines and the influence of all the circumstances surrounding him, children can progress in their inner and outer life towards humanity.

Ki Hadjar Dewantara says that education has a purpose to help students achieve life perfection. The perfection of life to be achieved is human beings who have the same degree as other communities in the foundation of independence. The highest education and teaching are contained in the Nature. To understand the nature, it requires a person who has a mind that must be present from the sharpness of wishful thinking, the smoothness of taste, the strength of will, which is perfectly sense. That's why Ki Hadjar Dewantara explicitly calls the ultimate of educational goals is related to the perfection of human life, as he expressed (1977a: 94), "The ultimate ideals of education or the purpose of education is the perfect human life, so that it can fulfill all the necessities of life born and the mind we get from nature"

In Wasita magazine, August 1930, Ki Hadjar Dewantara (1977a: 3-4) stated that education was intended to influence the independence of children. "The influence of teaching which generally frees people on their lives is born, while the freedom of inner life is from education." In further explanation Ki

Hadjar said that education must prioritize the independence of inner life, so that people will be more aware on their obligations and rights as members of the union (people).

Based on various statements above, it is clear that achieving the perfection of life is the ultimate goal of education. A perfect human being is an optimal human development of mind, soul and physical. The principles of Ki Hadjar Dewantara's education can be explored from the ideas of how to carry out education, as well as the struggle of Ki Hadjar Dewantara in developing Taman Siswa. The principle of Ki Hdjar Dewantara's education was to reject *regering*, *taucht*, and order, as he stated:

The principles of western education are *regering*, *taucht* and order (commands, punishment and order). Especially in practice, such training will then act as rape of children's inner lives. What sre the impacts? Children are damaged in character, because they always live under duress and punishment, which is usually not worth the error. If he becomes a parent, he will not be able to work, if he is not forced, if he is not ordered. If we just imitate such things, we will not be able to form people who have personality (Ki Hadjar Dewantara, 1977a: 13)

Coommands, punishments, and order are considered by Ki Hadjar as actions that force children, so they actually damage the child. To replace the *regering*, *taucht*, and the order, Ki Hadjar Dewantara offered a peaceful principle. For Ki Hadjar Dewantara, rules and penalties are still needed in education, but as learning that educate

The principle of Ki Hadjar Dewantara's education is contained in the principles of Taman Siswa and Panca Dharma Taman

Siswa. The principles of Taman Siswa, which came out in 1922, affirmed the rights of self-regulation, independence, culture, popularness, independence, and wholeheartedness. Ki Mangoensarkoro distinguishes the terms principle and basic of Taman Siswa. As quoted by Surjomihardjo (1986: 139) the principle statement is referred to as the principle of Taman Siswa 1922, while the basics are the reformulation of all Taman Siswa experiences until 1947, known as the Panca Dharma. Panca Dharma contains five things, namely; independence, nature, culture, nationality and humanity.

The principle of nature means that human as a God's creatures is one unity with the nature. This means that humans and nature are inseparable unity with the universe created by God. He only succeeded in his life as long as he followed and obeyed the nature that has many positive things for humans, including the provision of facilities in achieving the ease and success of human life. Education is designed in unity and integration with nature to achieve common goals. Independence is based on the nature of human being born into the world in freedom, in the sense of having genuine human rights to live and carry out their lives.

The principle of culture enhances the necessity of maintaining the values and forms of national culture by bringing national culture into progress in accordance with the intelligence of the times and the progress of the world. A sense of love for the homeland or nationality is the basis of Taman Siswa's struggle, because the sense of nationality is the key to successful development. The basis of humanity, means that human effort or service is essentially for the sake of human

dignity. Humans always make every effort so that their human needs and living needs are fulfilled adequately.

The boarding school system is an educational thinking of Ki Hadjar Dewantara that supports the principle of culture. In the boarding school system, the children must learn to help themselves and live modestly, they should also be accustomed to helping, taking initiative and pursuing purity towards the peace of mind, all by remembering the customs of the people.

From the time of Hindu Buddhism, Islam, to the colonial period the boarding school system was embedded in the lives of Indonesian people, as Ki Hadjar Dewantara (1977a: 15) states, "We prioritize boarding school system as a tool to integrate the teaching of knowledge with cultural teaching, a system which is not new in our nation's history "

The principle of the education proposed by Ki Hadjar Dewantara is Tripusat of education. The boarding school system, according to Ki Hadjar Dewantara also allows Trisentra system to be implemented which is one of Ki Hadjar Dewantara's views on education. The concept of Trisentra in education holds three elements, namely family, nature of college, and nature of youth movements. Ki Hadjar Dewantara believes these three modes of education will strengthen the social feelings of children, as he (1977a: 70) reveals.

