

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents the research findings and discussion about the research problems that covers conflicts appear in *Letter of a Javanese Princess*, conflicts solved, Education based on Kartini's thought, and conflicts and solutions implemented in education.

A. Conflicts Appear in *Letters of a Javanese Princess*

1. Psychological Conflict

According to Hergenhahn (2001: 1) psychology has been defined as the study of the psyche or the mind, of the spirit, consciousness, and more recently as the study of, or the science of behavior. While Kriesberg (1973) states that conflict evoke the deepest emotions and strongest passions and enlist the greatest concentration of attention and of effort. Usually someone psychological can see from the outpouring thought and attitude in facing the problem. It refers to psychological conflict happening since someone's character struggle with the mind's way in facing every situation or problem to achieve the goal.

Rosyadi (2010: 53) states that Kartini is a mirror tragedy of women in the early 20th Century, when the dignity of women was

achieved in the well, kitchen, and the mattress. Kartini's heart was filled with anxiety, hit cultural backwardness, then Kartini triggered the big changes for the rise of women through her letters. There was uproar, conflict, attraction, and her psychological conflicts.

“It is the pure chaste language of the eyes, the clear mirrors of the soul, and if you could have seen me this morning as five delicate, scented leaves quivered in my trembling hands, and warm tears coursed down my cheeks, you could, without hearing a single sound from my lips, have understood what I felt. **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**” (The letter to To Mevrouw Abendanon-Mandri, 1900, page of 52)

The statement above showed how Kartini felt in one of her letters to Mrs. Abendanon. Based on her statements in *Letters of a Javanese Princess* which the researcher had read, since the young, she had felt the unfair custom of the men and women. Moreover, when she got seclusion custom, any conflicts rained her. Started from the person's sorrow as the impact of the Dutch Indies Government, which did arbitrary, till the tradition put the women lower than men, especially for her.

“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”

In Kartini's statement above she told that her really suffer is when she tried to leave the custom rule. She showed the true feeling through her letter to Mrs. Abendanon.

Even she glorifies the Europe custom better than the Javanese which never discriminated gender or people as follows:

“...The time has long gone by when we seriously believed that **the European is the only true civilization, supreme and unsurpassed**” (The letter to Mevrouw Abendanon, October 27, 1902, page of 241)

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. Rosyady (2010: 29) states that 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. It was her thoughtful conflict. She felt that polygamy makes suffer to the entire woman as follows:

“White sister, with your warm deep-feeling heart, your pure eyes, your rich spirit, reach your hand to us ; help us out of this pool of grief and misery into which the selfishness of men has plunged us, and holds us fast. Help us to overcome the relentless egoism of

man—that demon which for centuries has held the woman lashed, imprisoned, so that accustomed as she is to ill treatment she sees no injustice but submits with stoicism to what seems the "good right" of the man, and an inheritance of sorrow to every woman. I am still young, but I am neither deaf nor blind and I have heard and seen much, too much, it may be, so that my heart is drawn with pain and **I am swept violently forward in opposition to those customs and conventions which are the curse of women and children!** Helpless in bitter grief, I wring my hands and feel myself powerless to fight against an evil so gigantic! **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 mouth vehemently and the heart echoes the cry a thousand fold, but alas to will!** Have we human beings a will? It is always, we must, must do everything, from our first infant cry till our last breath" (The letter to Mevrouw Abendanon-Mandri, August, 1900, page of 53-54)

From her statements above, the researcher gave the opinion that in her heart she hated polygamy so much. She felt that it was a cruelty rule which can't avoid by women. But, however, 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 (2010: 77) 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. 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:

“...I cannot tell you anything of the Mohammedan law, Stella. Its followers are forbidden to speak of it with those of another faith. And, in truth, I am a Mohammedan only because my ancestors were. How can I love a doctrine which I do not know may never know? **The Koran is too holy to be translated into any language whatever. Here no one speaks Arabic.** It is customary to read from the Koran; but what is read no one understands! **To me it is a silly thing to be obliged to read something without being able to understand it.** It is as though I were compelled to read an English book, and the whole thing should go through my head without my being able to comprehend the meaning of a single word. If I wished to know and understand our religion, I should have to go to Arabia to learn the language. Nevertheless, one can be good without being pious. Is not that true, Stella?”
(The letter to Mejuffrouw Zeehandelaar, November 6, 1899, page 20-21)

From Kartini's statement above, she saw that no one of Mohammedans people translated the Koran. She thinks that Mohammedan people was forbidden to translate, because the Koran was too holy. Whereas, according to her, if the people read without knowing the meaning, it's mean that what they had read just end in nothing. Thus Kartini's thought in her era as her social critical.

There was Kartini's experience when she was in school years. From her letter below she told to Mrs. Abendanon about Kartini's experience when she started to think more the women in Indonesia and it becomes the key of her struggle which is never give up. “Raden-Ajoe”

the word that made Kartini learns more about the Javanese women's destiny. According to Kartini, "Raden-Ajoe" was the ancient iron-bound rule, that the girl must marry, must belong to a man, without being asked when, who, or how. Those are Kartini's statements how she told about her experience to Mrs Abendanon as follows:

"...she seemed to hear sounding in her ears the words "What are you going to be when you grow up?" That day she did much task work in school, she was so absent-minded, gave the most foolish answers when she was asked a question, and made the silliest mistakes in her work. It could not have been otherwise, for her thoughts were not on her lessons, she was thinking of what she had heard in the recreation hour. The first thing that she did when she got home was to run to her father and lay the problem before him. "What am I going to be when I grow up?" He said nothing, but smiled and pinched her cheek. But she would not allow herself to be put off, and waited, teasing him for an answer. At last an older brother came in, and answered the question. Her greedy listening ears heard these words: **"What should a girl become? Why a Raden-Ajoe, a Javanese married woman of high rank, naturally."** The little girl was satisfied with the answer, and went quickly and happily away. "A Raden-Ajoe," she repeated several times to herself. **"What is a Raden-Ajoe?"** The idea was with her always; she thought constantly of the two words, "Raden-Adjoe." She must later become such an one. She looked around her, saw and came in contact with many Raden-Adjoes, regarded them attentively, studied them, and what she learned (as much as a child could understand) of the lives of these women, caused the spirit of opposition to awaken **in her heart against this being a Raden-Ajoe—the ancient iron-bound rule, that girls must marry, must belong to a man, without being asked when, who, or how.** This little girl reached the age of twelve and a half, and it was time that she should say farewell to her merry childish life, and take leave of the school-benches upon which she had been so glad to sit; and of the little European companions among whom she had studied so willingly. She was old enough to come home according to the custom of her country. **It demands that a young girl remain in the house, and be rigidly secluded from the outside world until that time when the man for whom God has**

created her shall come and take her to his dwelling. She knew all too well that with the school door much that was unutterably dear would be closed to her forever. The parting was from the dear teacher who bade her farewell with such sympathetic, cordial words, counseling, resignation, and from the little companions who with tears in their eyes pressed her hand. It was hard, but it was as nothing in comparison with the giving up of her lessons, the ending of her studies. She was so bent upon learning, and she knew that there was much more yet to be studied before one can even go through the lower school. She was ambitious, and she did not wish to stand below her little white friends, most of whom were going to Europe later, or her brothers who went to the High School. She implored her father to allow her to go to the High School at Semarang with the boys; she would do her best; her parents would never have to complain of her. She crouched on her knees before him, her pleading hands resting upon his lap, her great child's eyes were raised up to him full of longing, and in breathless suspense and anguish she waited for his answer. Caressingly he stroked the dark little head, his fingers pushed back tenderly the rebellious locks from her forehead, and softly and yet firmly, the word "No" came from his lips" (The letter to To Mevrouw Abendanon-Mandri, 1900, page of 56-58)

Based on any Kartini's statements in *Letters of a Javanese Princess*, the practice of polygamy was common in the Javanese nobility environment. Habits and customs among the Javanese puts the position of women did not equal with men. Positions that were considered suitable for women were a household maintainer position. And marriage itself was often become a peak of woman's misery, because although become the legal wife of his husband, she was not the only one wife, but one of the other wives. Kartini saw the reality of unequal and unfair it with indignation.

