

Ki Hadjar Dewantara's Educational Thoughts in the Indonesian Independence Struggle 1922-1959

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Abstract

Education in Indonesia has existed since the Hindu-Buddhist era, as evidenced by written sources and visual data in the form of narrative reliefs on temple structures. This study aims to analyze Ki Hadjar Dewantara's educational philosophy and examine his role in the struggle for Indonesian independence through education between 1922 and 1959. The research employs the historical method with a qualitative approach. Data collection was conducted through the study of various sources, including books, scholarly journals, articles, documents, and other relevant literature. Data analysis followed the stages of the historical method: heuristics (source collection), source criticism (verification of authenticity and credibility), interpretation (data analysis), and historiography (historical writing). The research findings indicate that Ki Hadjar Dewantara's educational philosophy is grounded in the concept of human liberation, emphasizing the balanced development of intellect, emotion, and will. Education was viewed as a means to liberate individuals physically and spiritually, shape character, and foster national consciousness. These ideas were realized through the Among System guided by the principles of *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa* (building spirit from the middle), and *Tut Wuri Handayani* (providing support from behind) and supported by the concepts of the Three Centers of Education and the Trikon Theory. The study also reveals that Ki Hadjar Dewantara shifted his struggle strategy from the political realm to the educational realm as a form of ideological resistance against Dutch colonialism. Thus, Ki Hadjar Dewantara's educational philosophy made a significant contribution to the formation of the national education system and the struggle for Indonesian independence through character development and the fostering of national consciousness.

Keywords

Educational Philosophy, Ki Hadjar Dewantara, Struggle for Independence, Taman Siswa.



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INTRODUCTION

Education in Indonesia has begun in the Hindu-Buddhist era which can be seen from written sources which are also accompanied by visual data from storytelling reliefs as seen in temples (although only among the nobility). Pesantren is the oldest indigenous education

system in Indonesia and one of the examples of independent education because it does not depend on Dutch assistance and is independently oriented towards the development of religion, morals and intellectuals (in Mbato 2022: 30-31).

Formal education systems began to be established in Indonesia in the 19th and early 20th centuries, namely the Europeesche Lagere School (ELS) or elementary school for Europeans, Hollandsch-Inlandsche School (HIS) or elementary school for the natives, Hollandsch Chineesche School (HCS), Meer Uitgebreid Lager Onderwijs (MULO) (SMP), Algemene Middelbare School (AMS) (SMU), Schakel School (a folk school in the village and equivalent to HIS), and School Tot Opleiding Van Inlandsche Artsen (STOVIA), which is a Javanese medical school which later became a medical school for the indigenous children of Welianto (in Mbato 2022: 32).

Through this Stovia, which was established in 1851, various movements for the struggle for national independence were born who fought not with physical strength but intellectually, including Budi Utomo, Jong Sumatranen, Jong Ambon. On March 17, 1901, Tiong Hoa Hwee Kwan (STHHK) was established which was the first modern private school dedicated to Chinese children (Nabila, 2021).

Then on May 20, 1908, Budi Utomo was established on the initiative of dr. Wahidin Soedirohoesodo who wanted to improve the dignity of his nation through teaching (History of the Establishment of Budi Utomo). On December 11, 1911 in Kauman Yogyakarta, K.H. Ahmad Dahlan established Madrasah Ibtidaiyah Diniyah Islamiyah, which was the first Muhammadiyah-based school (Hidayatullah, 2002). In 1912, the Kartini Foundation established the Kartini School in Semarang which was a girls' school and accommodated around 112 students with a two-year Anjani education duration (in Mbato 2022: 33).

This series of educational reforms that emerged during the colonial period shows that education not only functions as a formal means of learning, but also has a substantive meaning that needs to be understood more deeply. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves and society.

In Indonesia, the development of education is inseparable from the struggle of national figures who oppressed the people through educational discrimination. One of the most influential figures in the field of national education was Ki Hadjar Dewantara, a pioneer who not only fought for the people's right to education, but also laid the philosophical foundation for the Indonesian education system with a national character.

