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**THE THOUGHT OF RABINDRANATH TAGORE AND KI HAJAR
DEWANTARA
ABOUT EDUCATION**

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Indonesia and India have a close relationship since a thousand years ago. Either in the political and cultural issues, and also in thought. In the time of colonialism and imperialism, Indonesia and India have a similar fate as the nation under the domination of western countries during the period of colonialism. The similarity of the fate raises a closer relationship between the two nations, Indonesia and India. The struggle to gain the independence emerges the prominent figure in the political, social and education movement. Rabindranath Tagore and Ki Hajar Dewantara are the real prove of the dynamic relationship between Indonesia and India in improving and developing the education for the two nations that still under the domination at that time. Both of them are the prominent figure in the education. Rabindranath Tagore is the father of education of India, and Ki Hajar Dewantara is in the same position for Indonesia. Historically, both two figures have a close relationship in improving the education. The mission of freedom becomes the spirit struggle for Rabindranath Tagore and Ki Hajar Dewantara. The aim of the paper is to know the relation thought between Rabindranath Tagore and Ki Hajar Dewantara about the freedom issues.

The result of the study shows that Rabindranath Tagore and Ki Hajar Dewantara has a close relationship in the field of education. Both of them has some similarities about the thought of education. Some Western thinkers like John Dewey, Froebel and Montessori influence the thought style of Rabindranath Tagore and Ki Hajar Dewantara about education. The education practice of Rabindranath Tagore is implemented through Shantini Kewan that inspires Ki Hajar Dewantara in Taman Siswa of Yogyakarta. The democratization in education and cultured education are Rabindranath Tagore's significant aspect of education and Ki Hajar Dewantara. The close relationship of them in education is proved by when Rabindranath Tagore visited Taman Siswa of Yogyakarta. Ki Hajar Dewantara, personally, put the picture of Rabindranath Tagore in the wall to honor him.

Tagore admiration for Taman Siswa evidenced by the formation of a special study of Javanese culture in Sahntiniketan India. Philosophically, both of Tagore and Ki

Hajar fighting for freedom of education. For Tagor and Ki Hajar, education is liberation to empower the people. Education is to liberate yourself, not make yourself a slave to others. Therefore, both declined educational practices handcuff children. More broadly, both reject colonization as a process that denies freedom in every way.

INTRODUCTION

The Essence of education is liberation, freeing people from the shackles of ignorance, freeing people from the shackles of other people. Education also implies humanize humans. Education exemption, meaning how systems and processes capable of carrying the child as a subject of students in education. Educational exemption does not make the child as an object of education. Thus education ideally set of children by children, and for children. Educational purposes depart from the wishes of children, following the natural learning process of children, and the ultimate goal of education is to help the child's maturation process.

In the reality of education in various countries in the world still shows strong hegemonic state or anyone else to education. Both in developing countries and developed countries. Educational practices for the benefit of rulers and sustainability existence of power occurs almost uniformly in various parts of the world.

The power Educational hegemony to other nations also occur in the process of colonialism and imperialism. For example, Indonesia and India are two countries as the European colony. Two countries for hundreds of years affected by the hegemony of British forces in India and the Netherlands to Indonesia feel how strong the hegemony of western education. Nature of Western imperialism that does not want to make educational progress colonized countries. It was dualism education practices in colonized countries. The impact is widening gap between the country colonized by the colonizers.

Hegemonic practices of education during the colonial cause a variety of resistance training in various countries. India and Indonesia are examples of two nations that gave birth to the various movements of resistance to the hegemony of Western education. Resistance education movement spawned major figures in India and Indonesia as Rabindranath Tagore and Ki Hajar Dewantara (Suardi Suryaningrat). Both are educational leaders in the two countries which have close relationship history. Both also have a relationship thinking about education. Both of these figures were affiliated primarily in educational thought and praxis. How does the thought of education Rabindranath Tagore and Ki Hajar Dewantara will be reviewed in the description below.

TAGORE AND KI HAJAR'S HISTORICAL BASIS

Ki Hajar Dewantara (Ki Hajar) and Rabindranath Tagore (Tagore) has a similar foundation of life. Both were born and raised in the eastern tradition laden with cultural values and religion. Tagore was born in the middle of the Hinduism of Bengal, while Ki Hajar lived in the midst of life - Javanese Muslim society . Religious values and traditions influence the thinking of the two figures .