Even in her letter below she also told that the women were act like a clown because they same with a doll which many rules in their life as follows:

“Gone, gone was her merry childhood; gone everything that made her young life happy. She still felt herself such a child, and she was that in fact too, but the law placed her inexorably among the full grown. And she to whom no ditch was too broad to be leapt, no tree too high to be climbed, who loved nothing so much as to run like a wild colt in the meadows, must now be calm, composed and grave, as beseemed a Javanese young lady of a high and noble house. **The ideal Javanese girl is silent and expressionless as a wooden doll, speaking only when it is necessary, and then with a little whispering voice which can hardly be heard by an ant; she must walk foot before foot and slowly like a snail, laugh silently without opening her lips; it is unseemly for the teeth to show, that is to be like a clown**” (The letter to To Mevrouw Abendanon-Mandri, 1900, page of 59)

She told that the ideal Javanese girl was the girl who silent, expressionless, speechless with a little whispering voice which can very hard to hear (too low), walked slowly, laugh silently without opening her lips to show their teeth. It can catch that it made the customary law looked strange in Kartini’s opinion.

And furthermore, she explained why the women created of a lower order than the men:

“In later years, when Ni remembered all this, **she could understand very well why the man was so egotistical. Always, by everyone in the house, he was taught as a child to be selfish, by his mother most of all. From childhood he was taught to regard the girl, the woman, as a creature of a lower order than himself.** Had she not often heard his mother, his aunts, and all the women of his acquaintance say to him in scornful, disdainful tones, "A girl is only a girl"? It is through woman herself that man

first learns to scorn woman. Ni's blood boiled whenever she heard deprecating words about girls spoken by a woman" (The letter to To Mevrouw Abendanon-Mandri, 1900, page of 63-64)

From her statement above, she understood why the man always becomes higher and so egoistical than the woman, because most all of his mother taught to be selfish and taught to regard the girl as a lower creature than the boys or men. For example, if their son was crying, the mother always comforts her by disdainful tones like "a boy, shouldn't cry like the girls. It shamefully" from it, if Kartini heard deprecating words from a mother to her son about the girls, she got warmed up.

Although Kartini had a father who more advanced because he sent their daughters to study even if only until the age of 12 years, but he still closed the door to give her freedom. Kartini loved her father, but her loved to father also become a major obstacle in realizing her ideals to study in Europe. Kartini's statement revealed how she loved her father very much until she canceled her desire to take her scholarship.

Kartini's conflict to continue her study was revealed in her letters. There were some Kartini's statements below when she revealed the disappointment through one of her letters to her friend, Estella Zehandelaar:

"I will, I shall obtain my freedom. I will, Stella, I will! Do you understand that? But how shall I be able to win it, if I do not strive? How shall I be able to find it, if I do not seek? Without strife there can be no victory. I shall strive, and I shall win. I am

not afraid of the burdens and difficulties; I feel strong enough to overcome them, but there is one thing I am afraid to face squarely. Stella, I have often told you that I love Father dearly. I do not know whether I shall have the courage to carry my will through, if it would break his heart, which is full of love for us. I love him unspeakably; my old grey Father old and grey through care for us—for me. And if one of us should be condemned to unhappiness, let me be the one. **Here lurks egoism, for I could never be happy, even if I had freedom, even if I gained my independence, if in attaining them, I had made Father miserable**” (The letter to Meiuffrouw Zeehandelaar, 23 August, 1900, page of 70)

“...Why must happiness and misery follow one another so quickly? **Poor dear Father, he has suffered so much, and life still brings him new disappointments.** Stella, my Father has no one but his children. We are his joy, his consolation, his all. I love my freedom, the idea is always with me and the fate of my sisters goes to my heart; I would be ready for any sacrifice by which good could come to them. **I should only look on it as happiness—the greatest happiness that could ever come to me in life. But my Father is dearer to me than all these put together.** Stella, call me a coward, call me weak, for I cannot be anything else; **if Father is set against this dedication of myself, never mind how my heart may cry out, I shall hold it still**” (The letter to Meiuffrouw Zeehandelaar, 23 August, 1900, page of 83)

“I write, paint and do everything because Father takes pleasure in it. I shall work hard and try my best to do something good so that he may be proud of me. You may call me foolish, morbid, but I cannot help it. **I should be miserable if Father should set himself against my plan of freedom, but I should be still more miserable if my dearest wishes should be fulfilled and at the same time, I should lose Father's love.** But I shall never lose that; I will not believe it possible, though I could break his heart. From any one he could endure disappointment better than from me, because perhaps he loves me a little more than the others, and I love him so dearly” (The letter to Meiuffrouw Zeehandelaar, 23 August, 1900, page of 84)

“Father is weak now, needs care, and my first duty are to him. **Oh Stella, I should never have a moment's peace if I carried on**

my own work far away from Father, knowing that he was suffering and needed me ...”(The letter to Meiufrrouw Zeehandelaar, October 11, 1901, page of 137)

“I had prepared what I had to say to Father with the greatest anxiety. I do not know where I got the calmness and composure with which I spoke to him. My voice sounded strange to my own ears. I was unmoved, but when the permission for which I was pleading was granted, **and I saw how much it cost my dear father, the ice-crust melted from my heart.** I longed to throw my arms around him and speak words of comfort, but my knees trembled and my voice refused to do my bidding. I sat before him on the ground and looked at him with the mist before my eyes. **I felt his pain and I suffered with him.** O, someday I will repay for everything” (The letter to Mevrouw Ovink-Soer, July 12, 1902, page of 203)

Based on her statements above, Kartini’s experience revealed how the traditions shackled her freedom, she tried hard to achieve her expectation to go to Europe can come true. But her father got seriously sick. Kartini who loved her father very much worried about her father’s misery. There was psychological conflict between her father and her expectation to study in Europe. The great expectation of Kartini was to study in Europe, but in other hand, she was heavy with her beloved father.

It started from her writings which were heavily loaded in the magazine *De Hollandsche Lelie* and several other magazines. Her writings were very inspiring, until she got support by H. H van Kol a member of the Dutch parliament to get a student scholarship in the Netherlands. According to Rosyadi (2010: 30) Van Kol helped her scholarship in Tweede Kamer meeting. He was a skilled orator who his

voices were heard by officials. And A.W.F Idenburg agreed to process the scholarship directly. But, her father asked Kartini to get married. Because based on the tradition, she was very old to keep her age. From her letter to Mrs. Abendanon, her father asked her to marry with a Regent of Rembang who had seven children and three wives, but the first wife who “A Raden Ayu” had passed away. (Raden Ayu is a nickname for noble generation)

On November 8th, 1903 were RA Kartini and Djojo Adiningrat married. But before she married, RA Kartini proposed several rules. One of the rules was she must open a school in Rembang, and she did not kiss the feet of her husband. Another consideration of RA Kartini was according to her Djojo Adiningrat is a regent who educated and has the power to support her ideals, so that she can continue to promote the education for women. Kartini felt that her destiny same with thousand women and just added total sorrow to them. Although in her heart she cried and suffer, but it didn't make her despondent to continue her desire to Javanese women.

“The people were gay and rejoiced because their beloved ruler was happy. Again and again my husband took me out on the balcony—the people must see his new *Goesti-Poetri*. **I sat on a stool near him, silent, my eyes full of tears, and my heart overflowing with emotion; there was happiness, there was gratitude, there was pride ; pride in him, that he had gained such a warm place in the heart of the people; gratitude because one of my dearest dreams was realized, and happiness**

because I sat there at his side” (The letter to Mevrouw and Dr. Abendanon, Rembang, December 11th, 1903 page of 291)

Just before the wedding, there has been a change in a matter of Kartini appraisal about Javanese system and Islam *syariat*. She became more tolerant. She considered that marriage brought a distinct advantage in realizing the desire to establish a school for native women at the time. In her letters, Kartini mentioned that her husband not only supports her desire to develop Jepara carving and a school for native women, but also mentioned that Kartini could write a book.