Ki Hadjar Dewantara was given the full name Raden Mas Soewardi Soerjaningrat. He was born to G.P.H. Soerjaningrat and Raden Ayu Sandiah on May 2, 1889 in Yogyakarta. Raden Mas Soewardi Soerjaningrat is the grandson of Pakualam III. In addition, Raden Mas Soewardi also has siblings, namely his brother named Raden Mas Soerjopranoto. Therefore, it is appropriate for Soewardi and Soerjopranoto to be given the title of Raden Mas because they were born as palace nobles and were entitled to privileges at that time.

During the Dutch colonial rule, the education system in Indonesia was discriminatory and was only intended for certain groups. Education for indigenous people was very limited and directed for colonial interests, not to educate the Indonesian nation. As a result, the Indonesian people were backward in terms of science and it was difficult to get equal opportunities in the field of education. This situation prompted the emergence of national awareness among intellectuals, including Ki Hadjar Dewantara, to fight for the right to education for all Indonesian people.

As a form of his struggle, Ki Hadjar Dewantara established the Taman Siswa College in Yogyakarta on July 3, 1922. The idea of establishing a school or education came from a *workshop* (discussion) every Tuesday *Kliwon*. The discussion participants were very concerned (suffering mentally) about the state of colonial education. A colonial education system that is materialistic, individualistic, and intellectualistic needs to be opposed, namely humanist and populist education, which *swings bawana* (maintaining world peace). According to Ki Hadjar Dewantara, education that affects the Eastern nation is humanist, populist, and national education. These three things are the basis of Ki Hadjar Dewantara's soul to educate the nation and direct it to the politics of liberation or independence. The experience gained in exploring this humanist education is by combining the model of the *Maria Montessori* school (Italy) and *Rabindranath Tagore* (India). From the results of the merger of the two education systems, Ki Hadjar Dewantara developed the concept of *Patrap Guru*, which is the example of teachers as role models for students and society. This concept is then manifested in a very famous educational slogan, namely "*Ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani*" which means in front of giving examples, in the middle of building enthusiasm, and behind giving encouragement (Wiryopranoto et al., 2017: 33-34).

Ki Hadjar Dewantara is determined to expand the spirit of education to the younger generation. In his view, efforts to educate young people are the main requirement for freeing themselves from the snares of the colonizers. Education based on national culture can avoid ignorance. Education that existed during the colonial period did not educate, but educated people to depend on fate and be passive. The desire for independence must begin by preparing the earth's free, independent, and hardworking people. So that the young generation must be prepared so that in the future it will become a nation that is envious, aware of independence, so that independence is owned by people who are educated and have an independent soul Marihandono (in Zuriatin 2021).

The reason why the author chose the title *Ki Hadjar Dewantara's Educational Thoughts in the Indonesian Independence Struggle in 1922-1959* is because Ki Hadjar Dewantara is a central figure in the history of national education who not only plays the role of an educator, but also as an independence fighter through intellectual and cultural channels. His educational thinking does not stand apart from the dynamics of the nation's struggle, but becomes an integral part of efforts to build national awareness and liberate the Indonesian people from the discriminatory colonial education system.

The period 1922–1959 was chosen because the period represented an important phase of Ki Hadjar Dewantara's educational struggle, starting from the establishment of Taman Siswa in 1922 as a form of cultural resistance against colonialism, to his contribution to the formulation of the basics of national education in the early days of the independence of the Republic of Indonesia. During this period, Ki Hadjar Dewantara's thinking developed and was implemented as a non-physical struggle strategy that emphasized freedom of learning, independence of thought, and the formation of the nation's character with Indonesian personality.

Through this research, the author intends to analyze in depth how Ki Hadjar Dewantara's educational thinking played an instrument of the struggle for independence, both during the colonial period, during the Japanese occupation, and in the early period of independence until 1959. Thus, this research is expected to make an academic contribution in enriching the study of the history of Indonesian education, especially regarding the relationship between education and the struggle for independence, as well as becoming a conceptual reflection for the development of national education based on the values of independence, nationality, and humanity.

METHODS

In this study, the author uses *the historical method*, which is a method that focuses on tracing, analyzing, and interpreting past events to understand phenomena that occur chronologically and factually. According to Taruna (2025), "*the historical method* can be defined as the process of critically examining and analyzing records and relics so that past events can be imaginatively reconstructed".

