

# Re-proposing Cultural Based Curriculum System of *Tamansiswa* as the National Education Foundation in Indonesia

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**Abstract:** The problems faced by the Indonesia educational system should have been examined deeply as it seems difficult to apply an educational system that can be implemented effectively. This issue can be seen from the number of curriculum changes recently. Considering that problems, developing educational system based on its own nation culture will be considered to be more effective in order to build the characters of the students. By developing Ki Hadjar Dewantara's idea with his system, the educational system in Indonesia will be more practical and suitable, since this idea has been admitted as modern thought or ideas which will give a lot of beneficial for the learners.

**Keywords:** *among system, Tamansiswa, national education system*

## INTRODUCTION

Considering the development of Indonesia as a nation, the educational system which was implemented in Indonesia used to be influenced by the Netherlands as the colonial state. Heny Subandiyah (2011) states that the Netherlands educational system had been known formally by society. This system proposed the separation among the learners during the teaching and learning activities; such as a particular school for Dutch students, school for foreigner's students, and school for indigenous students. Moreover, this separation, indeed, would give psychological bad impact for the indigenous learner, especially for Indonesian's students. The Indonesian's students

would tend to be more inferior and tend to glorify every single thing coming from other countries, since they were placed in the lowest strata in society.

Regarding to this matter, Ki Hadjar Dewantara (hereinafter abbreviated by KHD) had thought out a brilliant idea in order to against the colonial government. His idea about the concept of education system based on culture and the needs of indigenous learners had successfully changed the education system at that time. His idea nowadays is widely known as *Tamansiswa* and *Among System*.

### **TAMANSISWA EDUCATION SYSTEM**

*Tamansiswa* is a kind of education system initiated by Ki Hajar Dewantara while Indonesian education system used to be driven by Netherlands. This system had developed rapidly, especially since the reign of Soekarno. It can be proven from the deployment of this institution which had been spread around Indonesia, where the center of this institution is on Yogyakarta.

Moreover, *Tamansiswa* was born in order to increase the sense of patriotism and nationalism of the Indonesian students. By increasing the students' patriotism of their country, indeed, it can bring positive contribution into the development of Indonesia. As the result, it can strengthen Indonesia as a country or even as the individual and it can also strengthen the Indonesian's self-confident to compete with other countries. This statement is also supported by Darmaningtyas (2008) who states that "*Tamansiswa* built by Ki Hajar Dewantara, ---- at 3 July 1992, is an educational institution in this country which has given an enormous contribution toward the independence of Indonesia". Even after the independence of Indonesia, the contributions of *Tamansiswa* for this country have never desisted, especially in growing the sense of nationalism and patriotism for the students. It can be seen from the activities called as "Open School" which was held in Taman Muda Ibu Pawiyatan *Tamansiswa* by Nyi Anastasia Riatri Asih (as the headmaster) at Saturday April 25<sup>th</sup>, 2009 (<http://m.kompas.com>; accessed on 22 June 2013).

Considering the contributions of *Tamansiswa*, it is proved that, until nowadays, *Tamansiswa* still plays a paramount role in developing the education system in Indonesia. The president Soekarno had ever stated that a big country is a country which can appreciate the merit of their patriots. Therefore, by re-proposing the thought of KHD, not only will it improve our educational system, but also how people appreciate the patriots.

## **BASIC CONCEPT OF TAMANSISWA EDUCATION SYSTEM**

*Tamansiswa* was built at 3 July 1922 by KHD and was centered on Yogyakarta. Based on KHD, *Tamansiswa* is an institution which in line with the interests and the needs of Indonesian people, which is handed over to people's attention (2004: 9). Moreover, the goals of *Tamansiswa* is to increase the degrees nation in order to create the society, as individual and community in the broad sense, which is given a freedom by using education as the primary mean. There are three visions which *Tamansiswa* tries to build, those are: (1) preserving and developing national culture; (2) creating an orderly peaceful society based on Pancasila; (3) Educating the national life of a Nation by improving human's creativity, sense, and intention. Those three visions are implemented into the education widely, which include formal, informal, and non-formal education and all of them are implemented into the institution as a whole concept (Soenarno, dkk. 2005).

Considering the statements above, *Tamansiswa* defines education as a cultural effort which means that education is used in order to give guidance in human life, and it is used as a means for developing human's body and soul. Therefore, by increasing their natural sense individually, it is hoped that it can give advancement for the learners (Ki Suratman, 1989: 29-30). *Tamansiswa* puts its basic education into positive things which gives the number of advantages toward Indonesia in order to maintain the Indonesia's value; such as the history and culture of Indonesia which is based on the nature of Nationalism.

Thus, the foundations of *Tamansiswa* Institution actually have been based by seven articles, those are: (1) the independence principle for each people to manage their own life by heeding the coexisting discipline, (2) the independence principle of thinking, feeling, and having strength, so that the learners should be given freedom sufficiently, (3) the basis of culture, which means that intellectualistic of learning process will not disobey the natural basis of holistic culture, (4) the basis of populist, which means that teaching and learning process is intended for all of society (the education equity), (5) the believing of own power to develop (independent), (6) the must of being homely, and (7) the needs of being open minded for the learners (*Tamansiswa 30 Tahun*, 1981:134-355; Surjomiharjo, 1986:88; Suwignyo, 2009:2). Therefore, by developing those seven principles, the colonial accused KHD as a person who had been influenced by communist. On the other hand, KHD was supported by Nationalist who really wanted to have a change for the National education system. Nowadays, as the time being, this institution has developed well into around Indonesia. In 1936, *Tamansiswa* has 161 branches of institution, 1.037 classes, 11.325 students, and 602 teachers (Darmaningtyas, 2008, <http://ads.kompas.com/www/delivery/avw.php?zoneid>, accessed on June 25<sup>th</sup>, 2013).