2. Sociological Conflict

According to Kriesberg (1973) a social conflict emerges when adversaries define goals which are opposed by the other side. Fisher (2004: 4) states that social conflict usually occurs, for example group members tend to develop stereotypes (oversimplified negative beliefs) of the opposing group or some person's collection, tend to blame for their own problems, and practice discrimination against them. It refers to the struggle between individual or some with a society and the group of the people. And it appears from the individual behaviors in the social environment about any problem which is occurred in society.

When study about Kartini in her letters, correspondences was the important part of Kartini's live. As Tashadi (1981: 98) states that all of

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

“Someday those arms will loosen and let us go, but that time lies as yet far from us, infinitely far. It will come, that I know; it may be three, four generations after us. Oh, you do not know what it is to love this young, this new age with heart and soul, and yet to be bound hand and foot, chained by all the laws, customs, and conventions of one's land. All our institutions are directly opposed to the progress for which I so long for the sake of our people. **Day and night I wonder by what means our ancient traditions could be overcome...**” (The letter to Mejuffrouw Zeehandelaar, 25 May, 1899, page 3)

One of Kartini's expectations was the tradition which is tied Javanese women with unequal role could be overcome soon. She hoped that her generation can leave the tradition. As Kartini statement in her letters that the girls in Kartini's Era hadn't the right like the boys. The freedom to go out from the home, to school, to work out of the home, and get the occupation in society had not in the woman/ girls right. It was Kartini's problem, because its condition also happened in Kartini's life. Through her letter, Kartini showed that she always looks for the solution how these problems are solved. She never stops to think ancient traditions gone beyond and changed with the equal role of the modern era.

“Even in my childhood, the word "emancipation" enchanted my ears; it had a significance that nothing else had, a meaning that was far beyond my comprehension, and awakened in me

an ever growing longing for freedom and independence—a longing to stand alone. Conditions both in my own surroundings and in those of others around me broke my heart, and made me long with a nameless sorrow for the awakening of my country” (The letter to Mejuffrouw Zeehandelaar, 25 May, 1899, page 4)

From Kartini’s letter’s statement to Estella Zeehandelaar above, she told that after she read the book, the word “Emancipation” always 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. As the Kartini’s explanation below:

“...we girls, so far as education goes, fettered by our ancient traditions and conventions, have profited but little by these advantages. **It was a great crime against the customs of our land that we should be taught at all, and especially that we should leave the house every day to go to school.** For the custom of our country forbade girls in the strongest manner ever to go outside of the house. We were never allowed to go anywhere, however, save to the school, and the only place of instruction of which our city could boast, which was open to us...” (The letter to Mejuffrouw Zeehandelaar, 25 May, 1899, page 5)

In her statements above, 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.

Based on Kartini's statement in her customary, there were any rules to act honorably with the older sister or brother, but she wanted her younger sister or brother should be carried well free, equal comrades, no stiffness where only friendship and hearty affection which made them comfortable with her. Because she aware that the life system in Javanese tradition which just know upper and under class made every person minus to admiring others, while the tradition should be followed by all people obediently. Even she told a story to her friend as follows:

“A younger brother or sister of mine may not pass me without bowing down to the ground and creeping upon hands and knees. If a little sister is sitting on a chair, she must instantly slip to the ground and remain with head bowed until I have passed from her sight. If a younger brother or sister wishes to speak to me, it must only be in high Javanese; and after each sentence that comes from their lips, they must make a *sembah*; that is, to put both hands together, and bring the thumbs under the nose. If my brothers and sisters speak to other people about me, they must always use high Javanese in every sentence concerning me, my clothes, and my seat at the table, my hands and my feet, and everything that is mine. They are forbidden to touch my honorable head without my high permission, and they may not do it even then without first making a *sembah*. If food stands on the table, they must not touch the tiniest morsel till it has pleased me to partake of that which I would (as much as I desire). Should you speak against your superiors, do it softly, so that only those who are near may hear. Oh, yes; one even trembles by rule in a noble Javanese household. When a young lady laughs, she must not open her mouth. (*For heaven's sake!* I hear you exclaim). Yes, dear Stella, you shall hear stranger things than these, if you wish to know everything about us Javanese. If a girl runs, she must do it decorously, with little mincing steps and oh, so slowly, like a snail. To run just a little fast is to be a hoyden. Toward my older brothers and sisters I show every respect, and observe all forms scrupulously. I do not wish to deny the good right of any one, but the younger ones,

beginning with me, are doing away with all ceremony. Freedom, equality, and fraternity! **For my little brothers and sisters, toward me, and toward each other, are like free, equal comrades. Between us, there is no stiffness—there is only friendship and hearty affection...**” (The letter to Mejuffrouw Zeehandelaar, 18 of August, 1899, page 13)

In her statement above, Kartini told to Estella Zeehandelaar that if Kartini’s younger brother or sister wanted to pass her, they must bow down to the ground and creeping up on hands and knees. If they were sitting on a chair when Kartini passed them, they must instantly slip to the ground and remain with head bowed till Kartini had passed from their sight. If a younger brother or sister wanted speak to Kartini, it must only be in high Javanese; and after each sentence that comes from their lips, they must make a *sembah*; that is, to put both hands together, and bring the thumbs under the nose. If her brothers and sisters speak to other people about Kartini, they must always use high Javanese in every sentence concerning her. They are forbidden to touch Kartini’s honorable head without her high permission or a *sembah*. If food stands on the table, they should not touch the tiniest morsel till it has pleased by Kartini to take which she would. And when the girls wanted to runs she must do it decorously, with little mincing steps and so slowly. Those are the custom rule from the younger role to the older role in Javanese nobility environment.

As the girl who was live in colonizer era, she had nation awareness. Her nation awareness has appeared since the young. It was proven by her letter to Estella Zehandelaar as follows:

“The opium tax is one of the richest sources of income of the Government— what matter if it go well or ill with the people?— the Government prospers. **This curse of the people fills the treasury of the Dutch Indian Government with thousands— nay, with millions. Many say that the use of opium is no evil, but those who say that have never known India, or else they are blind.** What are our daily murders, incendiary fires, robberies, but the direct result of the use of opium? **True, the desire for opium is not so great an evil as long as one can get it—when one has money to buy the poison; but when one cannot obtain it—when one has no money with which to buy it, and is a confirmed user of it? Then one is dangerous, and then one is lost. Hunger will make a man a thief, but the hunger for opium will make him a murderer...**” (The letter to Mejuffrouw Zehandelaar, 25 May, 1899, page 8)

In her letter above, she said that she hope to erase opium from the Dutch Indies Government. Because, based on her statements, opium might be give contribution from the tax to richest sources of income, but according to Kartini’s 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, but she was brave to give a sharp opinion about opium or the poison from the Dutch Indies Government.

There was her letter 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.

“...The Javanese are grown-up children. What has the Government done to further their development? For the noble sons of the country, there are, so called. High Schools, Normal schools, and the Doktor-djawa School; and for the people, there are various common schools—one in each district; though the Government has divided these latter institutions into two classes. The first class, composed of schools which are situated in the provincial capitals, are conducted just as they were before the division, but in the schools of the second class, the children learn only Javanese, reading, writing and a little reckoning. **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**” (The letter to Meuffrouw Zeehandelaar 12th January, 1900, page of 36-37)

There is 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. As Kartini's statement below:

“...When the Government provides a means of education for the people, it is as though it placed torches in their hands which enabled them to find the good road that leads to the place where the rice is served” (The letter to Meuffrouw Zeehandelaar 12th January, 1900, page of 38)

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 always cares about the people and the unfair rules happened between the people work and the Dutch Indies Government official. She also told bravely to her friend in the Dutch about the Dutch Indies Government who every action makes the Indonesian person's sorrow.

