



RADEN ADJENG KARTINI: BETWEEN EDUCATION AND FEMINISM IN LETTERS OF A JAVANESE PRINCESS

Misana Tri Sundari

Al-Azhaar Islamic Boarding School, Bandung

misanatri6@gmail.com

Abstract: Kartini is one of Indonesian heroines. She was the pioneer in woman's emancipation in Indonesia who lived in early 1900. Her brilliant thought was written in her letters. Although, she was living surround by thick walls during her growth of the culture. But, her reading helped her thinking that women should not give up to fight for their freedom because women also have their rights like the right to choose their future, work, and to get education. Kartini did not only fight for feminism only, one of the important gifts from Kartini is her contribution in education world. So that, this research to describe of Kartini's thoughts and struggles to devise a study of feminism that touch the roots of Indonesian culture. The research design used in this research is descriptive qualitative by using library research and textual approach. The procedures of collecting data is read frequently Letters of a Javanese Princess, finding out the data, selecting and taking the data concerning with the purpose of the study, rechecking the whole data to decrease or to avoid falsity. After collecting the data the researcher analyze the data by data reduction, data display, and data conclusion/ drawing verification

Keywords: *R.A Kartini, Education, Feminism, Letter of Javanese Princess*

Abstrak: Kartini adalah salah satu pahlawan wanita Indonesia. Dia adalah pelopor emansipasi wanita di Indonesia yang hidup pada awal 1900. Pikirannya yang cemerlang ditulis dalam surat-suratnya. Meskipun, dia hidup dikelilingi oleh tembok tebal selama pertumbuhan budaya. Namun, buku-buku bacaannya membantunya berpikir bahwa wanita tidak boleh menyerah untuk memperjuangkan kebebasan mereka, karena wanita juga memiliki hak seperti hak untuk memilih masa depan, bekerja, dan untuk mendapatkan pendidikan. Kartini tidak hanya berjuang di ranah feminisme saja, namun juga dalam dunia pendidikan. Sehingga, penelitian ini dimaksudkan untuk menggambarkan pemikiran dan perjuangan Kartini dalam menyusun studi tentang feminisme yang menyentuh akar budaya Indonesia. Desain penelitian yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan menggunakan studi pustaka dan pendekatan tekstual. Prosedur pengumpulan data yaitu membaca berulang-ulang *Letters of a Javanese Princess*, memilih dan mengambil data terkait dengan tujuan penelitian, memeriksa kembali seluruh data untuk mengurangi atau untuk menghindari kepalsuan. Setelah mengumpulkan data, peneliti menganalisis data dengan reduksi data, tampilan data, dan penarikan kesimpulan / verifikasi data

Kata Kunci: *R.A Kartini, Pendidikan, Feminisme, Surat-surat Kartini*

INTRODUCTION

The beginning of the 20th century was opening of the Dutch European schools to Javanese nobles. It had to allow the Javanese priyayi children to receive a European education. Education allowed the transformation of European ideas to spread to the east. Freedom and independence was one of Europe's most influential ideas on the native nation. Kartini sued the shackles of Javanese feudal culture, demanded women's freedom, and independence. Women's voices should be heard,

should be freed, and should be educated to choose their life. Women's progress only gained through education. And education is also liberating and placing women on a par with men. The "feminist" thought that emerged in the midst of the patriarchal feudal culture of Javanese society was a form of Kartini's rebellion over the social position of the marginalized Javanese women.

Kartini (1879-1904) was the second child of a Javanese royal family member who was the Regent of Jepara. Kartini initially lived in Jepara and then moved to Rembang, Central Java. In her letters, she recounted numerous times of the traditional values that constrained women, made them dependent on men, thus being economically, socially, and culturally powerless. Subsequently, Kartini analyzed why such powerlessness occurred and she concluded that the cultural system in her community was the culprit behind the constraint of women.¹

Referring to Saskia Wieringa, a professor in the *Institute of Social Studies*, Netherlands in Sri Mastuti quote, Kartini's main ideas were; (a) education for women is one of the essential requirements to improve her people, since an educated mother could educate her children better; (b) not only poor women, women from a higher economic status had to be provided with the opportunity as independent breadwinners, and the opportunity to find an occupation that suits them, such as a nurse, midwife, and teacher; and (c) polygyny must be eliminated as it degraded the dignity of women.²

Reading Kartini's letters is the right way to learn the thoughts of compiling Kartini's character as a national hero who fights for the advancement of women's thoughts to get a more advanced place and

¹ Sri Mastuti et al, "Kartini and The Feminism Thinking in Javanese Nobles Women (Women Priyayi)" (Journal of Atlantis Press, volume 226. 2018), 48.