Ki Hajar and Tagore are both experienced life in Europe to study the life of Western society. Ki Hajar learn more revolutionary education thought leaders even when thrown in the Netherlands. Rabindranath Tagore is one of literary figures and education admired by Ki Hajar . Tagore thought of giving some educational inspires Ki Hajar Dewantara established Taman Siswa in Yogyakarta, Indonesia on July 3, 1922.¹

Both characters live in an atmosphere of Western imperialism and the British colonized India and Indonesia colonized by the Dutch. Colonial influence is very strong against the colonies, one of which is in the field of education. Colonial hegemony is not only limited to political and economic, but also social and educational. Colonial education was developed by the status quo of imperialism. Educational impact is only in favor of the interests of colonialism. Limited-run education invaders obtain skilled labor for the benefit of colonialism, not the life of the colonized people.

The phenomenon raises resistance movement education, education struggle against the current trying to colonial government. Colonial resistance education is essentially the liberation of education, educational endeavor. Resistance training or resistance training is actually a liberating education seeks to provide assistance to free humans in the objective life of oppression strangling them.²

Tagore educational rationale and Ki Hajar also greatly influenced the development of educational reform in the nineteenth century. Three prominent education reformer in the West such as John Dewey, Montessori and Froebel is influential figure in the development of thinking and Ki Hajar Tagore. Dewey flow sekularistik humanist, Tagore and Ki Hajar using two thinkers such as that developed educational foundation. Educational thinking in education transformed Tagore Shantiniketan, while Ki Hajar embodied in education Taman Siswa. Both have differences with Dewey educational praxis, but also have some similarities. Both Shantiniketan and Taman Siswa make democracy education as basic education. This is in line with the educational foundation of John Dewey on education and democracy.

VIEWS OF EDUCATION

The purpose of education is "to enable individuals to continue their education-or that the object and reward of learning is continued capacity of growth". John Dewey was critical views about the purpose of education.³ Dewey's educational goals expressed above are the educational rationale Rabindranath Tagore and Ki Hajar Dewantara. Tagore And Ki Hajar has some thoughts on education in common. Both leaders see education as an attempt to free mankind. This is reflected in the definition of education both. Ki Hajar said that education is essentially the guidance, which was spoken in 1936.

"Pendidikan yaitu tuntunan di dalam hidup tumbuhnya anak-anak. Adapun maksudnya pendidikan yaitu menuntun segala kekuatan kodrat yang ada pada anak-anak itu, agar mereka sebagai manusia dan sebagai anggota masyarakat dapatlah mencapai keselamatan dan kebahagiaan yang setinggi-tingginya.Harus diingat bahwa pendidikan itu adalah hanya tuntunan di dalam hidup tumbuhnya anak-anak kita. Ini berarti bahwa hidup tumbuhnya anak-anak itu terletak diluar kecakapan atau kehendak kita kaum pendidik"⁴

("Education is the guidance in the growth of children's lives. The mean education that leads all the forces that exist in nature the children, so that they are as human beings and as a member of the public safety and happiness it can be achieve the highest possible. Education It must be remembered that it is only guidance in the life of our children's growth. This means that the growth of children's lives that is beyond our skill or the will of the educators")⁵

Principle of education for Tagore also essentially democratic education, education that focuses on the interests of the child. "Education means enabling the mind to find out that ultimate truth roomates emancipates us from the bondage of dust and gives us wealth or not things but of inner light, not of power but of love, making its own truth and giving expression to it".⁶

Tagore's educational goals from within, not from without. It means that education emphasizes utilization to develop individual human being intact / total man. "The aim of education, as Rabindranath sees it, is to give one a sense of one's identity as a 'total man', and to bring education in harmony with life. A 'total man', in his opinion, is the one who thinks of himself first and foremost as a human being".⁷

Based on the views of Tagore and Ki Hajar education foundation above, it is clear that both are influenced by the theories of John Dewey on education. Both Tagore and Ki Hajar apply the concept of education in the schools put more emphasis on democratic values in education. Shantiniketan is a unique example of Tagore's school that emphasizes on education for liberation. Shantiniketan education is education for empowerment, education gives more freedom to the students. This is in contrast with the schools in general tend behavioristik, where education is simply a process of transformation skills. Taman Siswa that Ki Hajar established in Yogyakarta in 1922 emphasized the concept that a child's education as a subject.

Related to the importance of religion in the lives and education, Tagore and Ki Hajar has some similarities. Tagore and Ki Hajar admired John Dewey's ideas about education and democracy, but they do not just follow the lead of John Dewey who tend humanism and secularism. Humanism does not believe in the existence of God, thus placing religion simply as a culture. Tagore and Ki Hajar view religion as an important force in the educational and social life. Although religion has an important place in education, but Tagore's view that religion should not be formalized in the form of teaching religious dogmas. Tagore's view that every religion is able to reach the same peak, the harmony of life, as he expressed "The highest education is that which makes our life in harmony with all existence".⁸

Same with Tagore, Ki Hajar view religion is important in education, but also do not agree catechism formally included in the curriculum of school education. Thinking about religious education Ki Hajar reflected in the Taman Siswa that emphasizes mutual respect for the religious life. For Taman Siswa, religion included in etik (character). Ki Hajar stated, "in the areas of real people living in the Islamic tradition, religion should be included in the lesson, but it should not be by force".

