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ALGEMENE MIDDELBARE SCHOOL SOLO 1925-1932: PORTRAIT OF THE FIRST MULTICULTURAL EDUCATION IN INDONESIA

Heri Priyatmoko

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ABSTRACT

Six decades ago, Muhammad Yamin with some other scholars actualized the dream of “indigenization” of Indonesian historiography in the Indonesian National Historical Seminar I. Yamin obtained the knowledge about Nusantara history when he attended Algemene Middelbare School (AMS) Solo in section A1, Oostersch Letterkundige (Eastern Letter) class. Under the care of Dr. W.F. Stutterheim, archaeologist, AMS students were taught about Indonesian culture. In here, students’ perspective was broadened with the point of views of Islam, Hinduism, and Buddhism since they were taught about Indonesian culture that formed from a mixed element of Islam, Hindu, and Buddhist culture. Not to forget, they also studied Javanese and Malay literature with Raden Tumenggung Yasawidagda. In the era of 1926, it is recorded that this school had more than 100 students. They came from Ambon, Batak, Padang, Aceh, Betawi, Priyangan, Madura, Sumatra, Bali, and Central Java, as well as Chinese and Dutch people. That historical fact shown that AMS Solo was the favorite school at that moment, at least was heard until outside Java. This first school in Indonesia that taught multicultural education produced many magnates at a later time like Dr. Prijono, Dr. Tjan Tjoe Siem, Armijn Pane, Amir Hamzah, Ahdiat K. Mihardja, Prof. Mr. Kusumadi, Prof. Ali Afandi, etc. This paper aims to discuss the learning model in AMS Solo based on cultural diversity, profiles of great teachers in AMS who had produced many national figures, as well as the response of Dutch colonial government and indigenous kingdom.

Keyword: AMS Solo, multicultural education, W.F. Stutterheim, Oostersch Letterkundige

ABSTRAK

Enam dekade silam, Muhammad Yamin bersama kaum cerdik pandai lainnya mewujudkan impian “pribumisasi” historiografi Indonesia dalam forum Seminar Sejarah Nasional Indonesia I. Pengetahuan tentang sejarah Nusantara diperoleh Yamin tatkala duduk di Algemene Middelbare School (AMS) Solo. Di sini pula, perspektif siswa diperluas dengan pandangan dari sudut Islam, Hindu, dan Buddha lantaran mereka dicekoki kebudayaan Indonesia yang terbentuk dari percampuran antara unsur budaya Islam, Hindu, dan Buddha. Tidak lupa mempelajari juga kesusasteraan Jawa dan Melayu dengan guru Raden Tumenggung Yasawidagda. Pada era 1926, tercatat sekolahan ini sudah memperoleh murid lebih dari 100 orang. Mereka berasal dari Ambon, Batak, Padang, Aceh, Betawi, Priyangan, Madura, Sumatra, Bali, dan Jawa bagian tengah, serta kelompok Tionghoa dan Belanda. Fakta historis tersebut menunjukkan bahwa AMS Solo merupakan sekolah favorit kala itu, setidaknya terdengar sampai ke luar Jawa. Sekolah pertama di Indonesia yang mengajarkan pendidikan multikultural ini melahirkan banyak tokoh terkemuka di kemudian hari seperti Dr. Prijono, Dr. Tjan Tjoe Siem, Armijn Pane, Amir Hamzah, Ahdiat K. Mihardja, Prof. Mr. Kusumadi, Prof. Ali Afandi dan lainnya. Makalah ini bertujuan untuk mendiskusikan model pembelajaran di AMS Solo yang berbasis keragaman budaya, profil para guru hebat di AMS yang berhasil menelurkan sederet tokoh bangsa, serta respon pemerintah kolonial Belanda dan kerajaan pribumi.

Kata kunci: AMS Solo, Pendidikan Multikultural, W.F. Stutterheim, Oostersch Letterkundige

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INTRODUCTION

Ethical political policy in education field rolled fast in Solo City at the beginning of the twentieth century. In addition to transmigration and irrigation, educational path was believed to be able encouraging social change of society in the colonies in a better direction. The Dutch government was asked to pay off "debt" because they had dredged millions from the colony and survived bankruptcy. Indeed, no regulation that cornered the Netherlands to repay the "debt". However, the law of honor and honesty requires that it must be fulfilled as a moral duty, and ethical politics is the answer (Locher-Scholten, 1996: 238-241).

Not for so long ethical politics was launched, the school in Surakarta grew as much as fungus in the rainy season. Also, this established the Western rules of education which can only be caught by the European class, the foreign East, and children of *priyayi*. Salaries and social status of parents are the key to determine whether indigenous children can be admitted to European educational institutions. It needs to be arranged these various kinds of schools. Referring to the information of *Opgave Van Openbare Onderwijsrichtingen in Het Gewest Soerakarta* (1936), local language public schools consisted of 13 Second Class School (*De Scholen der Tweede Klasse*), 2 All-Girls Schools (*Misesschool*) and 7 Teachers Preparatory School for Village School (*Onderbouw Holland Inlander Kweekschool*). This series of schools were spread in Pasar Kliwon, Serengan, Jebres, Laweyan, Colomadu, and Mangkunegaran City.

Three Dutch-speaking Neutral Schools were HIS (*Hollandsch-Inlandsche School*) *Jongen School* in Mangkunegaran, HIS *Meisjesschool* in Slompretan, and *Schakelschool* in Mangkunegaran. Followed by a school managed by Zending received much funds from the colonial government. This institution was easy to grow. Until 1930, they established 20 schools scattered in Sidokare, Jebres, Kerten, Margoyudan, Danukusuman, Kawatan, Gilingan Villapark, Gemblegan, and Manahan. Next, school was carried

by the Mission (Roman Catholic). Initially, the institution was established in Magelang in 1890, then spread to the area of Surakarta. In 1930, 17 of their schools spread in Margoyudan, Manahan, around Pasar Legi, and Gajahan.