And continue to the next Kartini's statements as follows:

“The Hollanders laugh and make fun of our stupidity, but if we strive for enlightenment, then they assume a defiant attitude toward us. What have I not suffered as a child at school through the ill will of the teachers and of many of my fellow pupils? Not all of the teachers and pupils hated us. Many loved us quite as much as the other children. **But it was hard for the teachers to give a native the highest mark, never mind how well it may have been deserved”** (The letter to Mejuffrouw Zeehandelaar 12th January, 1900, page of 39)

In her letters above, 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:

“Oh, now I understand why they are opposed to the education of the Javanese. **When the Javanese becomes educated then he will no longer say amen to everything that is suggested to him by his superiors**” (The letter to Mejuffrouw Zeehandelaar 12th January, 1900, page of 45)

From the statement above, she also states that when the Javanese becomes educated, the people will no longer say agree to everything that was suggested by the Dutch Indies Government.

In other topics statement, she told to Mevrouw M. C. E. Ovink-Soer as follows:

“The most serious fault of our people is idleness. It is a great drawback to the prosperity of Java. So many latent powers lie undeveloped through indolence. The high born Javanese would rather suffer bitter want and misery than have plenty if he must work; nothing less than “gold coloured pajoeng” thinks the high born head. The noble makes light of everything except that most desirable article—a golden parasol! Our people are not rich in ideals, but an example which speaks, would impress them. They would be impelled to follow it. **My sisters and I wish to go before and lighten the way, for that reason we want more than anything else to go to Holland to study. It will be well with us if we can go.** Little Mother, Help us! **When we come back to Java, we shall open a school for girls of the nobility; if we cannot get the means through our Government, then we will work for it in some other way,** ask our friends to subscribe, start a lottery or something. The means will be found when we are ready to do the work—but I am running ahead, because we have the hardest struggle here at home...” (The letter to Mevrouw M. C. E. Ovink-Soer, 1900, page of 49)

From her statement above she told that the entire problem was also by the people who never had awareness about the problem which were faced by them. She told that the great idleness drawback to the

prosperity of Java, accordingly she needs 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, so that she can back to her country with skill and knowledge to transfer it for the women so much. But, if Kartini didn't get it, she still hoped another way to achieve her expectation.

Kartini told to Mrs. Abendanon that lost from the problems, she was aware that the human is an unusual human who never perfect. There are the kind people and bad people to fulfill the environment in the part of the world. And the parent was the first human who just gave protect one time in childhood. So, the woman was a woman who didn't accept any helping from the people around them except herself as follows:

“We are only ordinary human beings, a mixture of evil and of good like millions of others. Can it be that at first glance there is more of good than evil in us? One doesn't have to seek far for the cause of this; when one lives among innocent surroundings, it is not hard to be good, one does that of oneself. And, it is certainly no credit to do no evil when one has had no opportunity. Later when we have flown from the warm parental nest and are in the midst of ordinary human life, **where no faithful parent's arm is thrown protecting around us, when the storms of life rage and rave above our heads, and no loving hands support us, and hold us fast as our feet waver—then for the first time, you will see what we are”** (The letter to To Mevrouw Abendanon-Mandri, 1900, page of 52-53)

Furthermore of Kartini's letter statement to Mrs. Abendanon as follows:

“But we Javanese women must first of all be gentle and submissive; we must be as clay which one can mould into any form that he wishes. But why speak of this now? It is as though men on a sinking ship complained because they had not remained at home, investigated the cause of the misfortune, and punished those responsible for it. That would not prevent the ship from going down; **they would be drowned just the same, and only the courage of the hand at the rudder, and pumping at the leak, could have saved them from destruction**” (The letter to To Mevrouw Abendanon-Mandri, August 1900, page of 69)

In her expectation she said to Mrs. Abendanon that only the courage of the hand on the rudder, pumping at the leak which could have saved the woman destiny from destruction. It was the Kartini's confidences to open her thoughts to change the woman destiny whatever her effort.

In another part of her letter, she told that she hates the marriage as follows:

“I shall never, never fall in love. To love, there must first be respect, according to my thinking; and **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?** And who does not do this? And why not? It is no sin, and still less a scandal. The Mohammedan law allows a man to have four wives at the same time. And though it be a thousand times over no sin according to the Mohammedan law and doctrine, I shall for ever call it a sin. **I call all things sin which bring misery**

to a fellow creature. Sin is to cause pain to another, whether man or beast” (The letter to Mejuffrouw Zeehandelaar, November 6, 1899, page 17)

Her abhorrence wasn't caused by women who hadn't a freedom, but was caused by polygamy factor. She felt it, because her mother was a polygamy victim. She believes 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 abhorrences to the tradition which under lock Mohammedanism system was proven by other letter statement to Estella Zehandelaar and Mrs. Van Kol as follows:

“God has created woman as the companion of man and the calling of woman is marriage. Good! It is not to be denied, and I gladly acknowledge that the highest happiness for a woman is, and shall be centuries after us, a harmonious union with the man of her choice. But how can one speak of a harmonious union as our marriage laws are now? I have tried to picture them to you. **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.** According to the Mohammedan law she is also his wife. In the Government countries, the women have not such a hard time as their sisters in those ruled by the princes, as in Soerakarta and Djokjakarta. Here the women are fortunate with only one, two, three or four co-wives. There, in the princes' countries, the women would call that

child's play. One finds there hardly a single man with but one wife. Among the nobility, especially in the circle surrounding the emperor, the men have usually twenty-six women. Shall these conditions endure, Stella?" (The letter to Mejuffrouw Zeehandelaar, 23 August, 1900, page of 71-72)

"...There is much misery in our Javanese woman's world; there has always been so much suffering, so much bitterness. The only road which lies open to a Javanese girl, and above all to one of noble birth, is marriage. **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**" (The letter to Mevrouw Van Kol, August, 1901, page of 117)

From her some statements above, however Kartini was hate 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 do things mechanically without knowing the reason. **I would not learn any more lessons from the Koran, saying sentences in a strange language, whose meaning I did not understand and which probably my teachers themselves did not understand...**"(The letter to Dr. Abendanon, August 15th, 1902, page of 214)

As her statement to Estella Zehandelaar that 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:

“...Book of Books is too holy to be comprehended by our poor intelligence. We would not fast and do other things which seemed senseless to us. Everyone was in despair; we were in despair, no one could explain the things which were incomprehensible to us. **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.** The years came and went; we were called Mohammedans because we had inherited that faith, and we were Mahommedans in name no more. **God Allah was for us a name a word a sound without meaning.** Now we have found Him for whom unconsciously our souls had learned during the long years. **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**” (The letter to Dr. Abendanon, August 15th, 1902, page of 215)

In her statement above, the researcher thinks that she was disappointed with Islam. It was a 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 which the people followed by, and she considered that the one of the true God was the human consciousness with their goodness.

B. How Conflict are Solved

Kriesberg (1973) states that conflict evoke the deepest emotions and strongest passions and enlist the greatest concentration of the attention and effort. Both competition and conflict are forms of struggle. Madison in Kriesberg (1973) states that conflicts arise from incompatibility of interests and that parties generally are aware of such incompatibility.

To solve the conflict in her life, Kartini did it by her struggles under the difficulties. There were Kartini's struggles in the field of nationality and in the field of education as follows:

1. Kartini's struggle in the field of nationality

Tashadi (1986: 85) states that Kartini just stood up for the righteous people, and they should give attention sensibly. As Kartini state

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. Even Kartini also rejected all kinds of respect that were given by her sisters and people of low position. She wanted to remodel the old-fashioned tradition and not in accordance with less development of civilization.