SHANTINIKETAN - TAMAN SISWA

Rabindranath Tagore -Shantiniketan, Ki Hajar Dewantara - Taman siswa, will always juxtaposed identical. When talking about relationships Ki Hajar -Tagore, means talking about Shantiniketan - Taman Siswa. Ki Hajar Dewantara never reveal how proximity Taman Siswa established in Yogyakarta with Tagore educational thinking. Even when Rabindranath Tagore died in 1941, Ki Hajar Dewantara magazine wrote a special welcome in the Tomb of the closeness of thought confirms how students and Tagore Park Ki Hajar expressed as :

"Banyak saudara-saudara tentu masih ingat akan potret menghias di pendapa perguruan kita pertama. Karena adanya dua gambar tersebut orang mengira perguruan kita semata-mata aliran Tagore-Montessori. Sebenarnya kita menggantung potret dari dua pemimpin itu tidak lain karena kedua-duanya kita anggap sebagai petunjuk jalan baru. Aliran mana sangat sesuai dengan aliran kita.... Yang kita sebut **kulturil nasional**⁹

(" Many people know about portraits decorate the gazebo in our college first. Because the two images are of people thought to be merely a college Tagore - Montessori school. Actually we hang portraits of the two leaders was not because we both think of as new directions Where the flow is in accordance with our flow Which we call national cultural ").

Expression of Ki Hajar as written above would show how the inner closeness Ki Hajar by Rabindranath Tagore. It is certainly not making it up, since both figures (Ki Hajar and Tagore) never met face to face, in addition they also learn from each other through information and writing about their struggles. Historically Rabindranath Tagore had visited Taman Siswa in 1927. Even their relationship did not stop there , because then proceed with the exchange of Indian and Indonesian students as revealed Ki Hajar , " Pelajar-pelajar Indonesia meneruskan pendidikannya di Shanti Niketan, sedangkan pujangga Tagore pernah mengirimkan murid-muridnya dan guru-gurunya , yang beberapa waktu berpondok di ashrama Taman Siswa" .¹⁰ (Indonesian students were continuing their education in Shanti Niketan, while the poet Tagore once to send its students and teachers , which some live in ashrama of Taman Siswa"

On another occasion, Ki Hajar confirms the similarities and differences in Shantiniketan and Taman Siswa . For Ki Hajar differences were only in the form of birth , namely that Shanti Niketan have lands and houses many , whereas Taman Siswa always in squalor . Shanti Niketan's wealth , according to Ki Hajar not be separated from the history of Tagore who was a very wealthy family . The second difference according to Ki Hajar , Shanti Niketan that there is only one that is in Bolpour , while the Taman Siswa in Indonesia only.¹¹ Ki Hajar's statement is supported by the fact , that the Taman Siswa has always been considered an enemy by the invaders . Taman Siswa even had to auction items colleges to pay taxes to the Dutch colonial government . About similarities Shanti Niketan and Taman Siswa, Ki Hajar confirms that the fundamentals of nationality and humanity, culture, independence, nature of nature.

Rabindranath Tagore's famous Shantiniketan named laboratory studies and Sriniketan Bolpour located near the city of Calcutta (now Kolkata) India . Shantiniketan is now developed into an international university named Visva - Bharati University is an educational experiment where Rabindranath Tagore . Various students from different parts of the world to learn about art and culture do Visva - Bharati . Shantiniketan closely interwoven and Taman Siswa evidenced by delivery of a learner Taman Siswa to continue their study in Shantiniketan include Ki Subroto and Ki Rush. Rabindranath Tagore also showed admiration and interest to the garden as the students ' school people ' who developed a national culture. For this reason, some students Shantiniketan sent to Yogyakarta to study Javanese culture in the Taman Siswa. This historical fact is very

interesting and important for further investigation , because both are very important figures in the history of education in the two countries (India and Indonesia) .

Historically Rabindranath Tagore visits to the Taman Siswa provides a great advantage for Taman Siswa . Indonesia. In addition to the more well known by the outside world , Taman Siswa also began to be noticed by various groups such as Ki Hajar Dewantara expressed as follows .