The principles of the historical method are Heuristic, which is the activity of collecting traces of the past, Criticism (history), which is investigating whether the traces are genuine, both in form and content, Interpretation, which is determining the meaning and interrelationship of the facts obtained, and Historiography (presentation), which is conveying the synthesis obtained in the form of a story (Syamsuddin 2017: 257). The research procedure is divided into four stages, namely the pre-field stage, the fieldwork stage, the data analysis stage, and the report writing stage.

In the interpretation stage, the researcher seeks to explore the meaning of the various sources used, then connect every information that has been obtained from both books and journals that are relevant to the focus of the research. In this process, the researcher applies a descriptive analysis method. In the process of presenting the research, the researcher uses an interesting and easy-to-understand writing style through descriptive, narrative, and analytical approaches, which are then compiled into the final research results systematically according to the chronological order of history.

FINDINGS AND DISCUSSION

Findings

The Strategy of the Struggle from Politics to Education as a Form of Ideological Resistance Ki Hadjar Dewantara

Based on the results of the research, it can be understood that Ki Hadjar Dewantara's journey of struggle shows a change in methods in fighting for Indonesian independence. In the early stages, he was actively engaged in politics with the aim of voicing the interests of the indigenous people and opposing various colonial policies that were considered detrimental to society. However, as the situation and the experience he gained during the movement developed, Ki Hadjar Dewantara began to see that the struggle through education had a deeper and long-term influence on the future of the nation.

Ki Hadjar Dewantara's involvement in the world of journalism is one of the important means of conveying national ideas. Through various mass media, he consistently criticizes the practice of colonialism and seeks to raise public awareness of the importance of unity and independence. His writings not only function as a criticism of the colonial government, but also as a medium of political education for indigenous peoples. This shows that from the beginning Ki Hadjar Dewantara has utilized the power of thought as a tool of struggle.

His participation in the establishment of Indische Partij with Douwes Dekker and dr. Cipto Mangunkusumo further showed his commitment in fighting for independence through political channels. The organization became one of the forums that openly voiced the ideals of independence and equal rights for all residents of the Dutch East Indies. However, the critical attitude shown by its leaders received a strong response from the colonial government, which led to the exile of the three figures. This event became one of the important points that influenced the direction of Ki Hajar Dewantara's struggle in the next period.

According to the author's analysis, the experience of facing political pressure and exile made Ki HaDjar Dewantara realize that the struggle to achieve independence is not enough only through political movements. Independence also requires a society that has national awareness, strong character, and the ability to think independently. This awareness then encourages him to make education a more effective medium of struggle in building the foundation of the nation.

This thought was realized through the establishment of the Taman Siswa College in 1922. This educational institution not only functions as a place of learning, but also as a means to instill national values to the younger generation. Taman Siswa exists as an alternative to the colonial education system which at that time was still discriminatory and only accessible to certain groups. By opening learning opportunities for indigenous people, Ki Hadjar Dewantara seeks to create a more equitable education oriented to the needs of the Indonesian nation.

Taman Siswa is directed to form human beings who have a sense of love for the homeland, respect the nation's culture, and are able to stand on their own strength. In Ki Hadjar Dewantara's view, independence does not only mean being free from physical colonialism, but also being free from mental dependence and ways of thinking formed by colonialism. Therefore, education is seen as a means to build an independent and characterful national personality.

From the findings of this study, it can be analyzed that the change in the strategy of Ki Hajar Dewantara's struggle from the political field to education is not a form of resignation from the national struggle. On the contrary, this step shows a change in approach that is more oriented towards building public awareness. If the political struggle seeks to confront colonialism directly, then the struggle through education is carried out by forming a generation that has national awareness and readiness to realize independence.

Thus, the education developed by Ki Hadjar Dewantara can be understood as a form of ideological resistance to colonialism. Through education, he seeks to build the strength of the nation from within by instilling the values of independence, nationalism, and independence. This strategy is one of Ki Hadjar Dewantara's important contributions in the process of Indonesia's independence struggle and has a great influence on the development of national education until the post-independence period.

Educational Thinking of Ki Hadjar Dewantara

Ki Hadjar Dewantara's educational thinking has a very important position in the history of the development of education in Indonesia. As one of the main figures of the national movement, Ki Hadjar Dewantara places education as a process of imparting knowledge, and as a means to foster national awareness and shape the character of students, as well as to free society from the influence and pressure of the colonial system. The ideas developed by Ki Hadjar Dewantara through the concept of Among as an education based on independence, as well as various educational principles that are characteristic of the thinking of Ki Hadjar Dewantara which shows efforts to build an education system that is in accordance with the cultural values and needs of the Indonesian nation.