## **TAMANSISWA AND NATIONAL EDUCATION**

Subandiyah (2011) states that national education is an education which is based on the lifeline of its nation and is purposed to extend the dignity of a country and society. Moreover, one of the attentions to education nowadays tends to morality which has to be based on the nationalism. That is why as the foundation of education in Indonesia, *Tamansiswa* can be developed to build an education which more competitive and more excellent, based on the Indonesian culture. The education of *Tamansiswa* does not only concern on the intelligent, but also focus on the stability of personal development and social intelligent (Ki Supriyoko, 1985:35).

As a cultural institution, the education system in *Tamansiswa* has aimed to sharpen the students' cognitive, affective, and psychomotor (Soenarno, et.al. 2005:1). It

is very important to be developed since people naturally were born consisted of body and soul. While soul is used to create an idea, feeling and desire, body is used to create deeds or morals. By having good soul, it will give a positive impact toward the deeds. On the other hands, by having bad soul, it will give bad impact to the morality of the learners.

Considering the statements above, *Tamansiswa* as a cultural institution always fight for the certain cultural values, so that it can be implemented during daily life activities (Soeratman, 1983: 6). The cultural values can be the value, the concept, and the life attitude which has been upheld by *Tamansiswa*. The life attitude can be seen from the simplicity, the honesty, the kinship, the independent soul, the nationality of soul, *tutwuri handayani*, *among* behavior, the system of *among* education, national education, democracy education, and the trilogy of leadership (Majelis Luhur Pendidikan *Tamansiswa*, 1989:26-27).

## **AMONG SYSTEM**

*Among* system is the principal characteristic of *Tamansiswa* which was initiated by KHD at 1922 as the substitute of colonial education system. The society has been more familiar with the term *among* system as the term *tut wuri handayani*. Moreover, *among* system is the education system which is minded on the kinship and is based on: (1) the natures, as a requirement to achieve the improvement as faster as it can thoroughly; (2) the independence, as a requirement to liven up and to drive the learners' inner strength in order to teach them to have good attitude, to have strong personality and to have a freedom to think and to act.

*Among* system is the complementary part on the principle and the basis of *Tamansiswa* (Soenarno, 2001). Based on the basis and the principle of *Tamansiswa*, *among* system is implemented by the teacher in order to give the learner a freedom or an independence thought sufficiently. The importance of this kind of approach is to develop the personality of each student, while the role of the teacher is being *pamong* (companion) for the students, as the leader who standing behind and giving a chance to the learners to actualize what they want (*tut wuri handayani*).

The implementation of *tut wuri handayani*, indeed, will be adapted to the age and the education of the learners. The older of the learners' age, the higher of *tut wuri* will they get (Soenarno-I, 2001:31). Therefore, there is a must for the teacher to emerge the will and initiative of the learner during teaching and learning process (*ing madya mangun karsa*), and give them an example, guidance and role model during teaching and learning process (*ing ngarsa sung tuladha*) (Surjomiharjo, 1986:88). Considering the statements above, it can be analyzed that in *among* system the teaching and learning process will give more attention to their moral and their responsibility as the nature of human being. It can be done by setting their thought and spiritual free. The teacher will not only give certain knowledge, but also teach them to find their own knowledge based on their experience in order to understand it better as a long-term memory.

By understanding the statements above, it can be illustrated that the purpose of *Tamansiswa* education system has been in line with Kurikulum 2006 which gives more concerning on the characters building (not the teaching process) while facing the students in the classroom. In this case, the concept of the education will ask students as be more active, while the teaching and learning process which is done by the teacher will be the passive. *Among* system will also place the students as the subject rather than the object of the study. This system believes that education should have been in line with the learners' natures, those are "*nonton, niteni, nirokke*" (watching, keeping in mind, imitating). The students will watch the attitude of the teacher during teaching and learning process, after that they will keep it in their mind. The last, they will imitate what the teacher has taught to them. Moreover, *among* system also has a thought that giving punishment to the students will give a barrier toward their improvement. The teacher could give an admonition to the students, but it should have still in an educated way.

## **CONCLUSION**

Considering the problems faced by the system of education in this country nowadays, it should be the appropriate time for the government to rearrange the educational system of this country. The foundation of educational system should also be based on the needs of this country and the history of national culture of Indonesia, so

that it can enhance not only the students' cognitive, but also the students' attitude to strengthen their personal self-esteem.

Moreover, by re-proposing the KHD's idea with his *among* system into the educational system of Indonesia, it can give amount of beneficial for this country, since this system is based on the nature of its nation thought. On the other hands, even this idea have been developed more than fifty years ago, but a lot of education analysts states that KHD idea and his system can be called as modern thought. The contextual principal, cooperative principle, joy-full learning, student-centered are the examples of modern teaching methodology which long time ago have KHD been ever explored long ago before those principles existed. Therefore, this country does need the education system which is more naturally based from its own culture, and *among* system can be used as the best foundation of Indonesia educational system.

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