Which education can we run inside and outside of school at this time that can bring about, add to and exhilarate the feeling of sociality of Indonesian children? In his life children are three social sites that become centers of education that are very important to

him, namely the family realm, the nature of the college, and the nature of the youth movement.

Tri-concept (Continuity, Convergence, and Concentricity) supports the principle of humanity in the fifth dharma principles. Ki Hadjar Dewantara (1977a: 227) based the explanation of these three principles from how the Indonesian nation took the culture of other nations. Continuity means that the lifeline of Indonesian people is a continuation or continuity with past lives. Convergence, means that the Indonesian people cannot live alone, separate from other nations. Concentricity means that after the Indonesian people unite with various world cultures, the personality of the Indonesian nation must be maintained and affirmed. Although the Indonesian nation has one central point, but in concentric circles, the Indonesian people still have their own circle.

#### *Rabindranath Tagore's Educational Struggle*

Rabindranath Tagore was born on May 6, 1861. Rabindranath Tagore's father, Debendranath Rabindranath Tagore, was a figure of great concern for education. Family life is influenced by the roots of the teachings of the Upanishads. Rabindranath Tagore was born at a time when original education was dimmed by the British government education system in India / British India (Mukherjee, 2010: 4).

At the age of 7, Tagore studied at Normal School. In the book *My boyhood days* (1945) he recounts his life in childhood to school days. After completing his education in Kolkata, Tagore was sent by his parents to continue studying in England to become a lawyer. Travelling to study in England is not in accordance with the plan expected by his

family. Tagore is less interested and talented to become a lawyer. Mr. Tarak Palit gave Tagore a new way to study literature in London.

Tagore began undergoing a new period, namely education in London even though it was quite short, only three months. Tagore felt that the education derives from human relations when studying in England, as he revealed (1945: 86), "I was able to study in the university for three months only, but I almost got my understanding in English. culture from personal contacts." In the final article on *My boyhood days*, Tagore said that he had obtained Western and Eastern compounds while studying in England. Even Tagore felt he had found the meaning of a new name, as he revealed it.

Tagore grew and developed along with the Indian nationality movement. Although Tagore was actively involved in the movement of Congress, there were several roles in the Indian national movement, but does not indicate that Tagore devoted his life to politics. Tagore also creates the *Jana Gana Mana* song, which later became the national anthem of India.

In the second decade of the twentieth century, Tagore's prestige became more global. The success of his translation of his works increasingly made him famous in European countries, to enter other continents. On November 14, 1913 Tagore received a prestigious award, the Nobel Prize for his services in literature. This award made Tagore more famous, in line with other figures such as Albert Einstein. In December 1913 Tagore was awarded a literary degree from Kolkata University.

Tagore was 40 years old when he began to pursue an educational institution (1900-1901), it was a new period in his life. In 1901, Tagore decided to stay in Shantiniketan, continuing the Ashram education that had existed since his grandfather's time. The establishment of the Shantiniketan school is Tagore's decision to provide humane education, which gives children freedom of expression.

In the early years of the establishment of the school, Rabindranath only received five students, one of whom was his son (Sykes, 1945: 47). The more people who know schools are unique and interesting, the more people will enter their children in Shantiniketan. Schools continue to grow, reaching hundreds of students both male and female.

At the end of 1918, Tagore laid the first stone for the construction of Visva Bharati University, although its construction was only active in July 1919. The university was officially opened on December 22, 1921, 20 years after the foundation of Shantiniketan's education was put. The college is at the same time an effort of Tagore to realize universalism in the life of the world community. The university implies a place of universal knowledge or 'world culture', also contains the meaning of the idea of world unity (Visva) and India (Bharat) to seek knowledge. The college motto is *Yatra visvam bhavati ekanidam*, which has meaning where the whole world meets in one place (Sykes, 1945: 75).

Tagore aspires Visva Baharti University to be the center of world culture, as he expressed "Which should be a true center for all different Eastern cultures", he went on

to mention the three main cultures namely Indian civilization itself, the Far East, and Islam . Until now the education founded by Tagore is still growing, even becoming one of the Indian cultural heritage. Visva Bharati University is one of the central universities, which has students from various parts of the world.