"Tidak usah kita terangkan di sini, bahwa kunjungan dr. Rabindranath Tagore kepada perguruan Taman Siswa itu sangat besar pengaruhnya. Sejak kunjungan itulah lalu banyak orang terpaksa memperhatikan usaha kita dan banyaklah dari pada mereka itu lalu mengerti bahwa ada „wilde school”, sekolah liar yang tidak buas” .¹²

(" Do not be demonstrated here , that visit dr . Rabindranath Tagore Garden to college students was a great effect . Since then a lot of people that visit had to pay attention to our efforts and many are the last of them understand that there is wilde school " , the school is not wild savages")

Ki Hajar Dewantara's words above, certainly more interesting , that Rabindranath Tagore has an important role in the struggle of Ki Hajar Dewantara and Taman Siswa. In the past, the Dutch always assume that the Taman Siswa is just as dangerous wild school. Thanks to Tagore, the government thought of the existence of Taman Siswa .

Ki Hajar Dewantara and Rabindranath Tagore was born in the figure are the same womb, when the motherland is under occupation . That the two countries (Indonesia and India) have a lot in common is a history of the other side that led to the two men had much the same view. Before colonialism , the two nations have a very close relationship, especially during the development of Buddhist and Hindu kingdoms patterned Islam in Indonesia. It is inevitable that the development of Buddhist Hinduism and Islam in Indonesia very close relationship with the history of its development in India. Development of the kingdom with Buddhist and Hindu style Islamic centuries will certainly affect the cultural similarities generated by the two nations . This is very closely allied to the similarity in the way of thinking by the nation 's two (India and Indonesia) .

Ki Hajar Dewantara born when Indonesia in the grip of the Netherlands , while Rabindranath Tagore was born in India in the grip of British period . Ki Hajar Dewantara born of the royal family were very influential, while Rabindranath Tagore was born of a wealthy Brahmin family . Both figures are equally witnessed how hard the people suffering as a result of colonialism and Western imperialism. They saw how the people were trampled dignity and their rights denied by the colonial government. It is this fact that drives the two figures (Ki Hajar Dewantara and Rabindranath Tagore) fight for the freedom of the nation through education.

CONCLUSION

Conditions hegemonic colonial education , not only in Indonesia, but also in India. Region in South Asia until the mid- twentieth century is a British colony. As a colonial country, the condition of Indian society in the late nineteenth century and early twentieth century was not much different from the situation of Indonesia. It also occurs in

the condition of education in the two countries. Even how , colonial education policy will always be concerned with their interests than the interests of the people .

The response of the people against the colonial English teacher in India, also has similarities with the action of the people of Indonesia. Fight for the rights of freedom in education and social life through various ways. Resistance to colonial education made by the people led by the Indian nation leaders. One well-known figure in education in India are Rabindranath Tagore . A very well-known figure both in India and in this world has an important role in the history of education in India, its influence even extends to many countries including Indonesia. Ki Hajar Dewantara is one of the Indonesian educational leaders who have a direct relationship thinking and relationship with Rabindranath Tagore .

Relationships of Ki Hajar's and Tagore's thought can be seen from ideas both figures about education . The Basic education of both have in common that cultured democracy. Democratic values in education into the spirit of the two models of education that is born Shantiniketan and Taman Siswa. Cultural values can also be seen from both the ideas and practices of educational leaders in Shantiniketan and Taman Siswa. Both combines elements of indigenous culture as the spirit of meaningful education . Directly, Tagore and Ki Hajar never met, especially the trip to Indonesia Tagore's followed up by an exchange student Shantiniketan - Taman Siswa . This fact shows how the close relationship between the two education thinkers.

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India-Indonesia: Legacy Of Intimate Encounters

India and Indonesia have experienced very close historical and civilizational relations, which was actively fostered from the ancient times to 16th century AD. During the Indonesian freedom struggle, its leaders were very much inspired by the anti-colonial views of Rabindranath Tagore, Mahatma Gandhi, Jawaharlal Nehru, Vallabhbhai Patel and others.

During the post-colonial period, the bilateral relations passed through an incoherent phase coupled with confusion and misconceptions. Nonetheless, well-wishers in both the countries worked hard to bring the derailed train back on the track. The Look East Policy efforts initiated by the Indian government during the 1990s enabled her to participate actively in the Southeast Asian affairs and happily Indonesia has proved one of the greatest allies in realizing the overall objectives of this policy.

Indonesian economy has displayed growth and dynamism over the last few decades. Though problems remain, country's resilience in the wake of the current global economic crisis is commendable. There has been a remarkable improvement in the country's infrastructure.

Now, when both the countries are poised to fly high after having witnessed considerable economic reforms, they need to forge stronger ties in order to further expand bilateral trade and strategic relations.

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