This was also born a school handled by Muhammadiyah in response to the rise of Christian and Catholic schools. Institution under the command of K.H. Ahmad Dahlan was spread in Mangkunegaran, Kampung Sewu, Serengan, Kauman Pasar Legi, Notokusuman, and Kleco, then followed by school managed by Boedi Oetomo in Lumbang Wetan, Timuran, Colomadu and Tegalgondo. This institution was difficult to move because of insufficient fund and it was relatively slow in responding to government regulations that make restrictions on the education sector.

The schools run by the royal also appeared. Referring from *Kabar Paprentahan* (1932), the Kasunanan palace was concerned about education and proven by establishing HIS Kasatriyan in 1910, followed by *Froberschool* Pamardi Putri in 1926, and HIS Pamardi Putri in 1927. Like other HIS, student acceptance in HIS Kasatriyan was also based on economic factors and descendants, at least *raden* class students. Nevertheless, Kasunanan built *Volkschool* (Village School) with Javanese language for paupers. In 1905, Paku Buwana X opened an Islamic-based school, Mambaul Ulum. Meanwhile, Praja Mangkunegaran built *Sekolah Siswo dan Sisworini*, also known as *Pawulangan Bocah Wadon Ing Mangkunegaran* (education for girls in Mangkunegaran). Then, Mangkunegara VII founded MULO (*Middelbare Uitgebreid Lagere Onderwijs*) in his territory after pocketing permit from the directorate of education and culture in Batavia in 1938. MULO in Solo fulfilled the first-born MULO in Yogyakarta and Bandung in 1903.

Alumni MULO, which is equivalent to junior high school, needed to be channeled to the higher level. Therefore, HBS (*Hogere Burgerschool*) and AMS (*Algemene Middelbare School*) were created. According

to Nasution (2008: 137), when HIS and MULO inaugurated, pushed the idea of opening a special high school for different Indonesian children, but equivalent to HBS. The government was aware of these demands and assured them. MULO graduated who was barred from tasting the same education as HBS requested to be given the opportunity to enter university, a request that was reasonable and needed to be met in terms of wise educational politics. Considering also, the Chinese people urged the government to open HCS for their children.

To enter universities through ELS (*Europeesche Lagere School*) – HBS, the requirement to master French was considered difficult to grasp by Indonesian children. In fact, intelligent indigenes also choked up with that. It was feared that Indonesian students run to various universities outside the country. In general, government leaders in Indonesia and Netherlands, also Boedi Oetomo, supported the opening of the secondary school. After the consideration, committee advisors about high school was added. The Committee argues that the school is open to all nations, the medium of instruction was in Dutch and abolish French in the program, incorporating subjects according to Indonesian culture, at least language and literature. An AMS certificate was equated with HBS to enter a college or to occupy a particular position. Thus, the path of Indonesian children to taste education in university level was opened.

ALGEMENE MIDDELBARE SCHOOL IN SOLO

According to Nasution (2008: 138), the school is divided into section A which highlights literature and history, and section B which emphasizes mathematics and physics. Section A is also selected in the A I section for Eastern classical studies, and section A II deals with Western classical studies. Of course, the section suited with Indonesian is section A I. Section A II teaches Latin and Greek which is less suitable for Indonesian. Latin was taught because it was needed for the stu-

dents to continue studies in various faculties. Only after being abolished as a college requirement in 1903, Greek was not included in this high school program. Initially, section A I was felt a bit awkward for students living outside the Hindu-Javanese culture that became the subject of the lesson in that section. However, this aspect precisely that determines the flow of great thought of AMS section A I alumnus.

After the idea is cooked, the government fulfills the elite's request to establish this institution. AMS B I prioritized mathematics and physics to be opened in Jakarta (1919), and AMS A II, Western classical studies in Bandung (1920) and AMS A I Eastern classical studies in Solo (1926). The development of AMS AI in Solo was discussed specifically below.

“Ing taoen 1925 wonten kabar ramé bilih ing Soerakarta badé wonten AMS. Badé wontenipoen AMS ing Soerakarta, jektosan. Directeuripoen inggih poenika toewan Dr. W.F. Stutterheim, sampoen dateng,” wrote Yasawidagda, teacher and Javanese literature author in *Serat Pengetan Gesangipun Jasawidhagdga* (1950). Solo was chosen as Eastern classical studies of AMS location and it is very appropriate considering the region of Surakarta is rich of ancestral relics. Ancient scrolls, temples, artifacts, palace, also the library were provided in this oldest heritage city of Mataram Islam dynasty. That means, in every time, teachers and students are very close to the object to be learned in the classroom. Stutterheim stuck the nickname “archaeological paradise” to Solo. Plus, the intellectual passion in Bengawan City is so fertile marked by the number of poets, various newspapers, and political discussions.

Stutterheim originally sailed to Dutch East Indies as archeological assistant in 1924. In 1926, he left Batavia and became the head of AMS Solo. He felt Batavia was too stuffy. Many of his fellow Leiden alumni and civil servants were jealous of him. Stutterheim's progressive attitude made a clash with them (Djajadiningrat, 2009: 164).