#### *Tagore's Education Concept*

Tagore considers that education has meaning and purpose of how to enable the mind to know the ultimate truth. Tagore expressed the meaning of education in Sahu (2002: 199) "education meaning enabling the mind to find out that ultimate truth which emanates from bondage of dust and gives us wealth not of things but of inner light, not of power but of making, making this the truth of own and giving expression to it." Based on the statement, Tagore had the view that education as a process of obtaining ultimate truth, which frees from bondage, provides wealth not material but inner light, not power but love. According to Tagore, the basis for education is feeling, because education is related to the heart and soul, not just intellect and physical.

Tagore's educational philosophy is very close to nature, or close to naturalism. Tagore's natural philosophy was the main talk of "The Schoolmaster" which was his lecture during a visit to Japan. According to Tagore, the goal of nature is to give the child the fullness of growth, and that in dropping our aim to give some specific direction. How the role of the natural environment in education is reflected in the learning principles applied by Tagore in Shantiniketan. To achieve perfect growth, freedom is needed. According to Tagore, there are three types of human

freedom that must be fulfilled, namely freedom of mind, freedom of soul and freedom of will. To give freedom of mind,

True education, for Tagore, leads to efforts to build a common life. Actual education according to Tagore in Jalan (1976): 143), "consists of knowing the useful material that has been collected, to know its real nature and to build along with the life of a shelter for life" Tagore's opinion is clear and may provide clarity that education is an effort to build a common life.

For Tagore, education has a universal nature, which aims to form perfect human beings or whole people. As revealed by Gupta (2005: 29) Tagore stated that the purpose of education is to give one sense (awareness) of a person's identity as a 'total man' or a whole person, and to bring education in harmony with life. The whole person, for Tagore, was a person who considered himself first and foremost as a human being, who did not make offspring and social status as the most important things in his life. The whole person also does not consider power, caste, beliefs, religion, and strata as the most important things in his life.

Tagore says that the ultimate goal of education was to reach full maturity. Tagore explicitly states that the aim of education is "to keep alive to the last moment of life that is infinite aspiration which is necessary for full manhood. To attain full manhood is the ultimate end of education; everything else is subordinate to it." , 1976: 41). The term full maturity, as Tagore said above, has the meaning of maturity in individuals. Mature individuals, of course individuals who experience development according to their nature. Another goal according to Tagore is achieving full deification.

In My School's writing, Tagore emphasized the importance of balance education. Education, for Tagore, has the highest goal of a harmonious life in all its existence, as he reveals (1917c: 116) below.

We may become powerful by knowledge, but we attain fullness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not only systematically ignored in schools, but it is severely repressed. From our very childhood, habits are formed and knowledge is imparted in such a manner that our life is weaned away from nature, and our mind and the world are set in opposition from the beginning of our days. Thus the greatest of educations for which we came prepared is neglected, and we are made to lose our world to find a bagful of information instead.

The principles of education in Tagore's thinking can be seen in the praxis of education in Shantiniketan which later developed into Visva Bharati University and Sriniketan. This educational laboratory is a living artifact that continues to grow to the present. Both institutions describe how Tagore's philosophy, principles and education principles.

Tagore's principle of education describes the harmony of the relationship between nature and humans. This illustrates the proximity of his educational philosophy to naturalism. Sahu (2002: 197) identified four Tagore educational principles namely education in communion with nature, freedom, self-expression, and internationalism and university.

The principle of Education in communion with nature, according to Tagore, in obtaining results and influence, the atmosphere is more important than rules and methods, physical buildings, textbooks, instruments, and classroom teaching. Tagore developed learning that prioritized the use of open nature as a learning environment. By learning in the open, it is hoped that children will become more independent and learn spontaneously from nature.

Tagore pays attention to the natural relationship with children's education. That's why Tagore always tries to get children closer to nature. In this case, Tagore (1917c: 119) states as follows.

I am not for banishing footgear altogether from men's use. But I have no hesitation in asserting that the soles of children's feet should not be deprived of their education, provided for them by nature, free of cost. Of all the limbs we have they are the best adapted for intimately knowing the earth by their touch. For the earth has her subtle modulations of contour which she only offers for the kiss of her true lovers—the feet.

Principle of independence proposed by Tagore departed from his belief in granting great independence to children as the key to education. Tagore wants children like birds who are free to fly, as he revealed in Sahu (2002: 198), "I believe that the object of education is the freedom of mind which can only be achieved through the path of freedom".