Based on the results of the research, it can be analyzed that Ki Hadjar Dewantara's educational thinking was born from the condition of the Indonesian nation which at that time was still under Dutch colonialism. Ki Hadjar Dewantara's experience in the world of politics and national movements made him realize that the struggle for independence could not only be carried out through physical or political resistance, but also through education. According to the author, education was chosen by Ki Hadjar Dewantara as a means of struggle because education has a long-term influence in shaping people's mindset, character, and awareness of the importance of independence.

This thinking can be seen from the view of Ki Hadjar Dewantara who places education as a tool to liberate humans. The independence in question does not mean freedom without rules, but the ability of a person to think, act, and make decisions independently while remaining responsible for himself and his environment. In the context of Indonesia's

independence struggle, this concept has a deep meaning because indigenous people during the colonial period tended to be placed as objects that had to follow the will of the colonial government. Therefore, liberating education is an important step to build national confidence and awareness among the Indonesian people.

The results of the study also show that Ki Hadjar Dewantara emphasized the importance of developing creation, taste, and *karsa* in the educational process. These three elements show that education should not only focus on intellectual intelligence, but must also pay attention to the formation of morals and personalities of students. The author's analysis shows that this idea is a form of criticism of the colonial education system that prioritizes the creation of an educated workforce to meet the needs of the Dutch government rather than forming human beings who have character and national awareness.

The concept of independence in education is then realized through the role of teachers as *pamong* or guides. In Ki Hadjar Dewantara's view, teachers are not only tasked with conveying knowledge, but also role models in the lives of students. From the results of the research, it can be understood that the relationship between teachers and students proposed by Ki Hadjar Dewantara shows a humanist approach to education. Teachers are not placed as rulers to be feared, but as mentors who help students discover and develop their potential. This thinking is different from the colonial education system which tends to be authoritarian and emphasizes obedience.

The principles of "*Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, and Tut Wuri Handayani*" also show how Ki Hajar Dewantara views the role of educators in the educational process. The author's analysis shows that these three principles describe ideal leadership in the world of education. Teachers must be able to be an example when they are in the front, provide motivation when they are in the middle of students, and provide support when students are able to develop independently. This principle is still relevant today because it reflects a balanced relationship between educators and students.

As a real implementation of his educational idea, Ki Hadjar Dewantara established the Taman Siswa College in 1922. Based on the results of the research, the establishment of Taman Siswa was not only aimed at providing educational institutions for indigenous people, but also as a means to instill the spirit of nationality and love for the homeland. In colonial conditions, the existence of Taman Siswa can be seen as a form of ideological resistance to the discriminatory Dutch education system. Through education based on national culture, Ki Hadjar Dewantara tried to build an independent Indonesian national identity that did not depend on colonial culture.

Thus, the results of this study show that Ki Hadjar Dewantara's educational thinking has a close relationship with the struggle for Indonesian independence. Education is used as a means to build national awareness, shape the character of the nation, and prepare Indonesian people to be able to live independently and be free from the influence of colonialism. Therefore, Ki Hadjar Dewantara's educational thinking not only contributes to

the development of national education, but also becomes an important part of the process of the struggle towards Indonesian independence.

The Struggle of Ki Hadjar Dewantara in Establishing a Student Park in 1922

Based on the results of the research, it can be analyzed that Ki Hadjar Dewantara's decision to switch from political struggle to the field of education was not a coincidence, but the result of his thinking about the most effective struggle strategy to build the Indonesian nation. His political experience, including the period of exile by the Dutch colonial government, made Ki Hadjar Dewantara understand that independence could not only be achieved through political resistance, but also through improving the quality of human resources. Therefore, after returning to his homeland, he focused his struggle more on the field of education as a means to build the national consciousness of indigenous people.

The emergence of the idea of education through the Malem Tuesday Kliwon Workshop forum shows that education had been seen as an urgent need for Indonesian society at that time. The forum was not only a place to exchange ideas, but also a space to formulate concrete steps in improving the condition of the nation. According to the author's analysis, this shows that Ki Hadjar Dewantara saw education as the main foundation in forming a society that was aware of its rights, obligations, and national identity.