² Ibid,

thought.³ Reading Kartini's letters is like reading a literary work that makes us aware that history is closely related to life that has an impact on our future.

If we looked back in 1922, any literature burgeoned from Balai Pustaka Publisher. The works developed at that time are the works like novels, classical novels, drama, short story, poetry, aphorism, and romance. The popular one at that time was *Habis Gelap Terbitlah Terang* letter collections by Raden Adjeng Kartini⁴ which is collected become a book. Kartini wrote letters to her Friends in Europe with Dutch, and her letters was booked by J.H Abendanon after Kartini passed away. It was published firstly by Gravenhage, Van Dorp in 1911 entitled *Door Duisternis Tot Licht*. It continued translated in English by Agnes Louise Symmers as *Letters of Javanese Princess*, and in Indonesian by Armijn Pane which popular as *Habis Gelap Terbitlah Terang*.⁵

It was implemented for making Kartini fighting as a memoir. Kartini has shown to Indonesia that she fought with all her efforts and powers as well as abilities to fight the colonialism to women. She gave all for women emancipation fighting. It is time for the women to get up and not dependent as the goals and objectives of Kartini. Sometimes, women emancipation as the goals of Kartini is deviated to gender equation for women and men in all aspects. However, the emancipation of Kartini is for achieving justice for women.

³ Ibid,

⁴ Raden Ajeng indicates a title, rather than a name. Raden equates to being of the upper class, Ajeng refers to an unmarried woman. An aristocratic woman's name changed to Raden Ayu.

⁵ Imron Rosyadi , *R.A KARTINI; Biografi Singkat 1879-1904*, (Jogjakarta: Garasi House of Book, 2010), 59.



Kartini's thought so advanced which was not easy to understand by the common people around them in her era. It's mean that Kartini is a modern thinker who is proper to get highly appreciated. According to Rosyadi, Kartini gave inspiration to all women in the world. Moreover she included one of the influential women in the world.⁶

Kartini is a woman who has intelligent thought and it still obtain at this era. She is the first Indonesia modern thought, and without her thought, Indonesia modern history composes is nothing. What did kartini think to fight the woman's destiny? What did Kartini think of Education? What did the Kartini contribution in education world? Getting loose from these questions, we can understand what conflict happened in her letters, and how we can learn and continue her fight, as our capacities. But, we won't know about her fight without understanding her letters. So that's why in this study, the researcher conducted a study using content analysis of the work entitled "Raden Adjeng Kartini: Between Education and Feminism in *Letters of a Javanese Princess* Translated by Agnes Louis Symmers"

THE RESEARCH METHOD

This research is using qualitative research. Qualitative research is the research that has aims to understanding the phenomenon about what subject experienced holistically, descriptively in the form of words and language, in a special natural contexts with employing any nature method with make a researcher as a key of the instrument.⁷ Qualitative research investigates the quality of relationships, activities, situations, and materials. It focuses on understanding the context and attempts to explain the intentionality of

⁶ Imron Rosyadi , *R.A KARTINI; Biografi Singkat 1879-1904*, (Jogjakarta: Garasi House of Book, 2010), 59.

⁷ Lexy J Moleong, *Metodologi Penelitian Kualitatif*, (Bandung:PT Remaja Rosdakarya, 1994), 6.

behaviors. In qualitative studies, the human investigator is the primary instrument for the gathering and analyzing of data.⁸

The data in this research was taken from *Letters of a Javanese Princess*, translated in English by Agnes Louis Symmers (Translator) in 1921. It was translated from the original Dutch with a foreword by Louis Couperus (1863- 1923), the greatest Dutch Novelist. It has 310 total pages.

The steps of collecting the data are Reading *Letters of a Javanese Princess* to get a complete understanding; reading theory related to analyze the primary data, finding out the data related to the statement of the research problem, selecting and taking the data related to the statement of the research problem, and rechecking the whole data to decrease or to avoid falsity.