Here Kartini was struggle by her writings shows to her Dutch friends such as Estella Zeehandelaar, Mevrouw Ovink-Soer, Van Kol, Dr. and Mrs. Abendanon. She wanted to free and liberate her people. She wanted to plant a reasonable life in the family and society. Free life, independence, mutual respect, equal rights, and the same degree were a reflection of the society that always becomes a desire-a dream of Kartini. The lives of people were still deprived and ignorant, became the center of her attention. The fate of her people who was still backward and shackled by customs also bothers her. Kartini was confronted by various problems that desperately need energy and thought. As someone who had the

awareness and sense of responsibility against to the fate of the people and nation, Kartini did not want to stand idly.

According to Tashadi (1986: 87) the spirit had attributed to the Kartini since the young. As a girl who was born in the colonial era, Kartini had consciousness of the national spirit. National consciousness already exists in her hearts since she was young.

It was proven by her letter statement that it could give proof the existence of national consciousness within Kartini's soul.

a. Although Kartini living in natural colonization, she had dared to give opinions about the opium sales from the Dutch government. It was stated by her opinion in a letter dated Jepara, May 25, 1899, to Ms. Zeehandelaar. Particularly on this issue, Kartini said as follows:

“The opium tax is one of the richest sources of income of the Government what matter if it go well or ill with the people?—the Government prospers. This curse of the people fills the treasury of the Dutch Indian Government with thousands—nay, with millions. Many say that the use of opium is no evil, but those who say that have never known India, or else they are blind. What are our daily murders, incendiary fires, robberies, but the direct result of the use of opium? **True, the desire for opium is not so great an evil as long as one can get it** when one has money to buy the poison; **but when one cannot obtain it when one has no money with which to buy it, and is a confirmed user of it? Then one is dangerous, and then one is lost. Hunger will make a man a thief, but the hunger for opium will make him a murderer...**” (The letter to Mejuffrouw Zeehandelaar, 25 May, 1899, page 8)

In her letter, although opium was one of the richest sources of income of the Government, but the hunger of opium can make the people who consume become a murderer if they can't buy it. Kartini firmly demanded the Dutch government to immediately abolish the sale of opium in Indonesia.

- b. Kartini denounced the Dutch government policy as follows:

“The Hollanders laugh and make fun of our stupidity, but if we strive for enlightenment, then they assume a defiant attitude toward us. What have I not suffered as a child at school through the ill will of the teachers and of many of my fellow pupils? Not all of the teachers and pupils hated us. Many loved us quite as much as the other children. **But it was hard for the teachers to give a native the highest mark, never mind how well it may have been deserved”** (The letter to Mejufrrouw Zeehandelaar 12th January, 1900, page of 39)

In her statement above she told that the Hollanders teacher very hard to give highest mark to the native students, it's meant that the Hollanders teacher was biased.

- c. About ideals and Kartini efforts to realize her ideal expressed length through her letters below:

"I know that the way I wish to go is difficult, full of thorns, thistles, pitfalls; it is stormy, rough, and slippery. And it is—free! **And even though I shall not be happy after I have reached my goal, though I may give way before it is half reached, I shall die gladly, for the path will then have been broken, and I shall have helped to clear the way which leads to freedom and independence for the native woman.** I shall feel a great content because the parents of other girls who

wished to become independent would never be able to say 'There is no one, not among us, who does that' (The letter to Mevrouw Abendanon, 7th October, 1900, page of 90)

"We are human just as much as men. Oh, let me learn. Loose my bonds! Only give me the chance, and **I will show that I am a human being, a woman just as good as a man...**"(The letter to To Mevrouw Abendanon-Mandri, 1900, page of 64)

"And Ni did not wish to be so regarded by the younger ones: she wished to be loved, and not feared ..."(The letter to To Mevrouw Abendanon-Mandri, 1900, page of 68)

"It is still doubtful whether the native girls' school will come into existence, but I never despair. **It will be accomplished one way or another, for there are some, though not many, it is true, who are striving to help our native world and to bring light to the native woman**" (The letter to Mevrouw Ovink-Soer, August, 1900, page of 86-87)

"...even in my childish years that first awakened in me the desire to fight against these time honored customs, and substitute justice for old tradition. **Our work will have a two-fold aim, first to help to enlighten all our people, and secondly to rise up our sisters, so that they may live and be treated as human beings.** To all of you who have sympathy for Java, and the Javanese, we send an urgent prayer—help us to realize our ideals; they mean so much to our people and to our sex. Raise the Javanese woman, educate her heart and her understanding, and you will have splendid workers to cooperate with you in your noble work, your giant's work, the work of civilizing and enlightening a whole nation. Teach her a trade, so that she will no longer be powerless when her guardians command her to contract a marriage which will inevitably plunge her and whatever children she may have into misery. **The only escape from such conditions is for the girl herself to learn to be independent.** There is no one yet who does it that dares do it. It is a disgrace for a girl not to marry, to remain an unprotected woman. **Our idea is to open, as soon as we have the means, an institute for the daughters of Native chiefs, where they will be fitted for practical life and will be taught as well the things which elevate the spirit,**

and ennoble the mind" (The letter to Mevrouw Van Kol, August, 1901, page of 118)

"...Stay!" And then again, I hear another voice ever loud and clear, which says: "**Go, work for the realization of your ideals; work for the future; work for the good of thousands who are bent beneath the yoke of unjust laws, who have a false conception of good and evil. Go suffer and fight. Your work will be for all time!**" Which is the higher duty, the first or the last?.." (The letter to Mevrouw Abendanon, September 4, 1901, page of 122)

People who were still ignorant and deprivation should be considered by her fate. Therefore, Kartini always cares about the people's lives. In terms of day-to-day interactions, she did not allow the ordinary people to worship her.

Any imbalance occurred in Indonesian society at that time, with the length proposed by Kartini, she did not feel afraid to bear the consequences of her actions. She even dared to disclose the matter to the Netherlands. Not only that, on her letters she criticized the Dutch East Indies government who do not want to teach the Malay language (Indonesian) in schools because the government was afraid if one of them to be smart and clever.

"...The Javanese are grown-up children. What has the Government done to further their development? For the noble sons of the country, there are, so called. High Schools, Normal schools, and the Doktor-djawa School; and for the people, there are various common schools—one in each district; though the Government has divided these latter institutions into

two classes. The first class, composed of schools which are situated in the provincial capitals, are conducted just as they were before the division, but in the schools of the second class, the children learn only Javanese, reading, writing and a little reckoning. **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**” (The letter to Mejuffrouw Zeehandelaar 12th January, 1900, page of 36-37)

“...When the Government provides a means of education for the people, it is as though it placed torches in their hands which enabled them to find the good road that leads to the place where the rice is served” (The letter to Mejuffrouw Zeehandelaar 12th January, 1900, page of 38)

“Oh, now I understand why they are opposed to the education of the Javanese. When the Javanese becomes educated then he will no longer say amen to everything that is suggested to him by his superiors” (The letter to Mejuffrouw Zeehandelaar 12th January, 1900, page of 45)

In addition, the government was also afraid when everyone has been to school, *of course the fields will be abandoned*. That was the opinion of some officials among the Dutch colonial government. Kartini who realized that opinion which had mistaken then blasted with specific, she vigorously demanded that the government immediately changed the political. She also demanded that the Malay language lessons and Dutch language should be taught in schools. Kartini wanted the government to conduct reforms and progress in the interest of the people.