Het Nieuws van Den Dag newspaper

(29 Agustus 1926) published a short news with headline "Dr. Sutterheim". The journalist reported that the government appointed Sutterheim as the Board of Directors for *Afdeeling* (Section) *Oostersch Letterkundige* (Eastern Letter) AMS Solo in mid-1926. He was from *Oudheidkundigen Dienst* (Antiquities Department), doctorate in *Oostersch Letteren* (Eastern Literatures).

While waiting for his registrants, Sutterheim's first job was finding place for teaching and learning activities. As Yasawidagda stated: "*Tata-tata padhos grija séwan, angsal tilas grijanipoen babah Major Be Kwat Koen ing Mesèn.*" That former school is now used for Sebelas Maret University Surakarta campus building. Sutterheim paid the rent fl 230 to the mayor, before Mangkunegaran loaned the building in Manahan (now Sport and Health Education FKIP UNS campus). Be Kwat Koen is a Chinese who was mandated by colonial government as *Kapiten China* (Chinese Captain) in Semarang and titular mayor in Surakarta. Beside befriended with Gusti Mangkunegara VII, he also had influence in the royal family of Thailand, ruler of China, and even Germany.

AMS Supervision was handed over to a special inspector for high school. In order to ensure smooth transition between MULO and AMS, MULO director was given the opportunity to attend classes in the AMS 1st grade, while the AMS director was allowed to witness the lessons in the highest class of MULO.

With the opening plan of the AMS in June 1926, Sutterheim understood that there would be many students from outside Java. Immediately, he visited the governor to discuss the lodge or *internaat* (dormitory), including the issue of subsidies. The governor responded positively and would help as best as he could. Sutterheim then submitted this case to *Neutrale Schoolvereeniging*, organization that took care of HIS boys and girls in Solo. Here is the name list of caretakers: RM. Harja Woerjaningrat, Ir. Moens (replaced by Sutterheim), E. van Naersen, RNg. Djaksadhipoera, RNg. Tjitrawaloeja, and prince Aria Hadiwidjaja. The caretakers

undertook the establishment of *internaat*, and Kasunanan gave aid of fl 200 and Mangkunegaran fl 100 per month, plus the aid from the governor (*Serat Pengetan Gesangipun Jasawidhagdga*, 1950). This fact shows a good response from local and colonial rulers in the development of education in Solo, in line with the spirit of ethical politics.

Lodge in Wreksadhiningratan had rental price of fl 250. Generally, dormitories were led by Dutch paid fl 300-350 per month. Uniquely, AMS dormitory actually held by Jayawidagda which in fact, Javanese. With consideration, he is considered to be able to accompany the students learning custom, procedures, and Javanese language. Referring to *Gouvernementbesluit 28 June 1926 No.30*, Yasawidagda was appointed to take care of Hapsara *Internaat* which opened in July 1926.

The first month after it was unannounced publicly, Hapsara lodged only 11 AMS students. There are 27 students who choose to live in Zending dormitory. After second year onwards, boarding students there were more than 30 people. Students were not required to occupy Hapsara dormitory, it all depended on their parents. For those who occupied the room alone was charged fl 30, while double room each person should paid fl 25.

Under Yasawidagda's care, the activity and lifestyle of the boarders are arranged neatly. After school, at 16.00 WIB they played keroncong freely. Then at 17.00-19.00 WIB, they may play out of the dorm. Study time started at 19.00-20.00 WIB and followed by dinner time before 21.00 WIB. After that, the dormitory residents are welcome to rest in their room, whether sleeping or studying. Every Saturday, residents eat well while learning miscellaneous table manners like *idheran* (itinerant ministers), buffet, party, and Javanese way. Learning various table manners, it was expected they were not embarrassing or disappointing if one day they became leaders or important people. AMS learning activities in Mesen shifted to Manahan, Hapsara dormitory also moved. Dorm residents was moving to

Manahan in June 1930 during school holidays. Mangkunegara VII who befriended with Stutterheim helped with fl 56.000 to build the lodgment with the land (*Serat Pengetan Gesangipun Jasawidhagdga*, 1950).

In the era of 1926, it was recorded that this school has received more than 100 students. They came from Ambon, Batak, Padang, Aceh, Betawi, Priyangan, Madura, Sumatra, Bali, and Central Java, as well as Chinese and Dutch groups. It was very discrepant compared to AMS exact field in Jakarta when opened first in 1919. This AMS filled with the majorities of Indonesian students: 22 Indonesians, 15 Dutch, and 5 Chinese. After the opening, Indonesian students were dominating in number, though in the Western classical section Dutch students surpassed Indonesian. The difference time span of the opening of AMS Jakarta with AMS Solo is only 7 years.

These little facts indicate that AMS Solo was a favorite school at that time, at least sounded out of Java. The students who ever went to AMS school including Muhammad Yamin (later to be a writer and Minister of Justice, as well as Minister of Teaching, Education and Culture of the Sukarno era), Armijn Pane (literary), Amir Hamzah (literary), Achdiat Karta Mihardja (writer), Tjan Tjoe Siem (Javanese literary expert who is also professor of University of Indonesia), R Priyono (founder of the University Gadjah Mada and Minister of Education of the Sukarno era), Amin Soedoro and RL Soekardi (both were officials of the Archeological Service of the revolutionary period).

Yasawidagda originally wanted to be in Klaten, finally willing to stay in Solo to let his son to study in the prestigious AMS one day: "*Sakawit djalaraan saking anggèn koela mikir dateng anak-anak, kepèngin dhados Schoolorpziener ing Klathèn. Nanging sareng mireng bilih ing Soerakarta bade wonten Algemeene middelbare School, sedja koela koela sandhèkaken, amargi gadah pangangkah apesipoen koela saged njakolahaken anak dateng AMS waoe*" (Yasawidagda, *Serat Pengetan Gesangipun Jasawidhagdga*,

1950).