The Self-expression principle implies that education ideally develops self-expression of creative students. Self-expression can be done with various forms of craft and art. According to Tagore, handicrafts

and arts are spontaneous forms of original spiritual and natural meaning. Handicrafts and arts are academic studies at Shantiniketan.

According to Tagore, every human being has the potential that needs to be developed. Human potential can be expressed in various forms of self-expression. Art is a form of expression of the soul of human beauty. Sports, handicrafts, dancing, and various other forms of self-expression must be developed, so that all human potentials are unearthed. Therefore Tagore looked at all important subjects. That each individual has special features in self-expression, that is a natural thing. Because of this, Visva Bharati is one arena of self-expression in the arts, and other sciences.

Principles of Internationalism and university, Tagore believes in the unity of all humanity or international brotherhood. He thinks about universal humanity, as his message to the students in Shantiniketan, "Make friends with strangers and offer you hearts to one another ... You have come here with the mission of realizing the fundamental unity of humanity through cooperation and love" (Sahu , 2002: 199). Tagore's ideas of internationalism were very clear in his lectures on nationalism. When giving various lectures in Japan and America, Tagore criticized many crimes of nationalism. Nationalism is considered Tagore as a source of world greed on behalf of the nation. For this reason, internationalism is a dream of the end of life that Tagore considered capable of bringing a comparison of the lives of the world community.

To provide one solution to the problem, Tagore revealed in his writing about An Eastern University (1922: 171-172).

We must find some meeting-ground, where there can be no question of conflicting interests. One of such places is the University, where we can work together in a common pursuit of truth, share together our common heritage, and realise that artists in all parts of the world have created forms of beauty, scientists discovered secrets of the universe, philosophers solved the problems of existence, saints made the truth of the spiritual world organic in their own lives, not merely for some particular race to which they belonged, but for all mankind.

Tagore's goal of establishing a university is as a meeting place for differences between nations, in order to find universal peace. As Tagore said, we must find a meeting area where there will be no conflict of interests. One such place is a university, where we can work together to teach the truth together, share our shared heritage, and realize that artists all over the world have created forms of beauty, scientists have discovered the secrets of the universe, philosophers have completed problems of existence, the saints make the truth of the spiritual world a part of their own lives, not only for their race, but for all humanity.

## **Conclusions and suggestions**

### *Conclusion*

Ki Hadjar Dewantara and Tagore showed resistance to the hegemonic and intellectualistic colonial education system. Both develop the concept of education, rooted in the history and culture of society. Taman Siswa, which was founded by Ki Hadjar Dewantara in 1922, and Shantiniketan, which

was founded by Tagore in 1901, which later developed into Visva Bharati University and Sriniketan, were concrete evidence of the educational struggle of the two figures.

The educational thinking of Ki Hadjar Dewantara that liberated illustrates the combination of critical education thinking that developed in the west, with the culture of Indonesian society. Education, as explained by Ki Hadjar Dewantara, is the effort, guidance of life, and cultural endeavors that are based on civilization to guide the growth of children, in order to enhance humanity, develop culture, in order to achieve independence and perfection of life. The educational principles of Ki Hadjar Dewantara are contained in the principles of Taman Siswa and the dharma of Taman Siswa. Principles of panca dharma; independence, nature, culture, nationality, and humanity which are the essence of the seven principles of Taman Siswa. Ki Hadjar education principles rejected the commands, punishment and order, to be replaced by the principle of peace. These principles coincide with the concept of the cottage system, education center, and the concept of Tri-Kon (continuous, convergent, and concentric).

Tagore views education as the process of acquiring ultimate truth, which frees fetters, providing wealth in the form of inner light and love. The purpose of education is to make perfect human, make life harmonious, and get unity of truth. Tagore's efforts always bring people closer to nature, freedom and universal truth. These are reflected in his thinking which emphasizes four principles, namely; 1) education in communion with nature, 2) freedom, 3) self-expression, and 4) internationalism and university. Development of education that is global in mind, does not need to forget the cultural roots of a society or

nation. Tagore's idea of making culture a base for education, with the concept of concentric circles can be applied to make education stick to history and culture.

### *Suggestion*

Education should lay the foundations of independence for children, so that children have the opportunity to develop according to their natural sense.

It is necessary to critically clarify the implementation of education in the present time i.e. is it in accordance with the principles of free education. This is based on the fact that education in Indonesia is often associated with Ki Hadjar's educational thinking, but in reality not all Ki Hadjar's thoughts are consistently practiced by the Indonesian people.

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