2. Kartini's struggle in the Education world.

Kartini's spirit to educate women did not escape from the phenomena that witnessed at the time. As Misnatun (2014: 188) states that women in Kartini's era didn't have equal rule. It was proven when the woman should received 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. It showed that the measure which was taken by Kartini is accepted by society in Jepara. It was proven by one of her letter's statement as follows:

“In January I hope to be able to open our little school. We are looking for a good teacher; and till we have found one, I shall have charge of the lessons myself. If unforeseen circumstances should intervene and I be prevented in any way, one of my sisters will carry on the work for me, till I am able to take charge of it again. Several parents have already asked me to teach their children. Our idea is to open a school for daughters of the native chiefs here, if we can get a suitable teacher. If we could find a good governess, then she could care for the mental development of our children and also for the formation of their characters. When everything is in good working order, could we not hope for a subsidy from the Government? The expenses of the school would be as low as possible; the children would receive their board and lodging free from us. Shall I write a letter about it? **The parents are full of confidence and are asking us to take their children. This is now our opportunity.** We must begin. After a while I shall write to you at greater length about our plans. I have the fullest confidence

that a girls' school, held by us at our home, under the direction of a European teacher with me as head mistress, would succeed. We have great plans, and we would give anything to be able to talk this over with you and your husband face to face” (The letter to To Professor and Mrs. Anton of Jena, page of 292)

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 there. As Misnatun (2014: 189) 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. Particularly on this issue, it was proven by Kartini’s statement as follows:

“What an ideal school that Institute for Native Young Ladies will be! Science, cooking, housekeeping, handiwork, hygiene and vocational training; all must be there! It is only a dream, but let us dream if it makes us happy. Why not? ” (The letter to Mejuffrouw Zeechandelaar, 20th May, 1901, page of 106)

“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...” (The letter to Mevrouw van kol, august, 1901, page of 117)

“...But teaching, the bringing up of children, is something so earnest and sacred in itself, that I should never be at peace if I attempted it, and, felt myself unable to do it well. 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.** Such a post would bring with it heavy responsibilities and duties...” (The letter to Meuffrouw Zeehandelaar, October 11, 1901, page of 129)

“Yesterday, a young mother came to me in great distress; she said that she lived too far away, if it were not so, she would be so glad to come and study with us herself. As that cannot be, she wants to provide for her little daughter, the education which she has not had the opportunity to gain. Her child is not yet a year old; as soon as she is six years old, her mother will send her to us, wherever we may be. **The children come here four days in the week, from eight to half past twelve. They study, writing, reading, handiwork and cooking.** We teachers do not give lessons in art unless the pupils show a special aptitude for it. 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” (The letter to Mevrouw Abendanon, July 4th, 1903, page of 273)

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. According to Tashadi (1986: 84) Kartini established "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.

C. Education Based on Kartini's thought

Based on Kartini's thought, education does not have the narrow meaning. She interprets education more than teaching and learning. As Misnatun (2014: 190) states that 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. There is pararelism with

Misnatun (2014: 191) 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, indigenous women can develop and make it as a source of livelihood so that they can do anything independently and not dependent on anyone. It was proven by her statements below:

"...The children come here four days in the week, from eight to half past twelve. They study, writing, reading, handiwork and cooking. We teachers do not give lessons in art unless the pupils show a special aptitude for it. 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" (The letter to Mevrouw Abendanon, July 4th, 1903, page of 273)

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

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

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.

According to Misnatun (2014: 192) 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 essential skills are taught as a balance between the knowledge and ability of creativity. It was supported by her statements below:

“What an ideal school that Institute for Native Young Ladies will be! Science, cooking, housekeeping, handiwork, hygiene and vocational training; all must be there!” (The letter to Mejuffrouw Zeechandelaar, 20th May, 1901, page of 106)

“It is true that in "Our School" (how pleasant that sounds) we want to give more of a moral than an academic education. If it is not erected by the Government we would not have to follow the prescribed paths, and we want the whole idea of our school to be the education of children, not as though they were in a school, but in a home, as a mother would bring up her own children. It must be like a great home community. Where the inmates all love one another and learn from one another, and where the mother is not a mother in name but in spirit, the educator of the child's soul and body” (The letter to To Heer E. C. Abendanon, January 27th, 1903, page of 258)

“...I want to see hygiene and physiology placed on the curriculum of the school, which is to be erected” (The letter to Meijuffrouw Zeechandelaar, 20th May, 1901 page of 105)

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:

“...But teaching, the bringing up of children, is something so earnest and sacred in itself, that I should never be at peace if I attempted it, and, felt myself unable to do it well. 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. Such a post would bring with it heavy responsibilities and duties...” (The letter to Meijuffrouw Zeehandelaar, October 11, 1901, page of 129)

“I have thought so long and so much about education, especially of late, and I think it such a high, holy task that I feel that it would be a sin to dedicate myself to it, and not be able to fill in my account to the utmost; if I thought otherwise, 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. The duty of forming the character is his; **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.** I am still so uneducated myself. I often hear it asserted that when the mind is cultivated, the spirit grows of itself; but I have seen for a long time that that is not always the case, that education and intellect are not always a patent of morality. But one must not judge those whose spirits remain unawake, who lack the higher education of the soul, too harshly; in most cases the fault lies not in themselves, but in their bringing up. Great care has been taken in the cultivation of the

understanding, but in the cultivation of the character, none!" (The letter to Mevrouw Abendanon, 21 January, 1901, page of 96-97)

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:

"And Ni did not wish to be so regarded by the younger ones: she wished to be loved, and not feared ..."(The letter to To Mevrouw Abendanon-Mandri, 1900, page of 68)

"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" (The letter to Meiuffrouw Zeehandelaar, 23 August, 1900, page of 72)

Education based on Kartini is education which doesn't make her students suppressed. According to her, the teacher should treat their student equally to avoid the bias. Similarly, in life social, women and men should be positioned equivalent, both voice and role. Therefore, to achieve an equivalent position it should start early, such as from the school environment, because school environment is a place which is reached the educator to imprint personality status and personal development.

D. Conflict and Solution Implemented in Education

There are any problems in implementing and facing education. In fact, there are the students' failures in learning, although actually the students have well intelligent. The general factors are from the students and the teachers. In students' factors, actually each individual does not same. Individual have differences causes of behavior among the students, especially in catching material. But, the students' facts exactly become the answer in achieving teaching learning which is delivered by the teacher. It's mean that accept or not the material is based on the teaching motivating. If the teacher have professionalism in delivering lesson to the student, the failure of the student learning is fall off.

The educational needs not only issue in modern era today, even it started from decades ago. In the process of teaching and learning, a lot of Indonesia teachers still interest uses the lecture method. Even saddle with any material which makes the school atmosphere haven't comfortable as possible relaxed and flexible. In implementing education the teacher always saddle students by increasing the hours of learning, imposes many homework, any teacher's command, and bombard students with a variety of tests, trials and tests which destroy the students' learning objectives, as too much testing

makes teachers tend to teach students only to pass the test. Whereas any aspects of education that shouldn't be measured by the test.

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 as follows:

1. Teaching Principle of R.A Kartini

According to Collie and Slater (2011: 3) the aims in teaching literature to provide both new and experienced teachers with very practical help-ideas, approaches and techniques that have worked in classrooms. According to Moody (8:1971) the study of literature will bring us into contact with some of the world's greatest minds and personalities, the great teachers and thinkers of all ages.

In *education*, teaching often called the duties of a teacher, only the duty of parents to *educate*, guiding many interpreted as a form of extra lessons that does by *counselor*, and *train* means more to the realm of sport. Indeed, the understandings about that are not entirely wrong, but such an understanding from fourth term only makes sense becomes

narrower. Based on history of Kartini's experienced, the teacher always told as people who play an important role, not only in education, but also in all aspects of life.

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:

- a. Teachers should put their self as an example for their students. Exemplary here does not mean that the teacher should be a perfect human who is never wrong. But teachers should avoid reprehensible that will knock their price. Because based on Kartini's principle, teacher is the person who give good example and planting the good character. As Kartini's statements in her letter below:

“It is true that in "Our School" (how pleasant that sounds) we want to give more of a moral than an academic education. If it is not erected by the Government we would not have to follow the prescribed paths, and we want the whole idea of our school to be the education of children, not as though they were in a school, but in a home, as a mother would bring up her own children. It must be like a great home community. Where the inmates all love one another and learn from one another, and where the mother is not a mother in name but in spirit, the educator of the child's soul and body” (The letter to To Heer E. C. Abendanon, January 27th, 1903, page of 258)

- 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. As the quotation of Kartini's letter below:

“What an ideal school that Institute for Native Young Ladies will be! Science, cooking, housekeeping, handiwork, hygiene and

vocational training; all must be there!” (The letter to Mejuffrouw Zeechendelaar, 20th May, 1901, page of 106)

- c. Teachers should know the value of planting methods and how to use the methods to take place effectively and efficiently.
- d. 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.