Student admission in AMS is based on the MULO final exam scores. For example, enough scores for Dutch language will be accepted in AMS Western classical study, while AMS B should earned enough scores in mathematics and physics. Rigorous selection based on value to prevent students breaking up in the middle because of failing to follow the lesson. In AMS Jakarta, the number of dropouts were fewer than other schools. From the first generation who entered the year 1919 as many as 74.4% reached the highest grade and 71.4% successfully passed on the final exam (Nasution, 2008: 139).

Strict selection among Indonesian students caused good results, in addition to perseverance and struggle of students as said by Panut. For the sake of preparing final test in AMS, Panut entered the dormitory led by Holland Christian teacher in Villapark Banjarsari with fl 22.50 per month. His scholarship was from fl 30 reduced to fl 7.50, for pocket money and buying clothes. This teenager wanted to learn to live regularly according to the terms and etiquette of Dutch society, he made use of the library (including magazines and newspapers in Dutch) which was available in the dorm. He educated himself, a difficult thing to do, however kept trying in that direction (Priyatmoko, 2017a).

Former AMS Solo student who became a poet, Achdiat Karta Mihardja, called the AMS students at that time sorted out in "spree enthusiasts and dancing" and "genuine faction". The second group is divided again into those who carry the religious, such as Jong Islamieten Bond and Mude Kristen Jawi, as well as nationalist streams such as Jong Java, Jong Celebes, Sekar Rukun, and Jong Sumatranen Bond (Tim Tempo, 2017).

Not all indigenous people studied in AMS. In addition to smart-brained, only they who were from noble and rich family could access this educational path. That fact was valid until AMS Solo combined with AMS in Yogyakarta which concentrated on the science and engineering in

1932. An implicit fact from the narrative of Gusti Nurul, daughter of Mangkunegara VII. Graduating from MULO, she was willing to continue her study in AMS. But her wishes were a mere plan, because once she graduated MULO, AMS Solo was closed and united with a similar school in Yogyakarta for the sake of austerity. *Romo* (father, Mangkunegara VII) did not agree if his daughter continued education out of town; he did not let her go from temple wall. Instead, *Romo* directed her lessons at *Van Deventer School* which was equivalent to MULO. The girl followed the advice of her *Romo*." (Hermono, 2014: 95).

Additionally, did Utami Suryadarma, the daughter of a *Chef van de Solosches Recherche* (Solo Police Chief) and a member of the Boedi Oetomo organization. She was born with the name Raden Rara Oetami Ramelan in Sragen, 2 February 1917. The position of her father as a high civil servant made Utami siblings could go to school in ELS and MULO, then forwarded to the AMS Eastern Literature for aspiring as a poet and cultural thinker. For 3 years in AMS, she was fond of history and literature, especially the work of Indian poets, Tabindranath Tagore and Sarojini Naidu (Suryadarma, 2012: x-xii).

School managers fixed the AMS entry fee of fl 7,50. Approximately 75 % of parents of AMS students earned less than fl 200 a month (Nasution, 2008: 140). Most of the AMS students were children of regent, *patih*, *wedana* even *mantri* whose economic condition was quite supportive for them to school in Solo. The moneyless, but strong-willed people entered the AMS, must dare to suffer. This reality was described by a legal expert, Soewidji (1973: 23-26) through Panut figures from non-*priyayi* and poor family. A short story, a teenager named Panut was forced to marry by his father and was given an empty land. The marriage offer was rejected, but the parent's land was received and sold at a price fl 600 for the AMS Solo school fee. After successfully joining in, Panut racked his brain so that can survive until graduation. As an effort to save his fund, the textbooks belonging to his senior

who have climbed into class II was borrowed so he did not need to buy. This good senior named Moelyatno, later became the great teacher and minister in the government of the Republic of Indonesia.

The advancement to the class II was successfully done by Panut with a pretty good figure. When his fund was empty, he tried to get a scholarship from the Dutch East Indies government. With a help from Stutterheim as school director, he received fl 30 each month, free books and free school fees. In the meantime, this man breathed a sigh of relief without financial difficulties, he even could help his best friend (Soewidji, 1973: 23-26).

CURRICULUM

The AMS curriculum consists of general subjects that are intended for the whole students, that is Dutch, Malay, and English language, history, geography, state laws, mathematics, botany, zoology, and physical education. Each part of the AMS has special subjects according to the nature of that section. AMS section A I on Eastern literature study had Javanese, archeology, ethnology of Indonesia, physics, chemistry, hand drawing, and German subjects, while French is elective. Students in AMS section A II on Western literature study were given similar lessons from Eastern literature study, except Latin instead of Javanese, archeology, as well as bookkeeping.

Subsequently, the concentration of AMS section B on mathematics and physics presented subjects of physics, chemistry, mathematics, cosmography, line drawing and German language. Partly in other languages, French is elective. Students studied in AMS for 6 years, a year longer than HBS which was 5 years. AMS A II opened the opportunity to continue studying to law faculty, with an addition of Greek also could go to the faculty of theology and philology. Certificate of AMS A I opened the door to the literature study, with an addition of Latin can also go to the law faculty. Differentiation of AMS into 3 sections did not allow student to change their majors. Once one chose a

course, one should follow it up until graduate (Nasution, 2008: 139).