Data analysis in qualitative involves reducing and organizing the data, synthesizing, searching for significant patterns, and discovering what is important. The researcher must organize what the researcher had seen, heard, read, and try to make sense of it in order to create explanations, develop theories, or pose new questions. Data analysis is described as a data analysis spiral. Once data are collected, they must be organized and managed. The researcher must become engaged with the data through reading and reflecting. Then the data must be described, classified, and interpreted.⁹

The data interpretation is about bringing out the meaning, telling the story, providing an explanation, and developing plausible explanations.¹⁰ Data analysis consisting of three concurrent flows of activity; data reduction, data display, and conclusion drawing/ verification.¹¹

⁸ Ary *et. Al*, *Introduction to Research in Education*. (United States of America: Wadsworth, 2010), 425.

⁹ Ary *et al*, 481.

¹⁰ Ibid., 490.

¹¹ Miles and Huberman., 11.

FINDING AND DISCUSSION

Kartini's Conflicts to Fight the Woman's Destiny

a. Her Thought in Social Position

Raden Adjeng Kartini came from Javanese royal family. She was the daughter of Jepara Regent. Kartini was allowed to go to school in ELS (Europese Lagere School) until she was 12 years old. She learned the Dutch language in this school. However, she must stay at home after she was 12 years old because of seclusion tradition. As a result of her Dutch language expertise, she started to do self-learning and write letters to her correspondence Dutch friends. One of her friends was Rosa Abendanon who supported her in many things. Kartini had high interest on European female thought from European books, newspaper, and magazines. Based on low status of Indonesian women, Kartini wanted to develop and improve that condition. Her focus was not only women emancipation but also public social issues. Kartini saw women struggle as a struggle to get freedom, autonomy, and law equation as the part of the wider movement.

When the dignity of women was achieved in the well, kitchen, and the mattress, kartini's was filled anxiety, hit cultural backwardness, and then Kartini triggered the big changes for the rise of women through her letters.¹²

“Neither the mouth nor the pen can express it, but the eyes drowned in a flood of tears were raised on high as though to seek among the angels of God the ones who with tender wings came down to us, who were sad and wept bitterly upon earth, to comfort, and fill us with heavenly joy”¹³

¹² Imron Rosyadi, *R.A KARTINI; Biografi Singkat 1879-1904*, (Jogjakarta: Garasi House of Book, 2010), 53.

¹³ (The letter to Mevrouw Abendanon- Mandri, 1900, page of 52)

Kartini's letters drew the glorious expectation. She shared her expectation and the problem to all her acquaintance friends. Also, her letters which stronger her faith and confidences.

“Day and night I wonder by what means our ancient traditions could be overcome...”¹⁴

“...An ever growing longing for freedom and independence - a longing to stand alone.”¹⁵

From Kartini's letter's statement to Estella Zeehandelaar above, after she read the book, the word “Emancipation” influenced her thought to make a freedom about the tradition which makes sorrow all women in her era. It started from Kartini's thought which every time knew about the untrue value which is arranged in Javanese tradition. Moreover, in her statement below she felt how *Bumiputra* (Javanese) woman's difficulties faced the old tradition. Kartini felt how the girls so far in education. For the Javanese custom forbade the girls to get education like the boys, forbade leaving the home and goes to school. Kartini told that it was same with a great crime against the custom of her. As the girl who was live in colonizer era, she had nation awareness. Her nation awareness has appeared since the young.

In her letter she said opium might be give contribution from the tax to richest sources of income, but according to her statement, opium was dangerous. Because the hunger for opium will make the people become a murderer if they hadn't the money to buy. And although Kartini lives in colonizer environment, she was brave to give a brave opinion about opium or the poison from the Dutch Indies Government. There was her letter

¹⁴ (The letter to Mejuffrouw Zeehandelaar, 25 May, 1899, page 3)

¹⁵ (The letter to Mejuffrouw Zeehandelaar, 25 May, 1899, page 4)



which states that the Dutch government keeps the people without taught Malay, as Kartini's statement that the government hopes if they didn't know Malay, they keep longer to work the land.