The establishment of Taman Siswa in 1922 is clear evidence of these efforts. The presence of Taman Siswa is not only aimed at providing access to education to indigenous people who have been experiencing limitations, but also a form of criticism of the colonial education system which is discriminatory. During the colonial period, education was more intended for certain groups and directed to meet the administrative needs of the Dutch government. As a result, education has not fully functioned to build the national awareness of the Indonesian people. It is in this condition that Taman Siswa is present as an educational institution that offers a different concept by placing the interests of the Indonesian nation as the main goal.

According to the author's analysis, Taman Siswa can be understood as a form of ideological resistance to colonialism. If political organizations carry out direct resistance to Dutch power, then Taman Siswa resists through the formation of people's mindset and character. Education is used as a means to instill the values of nationalism, independence, and love for the nation's culture. In this way, Ki Hadjar Dewantara seeks to prepare the young generation who have national awareness and are not easily influenced by colonial values.

The application of the Among System in Taman Siswa also shows a fundamental difference with the colonial education system. The Dutch education system tends to emphasize rigid discipline and hierarchical relationships between teachers and students. On the contrary, the Among System places students as individuals who must be guided according to their nature and potential. According to the author, this concept shows that Ki Hadjar Dewantara wanted a more humane education and respected the freedom of thought

of students. Through this system, education not only aims to educate, but also to shape the character and personality of children.

In addition, the concept of the Tri Center of Education shows that Ki Hadjar Dewantara has a broad view of the educational process. He does not limit education only to the school environment, but also involves the family and the community. This analysis shows that the formation of the nation's character cannot be done by schools alone, but requires support from the social environment as a whole. Thus, according to Ki Hadjar Dewantara, education is a shared responsibility that must be carried out continuously.

The non-cooperative attitude applied by Taman Siswa to the colonial government also had an important meaning in the struggle for independence. The rejection of Dutch aid and subsidies showed Ki Hadjar Dewantara's desire to maintain the independence of educational institutions from colonial influence. According to the author, this policy was a form of Ki Hadjar Dewantara's consistency in maintaining the goals of national education oriented to the interests of the Indonesian nation. By not relying on the colonial government, Taman Siswa had the freedom to develop the education system in accordance with the national values it fought for.

Based on this analysis, it can be concluded that the establishment of Taman Siswa is not just an effort to establish an educational institution, but is part of Ki Hadjar Dewantara's national struggle strategy. Through education, he seeks to build national awareness, shape the character of society, and prepare the younger generation who have the spirit of nationality and the ideals of independence. Therefore, Taman Siswa can be seen as one of the important instruments in the struggle of the Indonesian nation towards independence through education and culture.

The Concept of Education by Ki Hadjar Dewantara

Based on the results of the research, it can be analyzed that the birth of the Among System cannot be separated from Ki Hadjar Dewantara's criticism of the colonial education system that developed during the Dutch East Indies period. Colonial education in general emphasizes more on intellectual aspects and compliance with the rules that have been set. Students are directed to follow various provisions in a disciplined manner through the system of orders and punishments. This condition shows that colonial education tends to place students as objects who must submit to the system, not as individuals who have the potential to develop freely.

Seeing these conditions, Ki Hadjar Dewantara offers a different concept of education through the Among System. According to the author's analysis, the Among System is a form of resistance to the colonial education model that is authoritarian. Through this system, Ki Hadjar Dewantara seeks to build an education that respects the humanity of students more. Education is no longer seen as a process of imposing the will of educators on children, but as a process of guiding and directing the development of the potential possessed by each individual.

The concepts of honing, loving, and nurturing are the basis of the Among System, showing that Ki Hajar Dewantara wants education to take place in a balanced manner. The honing element emphasizes the importance of developing students' thinking skills and knowledge. The element of compassion emphasizes that education must be based on affection and a harmonious relationship between educators and students. Meanwhile, the nurturing element shows that students need guidance and assistance in order to be able to develop according to their potential. According to the author, these three elements show that education not only aims to educate intellectuals, but also to shape the character and personality of students.

In addition to the Among System, Ki Hajar Dewantara also developed the concept of the Tri Education Center consisting of family, school, and community. Based on the results of the research, this concept shows that Ki Hadjar Dewantara views education as a process that lasts throughout life and does not only occur in the school environment. According to the author's analysis, the success of education is greatly influenced by the cooperation between the three environments. If the family, school, and community have the same goal in educating children, then the process of forming the character and personality of students will take place more effectively.