If HIS and MULO students see the world through Christian, then the students of AMS Solo had expanded view through Islam, Hinduism, and Buddhism because in the subjects about the culture of Indonesia cannot be ignored about Islam, Hinduism, and Buddhism. Javanese and Malay literature also cannot be separated from that three lessons. Panut as student representation of AMS Solo, devoted the history of Islam, philosophy of Hinduism and lessons of Buddha Gautama. The history of the temple, hermitage, and mountains for the students added clearly. The relics of their precious ancestors and ancient traditions do not need to be thrown away without a better or more useful replacement. This is a new outlook on life (Soewidji, 1973: 23-26). This precious explanation from Panut shown that AMS Solo was the first educational institution in the Dutch East Indies which taught the cultural diversity of Indonesia. Students are invited to appreciate the cultural treasures inherited by Indonesian ancestors.

The curriculum has a strong influence on students in the future. Pulling out the confession of S. Takdir Alisjahbana (1979: 2) about the character of two friends who were also alumni of AMS Solo, namely Armijn Pane and Amir Hamzah. Armijn Pane is more theoretical and brings the concept or modern term in the work of renewal of Indonesian literature. He was clearly affected by Western literature, primarily Dutch literature after the first world war. While Amir Hamzah stated, the rise of Indonesian literature is a Malay literary continuation or at least the old Indonesian literature.

"East", in addition to the identity of AMS Solo, also used as the object of study. Not only the majority of Western teachers, books and the way of thinking of the leaders are western and often called as modern. Weirdly, there is no explicit Western influence in Amir Hamzah, no real spoken with firm words. Amir Hamzah is not influenced by the mode of sonnet adopted by a group of Indonesian po-

ets such as Yamin and Sanusi Pane. Amir Hamzah hardly ever picked up the Dutch or English terms in his poetry or even prose. In this case, he was an Eastern arguably, because if not using a Malay entry in the essay, the word comes from the dialect of the region, Arab, Javanese or ancient Javanese or Sanskrit. However, who compares the Amir Hamzah language to the old Malay literary language, it will be obvious that the Malay language of Amir Hamzah has gone through the modern-day thinking exercises he has gained in school (Alisjahbana, 1979: 8).

S. Takdir Alisjahbana do not seem to understand the teaching model and curriculum of AMS Solo, looking at the development of Amir Hamzah's ideas that do not fall into Western influence as a strange thing. It was mentioned by the average Western teacher, but that does not mean putting the result of "Eastern" culture is lower than Western civilization. On the contrary, the legacy of Indonesian ancestors is critically and respected. They are invited to love and to review their own culture, not a culture carried from the West. Observed, the teachers AMS Solo through curriculum implicitly teaches about multiculturalism.

Theoretically, multiculturalism includes an understanding, appreciation and assessment of one's culture, as well as a respect and curiosity about another's ethnic culture. Assessment of the cultural diversity of others, does not mean to approve all aspects of the culture, but to see how a particular culture can express value for its own members. Keywords in multiculturalism were the recognition of differences and rewards, two words that have often been contrasted. Therefore, in a multiculturalism approach based on respectful awareness is able to negotiate on the existing formulation of reality. At least, multiculturalism plays a role in promoting harmonious community life, embodies appropriate cultural relations models, values diversity, improves social prejudice, and appreciates diversity and fosters democracy (Supardan, 2008: 235-236).

Stutterheim (1926) exemplifies the

ancient Indonesian historical material of the meaning of art-building and the arts of two winged gates of Islamic culture in Sendangduwur Village. Both gates are each entrenched in the west and north courtyards of the mosque. Stutterheim mentions the establishment of a mosque in 1507 Caka or 1585 AD. By locals, the gate in the western side is called the *urug-urug* gate because its door threshold is connected to the building part which is the hall. At the headquarters of the National Office of Relief and Heritage, the *urug-urug* gate is marked with the letter B, while the gate in the northern courtyard is marked the letter E.

In the context of the history of ancient Indonesian art, the two closed top gates are commonly called *paduraksa*. Both gates have wings. From the perspective of waking art history and sculpture, the two-winged gates contain important values. Stutterheim says the wings or lar can be connected to the image of the sun and the eagle. In Javanese literature, Ardjuna Sasrabahu, this winged gate is likened to an eagle flying in space. Besides, it can be dotted with a picture of *Meru* (mountain home of the gods).

Also found trees filled with branches. The tree depicts the tree, the tree of heaven, the tree of hope, *kalpawrka kalpawrksa*, *kekayon* or *gunungan*. Pictures of such trees in the Indonesian-Hindu art period are well known and embedded in some areas of temple decoration. Sutterheim describes the image of *kekayon* or mountains closely related to the image of *Meru* (Tjandrasasmita, 1964: 155-175).

Through the material, Stutterheim seeks to understand readers and students that it is important to study the culture of ancient Indonesia because of the continuity and taken by the next culture (Islam). There is a harmony that arises in the artifact. Also, the history of Indonesia without leaving the old elements. This perspective is obviously affecting one of his students, Yamin, later on. This student explained that Indonesia is difficult to be released with the symbol and glory of the ancient kingdom. For example, in the

search for the state symbol, Yamin took Ki Hadjar Dewantara through an archaeological site and studied ancient literature in several parts of Indonesia. They found the figure of Garuda bird in Candi Kidal, Prambanan Temple, and Mendut Temple.

In addition to his mighty figure, the choice fell on Garuda because there is a mythology that supports its existence as a protector of the state. In the puppet of *Adhiparwa*, the story of Garuda that freed his mother from the occupation of a thousand dragons (Tim Tempo, 2014: 31). More extreme, the color-forming elements of the Red and White flag have been linked to Yamin for 5000 years ago. Although accused of being unhistorical and chaotic methodologically, Yamin's move is an emergency effort to nurture nationalism that is still related to the greatness of the kingdom in Indonesia (Priyatmoko, 2016).