“Yesterday, a young mother came to me in great distress; she said that she lived too far away, if it were not so, she would be so glad to come and study with us herself. As that cannot be, she wants to provide for her little daughter, the education which she has not had the opportunity to gain. Her child is not yet a year old; as soon as she is six years old, her mother will send her to us, wherever we may be. **The children come here four days in the week, from eight to half past twelve. They study, writing, reading, handiwork and cooking. We teachers do not give lessons in art unless the pupils show a special aptitude for it. 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”** (The letter to Mevrouw Abendanon, July 4th, 1903, page of 273)

- e. Teacher should give the complete curriculum. The curriculum should contain material that can 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. First, teachers must plan objectives and identify competencies to be achieved. Second, teachers must see the involvement of the learners in learning. It means that the learners carry out learning activities not only physically, but psychologically, that should be involved. Third, the teacher should be interpreting the learning activities. Fourth, teachers should know how deep the students understanding the lesson, so the learning can advance.

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. Also in terms of *training*, education and the learning process always requires skills training, both intellectual and skillfulness, thus demanding the teacher as a coach. Because without exercise, students will not be able to demonstrate mastery of basic competencies and will not proficient in various skills developed in accordance with the standard material.

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.

"I know that the way I wish to go is difficult, full of thorns, thistles, pitfalls; it is stormy, rough, and slippery. And it is free! And even though I shall not be happy after I have reached my goal, though I may give way before it is half reached, **I shall die gladly, for the path will then have been broken, and I shall have helped to clear the way which leads to freedom and independence for the native woman.** I shall feel a great content because the parents of other girls who wished to become independent would never be able to say "There is no one, not among us, who does that" (The letter to Mevrouw Abendanon, 7th October, 1900, page of 90)

"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" (The letter to Meiuffrouw Zeehandelaar, 23 August, 1900, page of 72)

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 experience in her letters can be cited that she 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.

2. Character Education of RA Kartini

In Kartini biography was shown many factors affect her life, including her thoughts. As Moody (1971: 7) states that a work of literature is something more than the language which is constructed. Learning literature was to achieve their aims only if individual members acquire the skill, the knowledge, and qualities of personal character needed to deal with the problems, techniques, and opportunities of the modern world. By analyzed the history of RA Kartini's life there are characters building factors that can be implemented in the education of the future recently as a Protégé. One important thing in education is an element of character education for students. There are many smart students, but if they have not had a good personality they just as the destroyer of the nation for the next generations. To win the competition on the international scene, character education is absolutely necessary not only in school, but also at home and social environment because the character is the key of the individual success.

a. Strong and Smart Character

Two characters adhere to the Kartini's spirit. Kartini's strong character was proven by her high desire to change the women's destiny, especially in education. And Kartini's smart character was proven by her cleverness in literature and when her ability to

understand Dutch shortly, even she understanding the content of many Dutch books as her direction in women struggle although she was in seclusion. Kartini represents the intellectual profile of the woman in Indonesia old tradition. Although she was a picture of the one woman old tradition, but she capable to coming up with ideas and expectations brilliant about their people to the future.

b. Progressive Vision Character

Kartini's progressive vision was gotten from social life during her life, included correspondences till becoming closer to her friends, both in Batavia and in the Netherlands. From correspondences, Kartini has desire dream that through her letters and education building she can change the custom rules and the woman role as mutual respect of the world confession.

c. Critical Social Character

Through her letters, critical social character of R.A Kartini was proven by her experiences. She critics about unequal rule between men and women, the custom which saw the status of women lower than men, about polygamy under lock Mohammedan permissive, also about no one translated the Quran. All of those were poured through her letters as someone who has critical social character in her era.

The critical social character awakened from Kartini's statements, if in her era the condition of religious communities which still very simple, it caused interpretation and experience of religious teachings ungainly. Qur'an that had not translated into Java is different with gospel and Christians praying by using the Javanese which can be understood. From these, Kartini invited a critical power into the question.

Polygamy is also one condition made Kartini to struggle for the women destiny. Kartini's mother was one of marginalized women in the social life at that time, woman position that was particularly vulnerable to being treated unfairly. It was critical basic social character formation of RA Kartini, as well as conditions of her family, her father who in one side as a highly admired, but the other side was also the example of a man who did polygamy.

E. Discussion

Kartini is the woman hero who fighting for feminism. She is the first Indonesia modern woman who exceeded the nation think in her era. With her letter Kartini shared how she felt with untold conflicts. But, by learning all of her conflict and the way she solve, it can conclude that Kartini is someone influential in the world. Back to the function of learning literature, one of the

important contributions from Kartini is her contribution in education world. By her experience on facing conflicts, she finds out any ways to solve the conflict by education building. Moreover her struggle in the field of nationality and in the field of education is her desire dream.

As Moody (1971: 7) states that a work of literature is something more than the language from which it is constructed. Learning literature was to achieve their aims only if individual members acquire the skill, the knowledge, and qualities of personal character needed to deal with the problems, techniques, and opportunities of the modern world. Accordingly, it was proven by this research finding started from Kartini's conflict and continued to her struggle in the field of Nationality and in the field of education as follows:

1. Conflicts appear in *Letters of a Javanese Princess*

- a. Psychological Conflict

According to Hergenhahn (2001: 1) psychology has been defined as the study of the psyche or the mind, of the spirit, consciousness, and more recently as the study of, or the science of behavior. Kriesberg (1973) states that conflict evoke the deepest emotions and strongest passions and enlist the greatest concentration of attention and of effort. Both competition and conflict are forms of struggle. It refers to psychological conflict happening since someone's character struggle with the mind's way in facing every situation or

problem to achieve goals. There were any statements which revealed her psychological conflict as follows:

- 1) She glorifies the Europe custom better than the Javanese that never discriminated gender or people.
- 2) In her heart, she was hating polygamy so much. She felt that it was a cruelty rule which can't avoid by women. But, however, her expectation to unlock rule custom had tied of the high wall tradition, which hard to pervious because she got legitimating of religion.
- 3) She saw that no one of Mohammedans people translated the Koran. She thinks that Mohammedan people was forbidden to translate, because the Koran was too holy. Whereas, according to her if the people read without knowing the meaning, it's mean that what they had read just end in nothing.
- 4) "Raden-Ajoe" the word that made Kartini learns more about the Javanese women's destiny. According to Kartini, "Raden-Ajoe" was the ancient iron-bound rule, that girls must marry, must belong to a man, without being asked when, who, or how
- 5) When she told that the ideal Javanese girl was the girl who silent, expressionless, speechless with a little whispering voice which can very hard to hear (too low), walked slowly, laugh silently without

opening her lips to show their teeth. It can catch that it made the customary law so strange in Kartini's eyes and mind.