“...No Malay is taught as formerly, why, it is not made clear. The Government believes, to my thinking, that if the people were educated, they would no longer be willing to work the land”¹⁶

It was Kartini's statement about the Dutch-Indian Government who afraid if the people become smart. It can conclude that if the people smart the Dutch Indies Government didn't hold all the cards of the country's riches. They can work longer because no one who wants to act obstruction and bothering them to get riches arbitrarily. Through her letters, Kartini didn't afraid to cavil at the Dutch Indies Government politics by her writings to Estella Zeehandelaar who was the Hollander. It's mean that Kartini was the woman who has strong character to struggle something unfair. She never afraid to said the untold conflicts. Kartini was care about the people and the unfair rules happened between the people work and the Dutch Indies Government official.

She told that whenever and however, the Dutch-Indies Government expectation was never stops to keep the bloomer of Indonesian people and never stops to laugh at the Javanese stupidity. But, when the Javanese strives to get an education, they never admit Javanese cleverness. They were (Dutchman) who as the teacher in Java saw the student from the family rank. If the student from the child of the Dutch-Indies Government, they were becoming the first priority of the student than the child of Javanese. Furthermore, Kartini's letter statement as follows:

¹⁶ (The letter to Mejuffrouw Zeehandelaar 12th January, 1900, page of 36-37)

“When the Javanese becomes educated then he will no longer say amen to everything that is suggested to him by his superiors”

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When the Javanese becomes educated, the people wouldn't longer say agree to everything that was suggested by the Dutch Indies Government. The entire problem was by the people who never had awareness about the problem which were faced by them. The great idleness drawback to the prosperity of Java, accordingly, she needed help to open the school to transfer the knowledge, especially for the woman who didn't get knowledge. She also wanted to study in Holland. She imagined can back to her country with any skills and knowledges to transfer for the women so much. But, when Kartini didn't get it, she still hoped another way to achieve her expectation.

b. Her Thoughts about Islam and Marriage

In Kartini's letters, both addressed to Stella and Mrs. Abendanon especially touched on the position of women in the family, especially to the Javanese noble families. The letters contain Kartini's opinion about women's position, especially wife in relation with husband. Kartini personally strongly opposed the subordinate position of women in the Javanese aristocratic family even though he did not manage to get out of the shackles of that culture. Marriage is the main focus of his struggle to "liberate" women. Kartini strongly refused the marriage that was mated.¹⁸

Kartini said that the women's voices should be heard when they will be married. Her thoughts about the "freedom" of women to determine her life partner much poured in her letters to Mrs. Abendanon. Kartini's letters expressed her thoughts about the position of women in the affairs of

¹⁷ (The letter to Mejuffrouw Zeehandelaar 12th January, 1900, page of 45)

¹⁸ Something common among the Javanese nobility



marriage. His disapproval of the arranged marriage was written in his letter to Mrs. Abendanon dated October 7, 1900. Kartini expressly declared that she would accept her match even though "her mind was boiling and raging" but she also said that she was a woman with a mind and head that could think and feel. The phrase indicates that although Kartini didn't refuse her parents wanted in the end, Kartini was "bow" so that her freedom of thought is shackled.¹⁹

Kartini had refused polygamy before she received the polygamy. It was very strict and loud. Kartini in the same letter stating firmly will not marry. Emotionally Kartini describes her anger over it when commenting on the marriage of a single grandson of the Priangan Regent who is educated, educated and wealthy but married to a man who has suffered three. Kartini's spotlight, in this case, is directed at the three previous wives of the Bupati. Kartini questioned how the feelings of the previous wives, Kartini can feel the discomfort because her own mother also experienced the same thing. For Kartini, it is an affront to women and must be terminated. That is what is as desirable as stated in the letter "there is nothing that I really desire and desirable except to be allowed to stand alone"

Kartini called polygamy as a sin, because it made hurt humans. In this case, Kartini describes that women have no right, all the rights of men. A man may take another woman as a legal wife into his wife and children's house, while the wife must accept her "rival woman". Therefore Kartini opposes marriage which is regulated in Javanese law and teachings.

Kartini was fully aware that her thoughts were not accepted by her community. The Javanese noble society with the feudal-patriarchal culture certainly will not accept the thought. Marriage for noble girls or Javanese priyajis is governed and determined by the family. The priyayi girl is not

¹⁹ Sri Mastuti, 49.

allowed to choose her own husband. The male upper-class hegemony among *Javanese priyajis* acquired the legitimacy of social, religious, state, and inherited values from generation to generation. That's what causes gender-biased behavior.