TEACHER PROFILE AND HIDDEN CURRICULUM

The material in the class attracts students' attention. However, the social interaction, spirit of learning, and the behavior of teachers also strengthen the foundations and examples for students. Before reviewing the hidden curriculum that expands the mindset and actions of the AMS students, it is necessary to present the profile of the teaching staff of AMS Solo. The principal who is also the teacher is Willem Frederik Stutterheim (born in Rotterdam, 27 September 1892 and died in Batavia, September 10, 1942). Described by *Madelon Djajadiningrat* (2009), Stutterheim is not a striking Leiden graduate. This man is considered eccentric and too artful to be a scientist. Having an amazing artistic talent, that is what caused him to be involved in the restoration of the palace of Mangkunegara. From the information of R. Goris, a fellow student, Stutterheim is skillful in drawing and made sketches nicely. For example, the ruins of the temple are detailed and beautiful. In fact, the ordinary tavern objects in the city are drawn in such detail to reflect the flashes of "the local environment" in the eyes of the person glaring at the picture.

Love and sharpness of Stutterheim's observation of antiquities are also beyond doubt. R. Goris stated: "he can sniff antiques from miles away ..." Sometimes when he gets out of the car, Stutterheim is able to guess: "Ee will not find anything in this village". And usually he is right! If Goris still wants to enter and see a statue, Stutterheim will say: "go and see, but it is not an old thing!". While enjoying work leave in AMS Solo, Stutterheim chose to wander to historic sites such as Ubud, Bali. Concern and appreciation of Javanese traditional elements were evidences when he was asked by Mangkunegara VII with Karsten to design a public bathhouse in 1937. Stutterheim gave a picture of an ancient bathhouse. Karsten, Mangkunegara VII and Stutterheim agreed that the public baths should be built in traditional style, preferably in Javanese style, but still adapting modern ideas for hygiene and privacy.

Stutterheim's friendship with Mangkunegara VII is deeply woven because both have mission to develop culture, to forward thinking, and to care about education universe. It is so close to the relation, then Mangkunegara VII provides a free space in Manahan to be occupied by AMS in order not to rent any more place in Mesen as well as to participate in building dormitory for AMS students. Relation awakened through correspondence when AMS Solo moved in Yogyakarta and Stutterheim also accompany it. In Yogyakarta, this man is seriously involved with the Java Institute. Then, Stutterheim was appointed the head of archeology at Batavia in the late 1930s.

Held a special farewell event for this good friend. The newspaper *De Sumatra Post* (27 October 1938) reported that Dr. Stutterheim, Head of the Archeology Department, was treated to a farewell dinner by Mangkunegara VII. Followers of him, Dr. Bernet Kempers is also present. Four years later, when Japan entered, Stutterheim was initially taken prisoner with other Dutch communities. Not long after, he was released and sent to study in Batavia. The reason, the Japanese army needs his

knowledge of the Borobudur Temple. Unfortunately, he fell ill and closed the age of 1942.

As a teacher, Stutterheim's supervision of pupils is sufficient in the classroom and frees up the activities of students outside the classroom. Similarly, political discussion and movement activities are also enlivened some AMS students. Amir Hamzah and Armijn Pane are listed as the managers of *Indonesia Muda* (Young Indonesian) at Solo branch. Held Great *Indonesia Muda* congress in *Societiet Habipraja* on December 30, 1930. Young Indonesia was officially formed on December 31, 1930 at around 24:00. The banners were laid out in front of approximately 800 participants, including Sudiro, who later became the Mayor of Jakarta, and Wilopo who later became the prime minister. Led by Yamin, AK Gani, Asaat, and friends, this organization has 2,400 members spread in 26 major urban branches of the Dutch East Indies.

Speech from Amir Hamzah drew attention. In front of the participants of the Young Indonesia Congress, he speaks fluent Malay. "*Selamat datang and selamat berkongres, para pemuda-pemudi dari berbagai daerah and tempat,*" (Welcome and congratulate Congress, young people from various regions and places) said Amir, the chairman of the committee of the *Kongres Indonesia Muda* (Young Indonesia Congress). Stutterheim student action is not immune from the supervision of intelligence officers. One time, based on the testimony of Achdiat Karta Mihardja, Stutterheim was approached by the intelligence officers who questioned the association of the AMS students' studie club and movement leader in Solo. "*Saya bukan babu. Di luar sekolah, murid-murid saya serahkan kepada kebijaksanaan and tanggung jawab mereka sendiri. Mereka sudah cukup dewasa,*" (I am not a servant. Outside the school, my students leave it to their own wisdom and responsibility. They're old enough) says Stutterheim (Tim Tempo, 2017).

Second, the teacher is also the manager of *Internaat Hapsara*, the Raden Tu-

menggung Yasawidagda (1885-1958). In AMS Solo, he became a Javanese literary teacher who guided the students to learn customs, ordinances, and Javanese language. This man who was born in Klaten and is the author of Javanese literature from the Balai Pustaka era is productive. The number of books he wrote was no less than 13 titles, and popular among many people in 1915-1943. After graduating from *angka siji* school, he went to *Kweekschool* Yogyakarta. Year 1906, he became *angka siji* school teacher in Kepatihan, Solo. Three years later, he transferred to Kendal. In 1910, he was appointed as a *mantri* teacher in Ngambre, Ngawi. Two years later, he was a teacher in HIS in Solo (Priyatmoko, 2017b).