- 6) When she felt almost the mothers taught to be selfish and taught to regard the girl or the woman as a lower creature than the boys or men to her son.
- 7) When Kartini told that she loved her father, but her loves to father also become a major obstacle in realized her ideals to study in Europe.
- 8) When she tried hard to achieve her expectation to go to Europe can come true. But her father got seriously sick. Kartini who loved her father very much worried about her father's misery.
- 9) When her father asked her to marry with a Regent of Rembang who had seven children and three wives, but the first wife who "A Raden Ayu" had passed away.

b. Sociological conflict

Fisher (2004: 4) states that social conflict usually occurs, for example group members tend to develop stereotypes (oversimplified negative beliefs) of the opposing group or some people collection, tend to blame for their own problems, and practice discrimination against them. According to Kriesberg (1973) a social conflict emerges when adversaries define goals which are opposed by the

other side. Kartini Sociological conflict finds out through her letter as follows:

- 1) Kartini showed in her letter that she never stops to think ancient traditions to leave and changed with the unequal role of the men and women in the modern era.
- 2) When the word “Emancipation” always influenced her thought to make a freedom about the tradition which makes sorrow all the girls.
- 3) When Kartini felt how the girls so far in education. For the Javanese custom which forbade the girls to get education like the boys, forbade leaving the home and goes to school.
- 4) When she got aware that the life system in the Javanese tradition just sees upper and underclass that made every person minus to admiring others, while the tradition should be followed by all people obediently.
- 5) Kartini told to Estella Zeehandelaar as follows:

If Kartini’s younger brother or sister wanted to pass her, they must bow down to the ground and creeping up on hands and knees. If they were sitting on a chair when Kartini passed them, they must instantly slip to the ground and remain with head bowed until Kartini had passed from their sight. If a younger brother or sister wanted speak to Kartini, it must only be in high Javanese; and

after each sentence that comes from their lips, they must make a *sembah*; that is, to put both hands together, and bring the thumbs under the nose. If her brothers and sisters speak to other people about Kartini, they must always use high Javanese in every sentence concerning her. They are forbidden to touch Kartini's honorable head without her high permission, and they may not do it even then without first making a *sembah*. If food stands on the table, they must not touch the tiniest morsel until it has pleased by Kartini to take of which she would. And when the girls wanted to run she must do it decorously, with little mincing steps and so slowly.

- 6) When she hopes to erase opium from the Dutch Indies Government.
- 7) When she felt whenever and however the Dutch-Indies Government expectation was never stops to keep Indonesian people so bloomer.
- 8) When she needs some helps to open the school to transfer the knowledge, especially for the woman who didn't get knowledge. She also wanted to study in Holland, so that she can back to her country with skill and knowledge to transfer it for the women so much.

- 9) In a topic statement showed that she feels every woman get 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 permissive to the man to married until four women.
- 10) When Kartini caviled at the Mohammedan law that it just brings misery. And she told that the sin is when make someone's heart blood.
- 11) Kartini told that the Koran over pure to translate and she considered that every Islamic teacher didn't understand what the meaning every sentence in the Koran. And then she states to Dr. Abendanon in her letter that she more give content priority than *syariat* form.
2. How Conflict are solved

To solve the conflict in her life, Kartini did it by her struggles under the difficulties. There were Kartini's struggles in the field of nationality and in education as follows:

a. Kartini's struggle in the field of nationality

Kartini was fought by her writings which is shows to her Dutch friends such as Estella Zehandelaar, Mevrouw Ovink-Soer, Van Kol, Dr. and Mrs. Abendanon. She wanted to free and liberate her people. She wanted to plant a reasonable life in the family and society. Free

life, independence, mutual respect, equal rights and the same degree were a reflection of the society that always becomes a desire-a dream of Kartini.

- 1) Although Kartini lives in natural colonization, she had dared to give critics about the political of the Dutch government.
- 2) Kartini with a fiery spirit and without knowing fear, denounced and attacked the Dutch government policy. When the Hollanders teacher very hard to give highest mark to the native students, it's meant that the Hollanders teacher was biased.
- 3) Any imbalance occurred in Indonesian society at that time, with the length proposed by Kartini, she did not feel afraid to bear the consequences of her actions. She even dared to disclose all the matter to the Netherlands. Not only that, on the letters she criticized the Dutch East Indies government who do not want to teach the Malay language (Indonesian) in schools because the government was afraid that if the people of Indonesia to be smart and clever.
- 4) She vigorously demanded that the government should change immediately the political. She also demanded that the Malay language lessons and Dutch language is teach in schools. Kartini wanted the government to conduct reforms and progress in the interest of the people

b. Kartini's struggle in the education world

Kartini's spirit to educate the women was not escape from the phenomena which she witnessed at the time. As Kartini statement that the education was given to women who was confined in the lower school. Here her struggle in education world as follows:

- 1) Kartini established a school for nobility girls in Jepara and Rembang.
- 2) Kartini efforts in setting up the "Schools' Girl" had received good response from the public. It has long expected-hoped from the people.

3. Education Based on Kartini's thought.

- a. Based on Kartini's view, education is not only aimed at educating the ritual activity of the brain, but also moral and spiritual guide.
- b. With education skills, indigenous women can develop and make it as a source of livelihood so that they can be independently and not dependent on anyone.
- c. The most important educational and absolute give to students is education in the family environment. Within families, moral education is very valuable to be obtained by a child.
- d. The teacher is a supervisor of intellectual and moral that the teacher's treat to students should not have to be forced and arranged arbitrarily
- e. Opportunities and roles for men and women should be equal in education

4. Conflict and Solution implemented in Education

If we looked back at the research findings before, it isn't loose from Moody statement theory, as Moody (1971: 8) states that studying literature, if wisely undertaken, will bring us into contact and some of the world's great minds and personalities, the great teachers and thinkers of all ages. Moody also assumed that it can develop the sense, intellect, feeling, social awareness, and the religious sense.

If people can catch Kartini's merit in her letters, they can take some intellect, sense, and social awareness as her solution in some problem at that time. But if people looked at the education problem currently, they can find out some problem as the mirror of Kartini's conflict at that time. The general problem which influenced education in our country is the teachers' role in our country who only as the profession, so that's why, any students' failures in learning although actually the students have well intelligent. In other hand character education the student are the less. But if people had observed Kartini's letter, they can find out the solution from her as follows:

a. Teaching Principle of R.A Kartini

In *education*, a lot of terms often misunderstood by most people including the education promoter (teacher). The terms of teaching, educating, guiding, and there is also a term of the train

- 1) 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 how using good examples and habituation. Based on Kartini's way in educating, there are a few things to consider teachers as educators as follows:
 - a) Teachers should put their self as an example for their students. Exemplary here does not mean that the teacher should be a perfect human who is never wrong. But teachers should avoid reprehensible that will knock their price. Because based on Kartini's principle teacher not only a teacher, but also the parent who give good example, and planting the good character. If the teacher becomes educators, teachers should 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 also must have a strong personality as a role model for the students.
 - 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 know the value of planting methods and how to use the methods to take place effectively and efficiently.
 - d) Teachers should be having 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 professionally.
 - e) Teacher should give the complete curriculum. The curriculum should contain material related to educate the brain, the formation of attitudes, and education skills.
 - f) Teachers should carry out the role as emancipator when learners dumped morally and experiencing various difficulties.
- 2) In *teaching* process, teachers should carry responsibility 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. First, teachers should plan objectives and identify competencies to be achieved. Second, teachers must see the involvement of the learners in learning. It means that the learners carry out learning activities not only physically, but psychologically, that should be involved. Third, the teacher should be interpreting the learning activities. Fourth, teachers should

know how deep the students understanding the lesson, so the learning can advance.

- 3) In the process of *guiding* can do with transferring knowledge, the teacher as a motivator and commander in students guiding
- 4) In terms of *training*, education and the learning process always requires skills training, both intellectual and motor to make proficient in various skills are developed in accordance with the standard material.

b. Character Education of RA Kartini

1) Strong and Smart Character.

Two characters adhere to the Kartini's spirit. Kartini's strong character was proven by her high desire to change the women's destiny, especially in education. While Kartini's smart character was proven by her cleverness in literature and her ability to understand Dutch shortly, even she understood the content of many Dutch books as her direction in women struggle although she was in seclusion. Kartini profile represents the intellectual profile of the women in Indonesia old tradition. Although she was a picture woman of the old tradition, but she capable to coming up with ideas and expectations brilliant about their people a future.

2) Progressive Vision Character

This character was gotten from social life during her life, included correspondences until becoming closer to her friends, both in Batavia and in the Netherlands. From the correspondences, Kartini has desire dream that through her letters and education building she can change the custom roles and the woman rule as mutual respect of the world confession.

3) Critical Social Character

Through her letters, critical social character of R.A Kartini's was proven by her experiences. She critics about unequal role between men and women, the custom which saw the status of women lower than men, about polygamy under lock Mohammedan permissive, also about no one translated the Quran. All of those were poured through her letters as someone who has critical social character in her era.