The strong dominance of patriarchal culture is realized by Kartini. In his letter, Kartini states that what he initiated is not easy. The road to which he would to go is difficult, full of obstacles. Kartini realized that because she was fighting by herself she would never get to the end of the road.²⁰

“...the European is the only true civilization, supreme and unsurpassed”²¹

She told that the European is the only true civilization, supreme and unsurpassed. It's meant that she amazed to the western custom that never discriminated the people based on the gender and status. During the period of seclusion, RA Kartini diligent exchanged letters to her friends in Netherlands. She was diligent to read many western books in Dutch too. Accordingly she can compare the customs of Java and Europe. In every Kartini's letter, psychological conflict that interesting to discuss was about her abhorrent to feudalism, moreover, according to her, the people who polygamy always under lock of Mohammedan permissive.²² It was her thoughtful conflict. She felt that polygamy makes suffer to the entire woman as follows:

“I am swept violently forward in opposition to those customs and conventions which are the curse of women and children! And which, Cruelty! Is under the protection of the Mohammedan Law, and is fed by the ignorance of the women themselves, the victims of the sacrifice. Fate allows that cruel wrong which is called polygamy to stalk abroad in the land”I will not have it,"cries the

²⁰ Sri Mastuti, 49.

²¹ (The letter to Mevrouw Abendanon, October 27,1902, page of 241)

²² Imron Rosyadi, 29.



mouth vehemently and the heart echoes the cry a thousand fold,
but alas to will!"²³

Kartini felt that polygamy was a cruelty rule which didn't avoid by women. But, her expectation to unlock the rule custom had tied of the high wall tradition, which hard to pervious because she got legitimating of religion. Dahlan in Rosyadi states that Kartini wasn't a free thinker who wants to disregard the religion. Exactly she had passion to protest inflexible and unopened Islamic precept in the past time. The religion was a life orientation as the completeness the human life. The religion has a source of conviction about the God existence as the light to someone's life. Kartini in her era was Islam who still very plain.²⁴ It was proven by her statement below that in her letters appears her turbulent psychological in comprehend the rightness of the religion, as her letter to Estelle Zeehandelaar below:

"The Koran is too holy to be translated into any language whatever. Here no one speaks Arabic. To me it is a silly thing to be obliged to read something without being able to understand it."²⁵

Whereas, according to her, if the people read without knowing the meaning, it's mean that what they had read just end in nothing.

"I can have no respect for the Javanese young man. How can I respect one who is married and a father, and who, when he has had enough of the mother of his children, brings another woman into his house, and is, according to the Mohammedan law, legally married to her? I call all things sin which bring misery to a fellow creature. Sin is to cause pain to another, whether man or beast"²⁶

54) ²³ (The letter to Mevrouw Abendanon-Mandri, August, 1900, page of 53-

²⁴ Imron Rosyadi, 77.

²⁵ (The letter to Mejuffrouw Zeehandelaar, November 6, 1899, page 20-21)

²⁶ (The letter to Mejuffrouw Zeehandelaar, November 6, 1899, page 17)

Kartini believed that every woman gets the painful of the polygamy. But, in one case, someone who did polygamy was her father who can't make hate of herself. And the one which makes her suffer was Mohammedan law which gave permissive to the man to marry until four women. Kartini caviled at the Mohammedan law that it just brings misery. And she told that *the sin is when making someone's heart blood*. Kartini's abhorences to the tradition that under-lock Mohammedanism system was proven by other letter statement to Estella Zehandelaar and Mrs. Van Kol as follows:

“. Must I not for myself, hate the idea of marriage; scorn it, when by it the woman is so cruelly wronged? No, fortunately every Mohammedan has not four wives or more, but every married woman in our world knows that she is not the only one, and that any day the man's fancy can bring a companion home, that will have just as much right to him as she.”²⁷

“... From far and near we know of the horrible misery of the woman caused by certain Mohammedan institutions that are so easy for the man, but oh, so bitterly hard and miserable for her”²⁸

From her some statements above, however Kartini was hate to all men who did polygamy without knowing what their wives feel. Finally, she connected with a Mohammedanism rule which give permission to men in having some wives. Kartini considered that the rule was evil, because it makes the women suffer. Men did polygamy without any consider because men put down the women as the human who have a lower position than the men human. There was Kartni's other statement which also criticizes Islamic educational systems as follows:

“I would not learn any more lessons from the Koran, saying sentences in a strange language, whose meaning I did not

²⁷ (The letter to Mejufrrouw Zehandelaar, 23 August, 1900, page of 71-72)

²⁸ (The letter to Mevrouw Van Kol, August, 1901, page of 117)



understand and which probably my teachers themselves did not understand...”²⁹

Based on Kartini's statement to Estella Zehandelaar that the Koran just read by the people without they knew what the meaning inside. It was caused in the past very rare to know Koran translation. Until Kartini said that the Koran over pure to translate and she considered that every Islamic teacher didn't understand what the meaning of every sentence in the Koran. Actually, Islam came with a very simple way, and she didn't fully understand. In her letters seemed that she was turbulent to understand the rightness of the religion. And then she states to Dr. Abendanon in her letter that she more apply content priority than *syariat* form. That was the human magnificence with their deed and goodness to others. She was someone religious without holding the *syariat* where the God who had believed was the person's heart, the people goodness, and the people deed as her letter below:

“...Our God was our conscience, our Hell and our Heaven too was our own conscience; if we did wrong our conscience punished us; if we did well, our conscience rewarded us. God Allah was for us a name a word a sound without meaning. We had sought so far and so long, we did not know that it was near, that it was always with us, that it was in us”³⁰

In her statement above, the researcher's thought that she disappointed with Islam. It was an honest confession of Kartini's heart condition at a moment, where she felt unsatisfied with the person's behavior who answered to the name of Mohammedanism, but they did something which is avoid in religion. So, as the humanism Kartini looked up the human as the human, she didn't see what religion people followed by the, and she

²⁹ (The letter to Dr. Abendanon, August 15th, 1902, page of 214)

³⁰ (The letter to Dr. Abendanon, August 15th, 1902, page of 215)

considered that the one of the true God was the human consciousness with their goodness that there are only two kinds of nobility, the nobility of mind and nobility of gratitude. Furthermore, she argued that the "nobility" and "righteous" were two words that have the same meaning. But Kartini more praise and honor the righteous rather than the person who always boasts the title of nobility. It's meant that Kartini had advanced views, and then she didn't want to follow the procedures in force at the time, because it did not conform to the establishment and soul, as well as the progress of time.

Education Based on Kartini's Thoughts

Based on Kartini's thought, education does not have the narrow meaning. She interpreted education more than teaching and learning. Kartini never belittle about anything happen around her. Since childhood, she had sensitivity to the problems affected by society extraordinarily. And based on Kartini's view, education is not only aimed at educating the ritual activity of the brain, but also moral and spiritual guide. Student skill was important as a provision of life in society. It was proven in her statement above that material and the essential skill which is taught are writing, reading, handiwork and cooking.³¹

There is pararelism statement that the education based on Kartini's thought is the Education based on the skill supplies to the future. So, with education skills which is taught by Kartini, indigenou women can develop and make it as a source of livelihood so that they can do anything independently and not dependent on anyone.³² It was proven by her statements below:

³¹ Misnatun, 190.

³² *Ibid*, 191.



“...The children come here four days in the week, from eight to half past twelve. They study, writing, reading, handiwork and cooking.... Our school must not have the air of a school, or we that of schoolmistresses. It must be like a great household of which we are the mothers. We will try and teach them love as we understand it, by word and deed”³³

“I should be so glad, so happy, if i could be in a position to lead children's hearts, to form little characters, to awaken young minds, to help to mould the women of the future who will be able to carry forward enlightenment like a torch...”³⁴

“...We want a free education, to make of the Javanese, above everything, a strong Javanese. One who will be blessed with love and enthusiasm for their own land and people, with a heart open to their good qualities and to their needs”³⁵

Teacher is parent for their students, parent who gives spirit to their soul. It is Kartini's principle that might be suitable based on her statement, which the teacher is the mother and the mother is not a mother in name but in spirit, educator of the student's soul and the body. For her, education can be done anywhere and by anyone. Therefore, the school is not the only education venue, because the most important educational and absolute given to students is education in the family environment.