Yasawidagda was also known as an activist. Build multiple courses. The feminine section was also noted, in 1918, he and the doctor Van Teuten established a special hospital for women. Chairs the Household Course (*Huishoud Cursus*) Siswarini in Mangkunegaran neighborhood, which will become *Huishoud School* (Household School). Then, he was appointed as the Regent of Anom Mandrapura in charge of the palace in 1937. In 1939, he joined the publishing agency Balai Pustaka (Soeprapto, 1991: 60-61). In addition to generating books, Yasawidagda routinely delegated his writing to newspapers. This activity will affect the students enterprising work and become a writer.

Third, Poerbatjaraka taught ancient Javanese literature or philology. His return came after obtaining a doctorate in the Netherlands just as AMS Solo was founded, 1926. The people freely enjoyed Ramayana ballet, reading Ramayana, Arjunawiwaha, *Dewa Ruci*, *Smaradaha*, *Nitisastra* and the legacy of Indonesia's abundant literary wealth from Java, thanks to Poerbatjaraka. In an interview, journalist magazine *Intisari* (1963) managed to extract information when he prepared himself to arrange the bricks of historical buildings that became the basis of the formation of Javanese civilization. His mind and soul were immersed in translat-

ing the old Javanese literature. Poerbatjaraka has the position that only indigenous people are right on target in capturing the meaning and taste contained in Indonesian literary books. Such intuitions and feelings do not belong to European scholars.

Feelings of fear are also quickly expelled from the heart as he crossed ideas in magazines as well as in scientific forums. One day, the community of writers was furious because of their translation was criticized by the young Poerbatjaraka. Here's the story, the nobles in Solo established a society called "*Sito Danudjo*". According to Winter's Kawi dictionary, the name means "the eminent knight". Later, Poerbatjaraka traces its origin in Sanskrit. Apparently, Winter's interpretation proved wrong. The meaning of "*Sito Danudjo*" is more precisely "the cold giant". The aristocratic universe was excited. He devotes his energy and mind to study the past of his own country, a task that must first be borne for the improvement of the education of the Indonesian nation. Not only the teachers in Bangawan City are tempted to explore the subject of philology and archeology to Poerbatjaraka, but Yamin also takes a Sanskrit language course to him in outside school hours. Yamin pays a couple or two cents a week to the teacher (Tim Tempo, 2015: 56).

Conceptually, the hidden curriculum is the transmission of norms, values, and beliefs delivered both in the content of formal education and social interactions within the school. Schools do not simply describe the knowledge or ideas as listed in the official curriculum. Hidden sources of curriculum may include practices, procedures, rules, relationships, social structure of the classroom, standard learning activities, use of textbooks and audiovisual aids. There are two aspects of hidden curriculum study, one of which is cultural aspect which covers school norm, hard work ethos, roles and responsibilities, interpersonal and intergroup social relation, interpersonal conflict, ritual and worship, tolerance, cooperation, competition,

teacher expectation as well as time discipline (Hidayat, 2011: 80-83).

Discipline, diligence, and seriousness that symbolize the AMS teachers in learning dripping in their students. Similarly, awards and honors to the "treasures" of the ancestors of the Indonesian Nation. Good behavior and consistent to develop the scientific world for the progress of the nation are done by the teachers are also done by learners despite being "outside" of the AMS. They are not listed or written in the curriculum. Students can see the attitude of asceticism practiced by teachers every day, and intellectual and spiritual intelligence more and more thrives in teachers.

Stutterheim's intellectual work was followed Yamin and some of his students. Having so much admired the age of the ancient kingdom, Yamin loved the historic objects that prove the glorious times of the various kingdoms in the archipelago. Stutterheim's penchant visited and scrutinized historic sites imitated by Yamin, even to collect cultural heritage objects. While visiting the Netherlands and other European countries with the Head of the Culture Department Soedarsono, Yamin pioneered the return of historical artifacts and cultural objects of Indonesia in these countries. From this project, Yamin has inventories of 1,151 cultural-historical objects in museums in the Netherlands and 31 other historic objects in Germany, Denmark, and Belgium. Later, the ancestral heritage returned to the land of Air, including the skull of Sangiran, the original statue of Prajnaparamita, and Malay, Javanese, and Madurese literary manuscripts (Tim Tempo, 2015: 115-116).

Also did Amin Soedoro and R.L. Soekardi, they were former pupils of Stutterheim. Amin Soedoro understands the importance of Oudheidkundige Dienst's headquarters as a source of archaeological data. A pile of fieldwork reports, photo and image documentation, as well as special libraries pertaining to archeology are the treasures for which they are responsible. Thus, Amin did not lose his mind during the revolutionary war of the Dutch

army occupied the Archeology Bureau building and dumped the precious collection out of the building. This man immediately contacted Ir. Th. A. Resink, an enthusiast and an archaeologist. Then, Amin allowed to arrange and to implement the emptying of his office. Most of the wealth of the Bureau, especially archives and archaeological documents, are transported to museums in Merdeka Barat and they are still controlled by the Indonesian government (Soekmono, 2002: 9-10).

Meanwhile, R.L. Soekardi was tasked with inventorying the collection in the Archeology Bureau in 1946. He had no experience in the field of archeology. Capital interest and just basic knowledge of AMS AI working on the Head Office Bureau of Archeological Goods. Without guidance and leadership, their work is simply learning and compiling their own knowledge according to their own interests and tastes. The fondness of the ancestral heritage leads to a rescue effort, and ultimately can be used for the benefit of next generation research.