In the field of culture, Ki Hadjar Dewantara also developed the Trikon Theory which consists of continuity, concentric, and convergence. This theory shows that education according to Ki Hajar Dewantara must be rooted in the nation's own culture without closing itself to the development of the outside world. The basis of continuity emphasizes the importance of maintaining the continuity of the nation's culture, while the concentric basis teaches a selective attitude towards the influence of foreign cultures. Meanwhile, the basis of convergence shows that the Indonesian nation can interact with other nations without losing its national identity. According to the author, this theory shows that Ki Hadjar Dewantara seeks to make education a means of preservation as well as the development of national culture.

The Tri-N concept which consists of watching, niteni, and nirokke also shows that the learning process according to Ki Hadjar Dewantara must take place gradually according to the child's development. Students first observe an object, then understand and learn it, then apply or imitate things that are considered good and useful. This concept shows that learning is not only oriented to theory, but also to direct experience gained by students in daily life.

Based on this analysis, it can be concluded that the Among System and various educational concepts developed by Ki Hadjar Dewantara are efforts to create education that liberates humans. Education is not only directed to produce intellectually intelligent individuals, but also human beings who have strong character, social awareness, and national identity.

CONCLUSION

Based on the results of research on Ki Hadjar Dewantara's educational thinking in the struggle for Indonesian independence in 1922–1959, it can be concluded that education was used as a strategy for ideological and cultural struggle against Dutch colonialism. Ki Hadjar Dewantara views that the struggle for independence can not only be carried out through physical and political resistance, but also through education that is able to build national awareness, shape the nation's character, and liberate the way of thinking of the Indonesian people from the influence of colonialism.

At the beginning of his struggle, Ki Hadjar Dewantara was active in the political and journalistic fields as a means of resistance to the colonial government. His involvement in the Indische Partij organization with Douwes Dekker and dr. Cipto Mangunkusumo showed that the political struggle was one of the first steps in fostering the spirit of nationalism of the Indonesian nation. Through various critical writings in newspapers, especially the article *Als Ik Eens Nederlander Was*, Ki Hadjar Dewantara succeeded in voicing a sharp criticism of colonial injustice and raising people's awareness about the importance of independence. However, the pressure of the colonial government through exile actually strengthened his thinking that education was a more basic and long-term path of struggle.

The change in the strategy of struggle was realized through the establishment of the Tamansiswa College on July 3, 1922 as a form of resistance to the colonial education system that was discriminatory, elitist, and only intended for certain groups. Taman Siswa is present as a national educational institution that is oriented towards the nation's culture, character building, and the cultivation of the spirit of nationalism. According to Ki Hadjar Dewantara, education not only aims to educate intellectuals, but also to form Indonesian people who are free in birth and mind, independent, with personality, and responsible for the nation and state.

The results of the study also show that the concept of Ki Hadjar Dewantara's education is based on the Among System which emphasizes the values of affection, freedom, and respect for the natural nature of children. Through this system, students are placed as educational centers so that they can develop according to their potential and personality. The principles of Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, and Tut Wuri Handayani are the basis of the relationship between educators and students in creating a humanist and democratic educational atmosphere. In addition, the concept of the Tri Center of Education involving families, schools, and communities shows that education is a shared responsibility in shaping the character and national consciousness of the younger generation.

Furthermore, Ki Hadjar Dewantara's educational thinking has the goal of building Indonesian people who are not only intellectually intelligent, but also have an independent spirit, a sense of love for the homeland, and national cultural awareness. Through Tamansiswa, Ki Hadjar Dewantara seeks to create education that is on the side of the people and free from colonial intervention by implementing a non-cooperative attitude towards the

Dutch government. This attitude shows that education is used as a tool of struggle to maintain the dignity of the nation and strengthen Indonesia's national identity.

Thus, it can be concluded that Ki Hadjar Dewantara's educational thinking had a very important role in the struggle for Indonesian independence in 1922-1959. Education was used as a means of liberating the nation from colonial oppression as well as a tool for forming national character based on independence, culture, humanity, and nationalism. Therefore, Ki Hadjar Dewantara's thought remains relevant and becomes an important foundation in the development of Indonesian national education to this day.

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