The most valuable education is education based on planting moral. Within families, moral education is very valuable to be obtained by a child. Accordingly, it can be designed a curriculum that can accommodate the needs to achieve the objectives above. It's meant that the curriculum should contain material that can educate the brain (cognitive), the formation of attitudes (affective), and education skills (psychomotor). Natural sciences, such as religious moral, good example, social sciences, education, and

³³ (The letter to Mevrouw Abendanon, July 4th, 1903, page of 273)

³⁴ (The letter to Mevrouw van kol, august, 1901, page of 117)

³⁵ (The letter to Mevrouw Abendanon, June 10, 1902, page of 199)

essential skills are taught as a balance between the knowledge and ability of creativity.³⁶

“...I want to see hygiene and physiology placed on the curriculum of the school, which is to be erected”³⁷

According to her statements below, Kartini is an independence teacher who teaches without any limited time, place, material to be taught and avoid to bombard her students with a variety task. According to her, education based on the mind of the task from the teacher is not complete, because the most important duties of the teacher is student moral planting. It was proven by her statements below:

“... As a teacher of the domestic school, I should be with the children the whole day, even in the evening and at night I should not be wholly free, because the children would be under my care. ...”³⁸

“I should be a teacher without worth. Education means the forming of the mind and of the soul. I feel that with the education of the mind the task of the teacher is not complete. it is not included in the letter of the law, but it is a moral duty. I ask myself if I am able to do this.”³⁹

Kartini also assumed that the teacher's treat to students should not have to be forced and arranged arbitrarily. The desire of the students also should be considered in all actions and decisions in the learning process. If seeing of Kartini's letter, in addition the teacher should treat their students equally, Kartini was a teacher who avoids the bias, as Kartini denounced before that the Dutch teachers' deeds just treat students based on family rank. It was proven by her statements below:

³⁶ Misnatun, 192.

³⁷ (The letter to Mejuffrouw Zeehandelaar, 20th May, 1901 page of 105)

³⁸ (The letter to Mejuffrouw Zeehandelaar, October 11, 1901, page of 129)

³⁹ (The letter to Mevrouw Abendanon, 21 January, 1901, page of 96-97)



“I should teach my children, boys and girls, to regard one another as equal human beings and give them always the same education; of course following the natural disposition of each”⁴⁰

If the reader have observed Kartini’s letter who takes part directly in the struggle for the Indonesian education, and how she solved the problem in education, there were character education which gives contribution to the students, and some teaching principles based on Kartini’s ways to the teacher contribution. So, the researcher tried to discuss what principle which had done by Kartini.

Educating is regarded as personal coaching effort, attitude, mental, and moral. Educating not only to transfer knowledge, but also transfer of value. Such as cognitive, affective, and psychomotor to educate fully and formed human personality. Educating is close with moral by providing motivation to learn by using good examples and habituation. If the teacher becomes educators, teachers must have certain quality standards, which include the responsibility, authority, independence, and discipline. In this role, the teacher not only knew about the material to be taught.

However, they should have a strong personality as a model role for the students. Educating is instilling the values contained in any materials which are delivered to the students by the teacher. The values will be more effective if coupled with a good example of their teacher, who will serve as an example for the students. Thus, students are expected to live up to these values and make it part of the lives of the students themselves. So the role and the task of the teacher are not stuffing the student with all science only, but acts as transfer of values. Based on Kartini’s way in educating, there are a few things to consider the teacher as educator as follows:

⁴⁰ (The letter to Meiufrrouw Zeehandelaar, 23 August, 1900, page of 72)

- a. Teachers should put their self as an example for their students. Because based on Kartini's principle, teacher is the person who gives good example and planting the good character.
- b. Teachers should know their each student fully. It is not only about the needs and learning styles, but teachers also recognize the qualities, talents, and interests of each student as a person different from each other. The teacher also provides facility of the students to develop their talent and interest.
- c. Teachers should have a broad knowledge of the material being taught. In addition, the teacher must always learn to increase their knowledge, good knowledge of teaching materials or teaching skills improvement, to make it more professional. Moreover, teacher should teach without limited time. Anywhere and anytime, educating is the task of the teacher. Even, teachers do not as a teacher, but parent for their students.
- d. Teacher should give the complete curriculum. The curriculum should contain material that educate the brain (cognitive), the formation of attitudes (affective), and education skills (psychomotor). Natural sciences, such as religion, moral, good example, social sciences, education, and essential skills are taught as a balance between the knowledge and ability of creativity In *teaching* process, teachers should be responsible for the smooth trip based on knowledge and experience. Not only in terms of physical, but also mental, emotional, creativity, and moral deeper and complex.
- e. *Guiding* is related to the winker. The process of guiding can do with transferring knowledge, the teacher as a motivator and commander in students guiding. Another important role based on Kartini's experience is the teacher as an emancipator. Teachers should be carried out the role



as emancipator when learners dumped morally and experiencing various difficulties. Teachers have to awaken them back into the private confidence.