Long before becoming a lecturer in AMS, Yasawidagda had a penchant for scraping ink in newspapers and giving birth to books. The hobby continues and made an example for his pupil as a writer. Incidentally, Solo is also a "warehouse" newspaper at that time. Various newspapers helped to take the world of reading and to deliver Solo as a very literary and advanced city. It needs to be mentioned the various names of newspapers that have been drowned. That are, *Bromartani* (1855-1856), *De Nieuwe Vorstenlanden* (1858), *Bromartani II* (1870-1932), *Jawa Kandha* (1891-1919), *Jawi Hiswara* (1891-1919), *Sasadara* (1900), *Candrakanta* (1901-1903), *Ik Po* (1904), *Darmo Kondo* (1913), *Sarotama* (1914), *Medan Bergerak* (1916), *Medan Muslimin* (1916), *Islam Bergerak* (1917), *Mardi Siwi* (1922), *Pustaka Jawi* (1922), *Wara Susila* (1925), *Suara Aisyiah* (1925), *Djanget* (1928-1929), *Adil* (1932), *Api Rakyat* (1932-1933), *Pedalangan* (1935), *Rahayu* (1934) and *Ratna Dumilah* (1939).

Amir Hamzah's willingness to care and to love Malay as a unity language is

channeled through works, in addition to mentor some friends in dormitories and society. He wrote many poems in Malay, as well as essays on the importance of youth unity. Although the Dutch tried to bury the Malay language as a language of unity, Amir still struggled to make the language popular among the people by writing poetry, prose, or poem in Indonesian in mass media. At that time, writing in Indonesian was a great struggle.

About the language, Amir did it first by becoming a mentor to his study colleagues in AMS. Understandably, its lingua franca is Malay, the root of the Indonesian language. In return, his colleagues included Ilik Sundari who became his lover, taught Amir Javanese. At each meeting, they both asked the participants who attended Malay language. In fact, Amir and Ilik went directly to the village teaching the community to read, write, and count in Malay. With the multicultural understanding injected in the AMS class, Amir in the Young Indonesian organization has undoubtedly promoted the unity of ethnic groups in the archipelago as a sovereign state.

The other Yasawidagda protege dubbed literary is Yamin. This man publishes a work, for example his poetry book titled *Indonesia, Tumpah Darahku*. This book is published two days before the Youth Congress, which is 26 October 1928. The work consists of 88 verses and each stanza consists of 7 lines. Interestingly, Yamin's poems in this second book have changed the message of the theme of nationalism. In it, Yamin's homeland was no longer limited to Sumatra or Perca Island, but changed to Indonesia (Tim Tempo, 2015: 127). Yamin Sonnet's works are increasingly popular and followed by his two younger siblings in AMS Solo who take care of the *Poejangga Baru* magazine, Armijn Pane and Amir Hamzah.

Since young have been thinking about the unity of Indonesia. In the Youth Congress of October 26, 1926, Yamin made a speech that Malay was more important and brighter for his future being used as a language of unity. One of the

reasons is that Malay does not know Javanese level. Yamin naturally said so because he went to school in AMS Solo and had experience interacting with local people who incidentally use the Javanese language for daily conversation. Yamin that comes from outside Java, of course feel the complexity of the language is divided into a *bagongan* language (language used in the palace), *krama inggil*, *krama alus*, *ngoko alus*, and *ngoko lugu*. In addition, Javanese is also feudal, making it difficult to create an egalitarian Indonesian society.

The role of AMS Eastern Literature is very strong in keeping the students to work and to reach their dreams to be writers and thinkers. Beside the men, the female student of AMS who recorded the pen was Utami Suryadarma. Since school in AMS, she had aspired to be a writer or philosopher. After graduating AMS in 1936, she returned to Solo with some friends to establish a women's magazine called *Pahesan*, meaning mirror. *Pahesan* Magazine although written in Dutch, but nationalist view. According to Utami, this magazine examines many of the problems faced by young Indonesian women in the past. Starting from the case of social lameness, world peace, to the relationship of young women in all the world. Her writings often come from members of the *Perhimpunan Indonesia* (Indonesian Society) or *Indische Vereeniging* (IV). *Pahesan* reached the peak of popularity around 1941 (Suryadarma, 2012: X-XII). This fact proves the success of AMS AI (eastern literature) that not only targeting men, but also women in developing the idea of Indonesian-ness.

CONCLUSION

As an educational institution born in the colonial era, AMS A I Eastern literature in Solo spelled out the successful spawning of many national figures who have great attention to the problems of Indonesian nationality and culture. The curriculum which was being taught and qualified educative personnel is a major factor in the success of scoring the thinkers, poets

and activities of national movement. In addition to the dynamic factors of Solo, this also helped to sprinkle the passion of learning and the spirit of politics in the ranks of teenagers. The AMS students were not dazzled and drifted with Western civilization, instead persistently developing and studying Indonesian culture formed from Hindu, Buddhist and Islamic elements as introduced through the curriculum.

Knowledge of the history of Indonesian culture and literature (Malay and Java) became their provision to develop themselves and to build nationalism without neglecting the multicultural aspect. Various tribes, cultural riches, and differences in the way of view of local culture owned by the Indonesian nation are interpreted as a blessing and become the collective pride of Indonesian society, not a source of conflict. The diversity of Indonesian culture and literature poured in a work is motivated a bit by the teacher who is also productive in the work.

Once out from AMS Solo, the interest and love of learners towards all the elements of Indonesian culture is more fertile, thanks to the reliable teachers. Education in AMS Solo is like building a foundation to move forward and face more severe challenges. Curriculum and exemplary teaching of AMS Solo provide skills that are very useful for students as provision in the phase of life in the later day. Even before passing AMS, they have dared to plunge in the political arena without ignoring the obligation to learn as a student. That means, personality, responsibility, and discipline exemplified and implanted from the teacher through intellectual work may be said successfully rooted inside the students even though they are far from family monitoring.

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