- f. The teacher is a critical success factor quality of the learning process. Success or failure in achieving the goal of education is always associated with the gait of teachers. A teacher qualified is something to know and understand about the role and function in teaching learning process. Kartini's was a teacher who tried to be a teacher as well as the person closest to the students, the teacher who act as mother and someone who give guides. It concludes that the teacher is not only as the teacher, but based on the all Kartini's experience that the teacher should have the following roles such as; Teacher as a teacher, an educator, a mentor and counselor, an adviser, a coach, a model and example, a driver of creativity a routine work, and teacher as emancipator.

Kartini emphasizes more on education for women because she thinks women are not only a supporter of a civilization but because women carry the influence of human quality. From human women receive the earliest education, learn to talk, learn to feel, learn to think and learn all life. With that Kartini questioned how mothers can educate their children if they are not educated. Kartini's spirit to educate women did not escape from the phenomena that witnessed at the time. Women in Kartini's era didn't have equal rule. It was proven when the woman should receive a lot of unfair treatment, such as forced into marriage, divorced, polygamy without consent, or abandoned without liability. It factors caused Kartini so passionate to begin her struggle to educate women. Kartini build a school for nobility girls.

Kartini's way in education run so simple, first she only educates one or two pupils, but gradually increased the number of their pupil.⁴¹

Although Kartini did not succeed in realizing her goal of establishing a government-recognized official school, Kartini succeeded in obtaining a permit to establish the school for a limited environment. After building a women's school in Jepara, for the second time Kartini build the school in her husband home, Rembang, after marrying with the Regent.

As Misnatun states that Kartini's effort just for women, and this effort has done by her as the ideals in educating women. So that finally two schools successfully built. It is a remarkable thing. In other hand, Kartini was the whole day with her children (students). The children came four days in the week, from eight to half past twelve. The subjects taught were reading, writing, sewing, crochet, cooking, and any other skills activities. In teaching, Kartini did not use methods commonly used in schools, but by providing the freedom and basing the enjoyment of children. Thus, students will not be bound by the lessons which are given.⁴²

According to Kartini, her students were children who intelligent, easy to accept the lesson, nimble, and more tractable. Kartini was very happy to teach. She and her students looked like a family. Indeed, accordance with the hoped of Kartini, she hoped that the school was founded a large family, who she as a mother and teacher. Kartini also get a lot of experience, a good experience sad, exciting, annoying, or ridiculous. Everything made Kartini gladly accepted and opened the arms. Kartini realized that her task was not easy and requires sacrifice. But everything can run smoothly as her expectation. Although she couldn't live longer, the schools which she founded live continue and even more developed. Kartini established

⁴¹ Misnatun et. Al, 188.

⁴² Ibid, ..189



"Schools' Girl" in Jepara had an impact on the development of other areas of education. Since then, start new era in the world of women's education on the island of Java.⁴³

CONCLUSION

Kartini is the first Indonesia modern woman who exceeded the nation think in her era. In Kartini's letters she shared how she felt with untold conflicts. But by her conflicts, she can give any contribution to her country. She solved the conflict by direct action when she built Schools' Girl. Education based on Kartini's thought is education based on Kartini's principle in educating the girls with any creative skills and knowledge. The most important education based on Kartini's principle was character education together with student creative skill to establish the independent women.

Accordingly, Kartini's aspiration should be a vision and mission spirit by the Government to promise as the lamp in the darkness For the thr teacher, hope it increases the skill about how become teachers who are hope by the students and who are hope by the nation. The good teacher is not teaching as the task, but as the sacred responsibility to the God and the nation. While for the students Hope the students can inherit our hero's character and personality. Free up to struggle for the success by erasing the laziness.

⁴³ Tashadi, 84.

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