
**Gender education in the framework of Ki Hadjar Dewantara's thought:
A literature study and its relevance**

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ABSTRACT

Gender education is one of the ways people try to build a better life for everyone. Around the world, many organizations focus on helping women gain more power, believing this is the key to reducing unfair gaps between men and women in different areas of life. This study explores how Ki Hadjar Dewantara thought about education, especially for women, as shown in his poem *Tembang Macapat Wasita Rini*. By looking closely at this poem, it's clear that Dewantara saw education as crucial for helping women find independence—both in their daily lives and in their personal growth. He wanted women to be able to make their own choices, not just for themselves, but for the good of their families and communities. The poem doesn't just give practical advice; it also shares important moral lessons. Dewantara encourages women to stay true to themselves and behave wisely, so they can avoid trouble and make the most of their abilities. What stands out is Dewantara's balance—he supported women's freedom and empowerment, but also believed in holding onto values and traditions that fit the realities of his time and culture. His thoughtful approach shows how education and respect for social norms can work together to help women thrive.

Keywords: Wasita Rini, gender education, Ki Hadjar Dewantara

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INTRODUCTION

Discrimination isn't just something you read about in reports—it's a reality many people face every day, especially when it comes to gender. No matter where you live, the world often expects men and women to play certain roles, setting rules about who can do what. These unfair distinctions don't just exist in one country or culture—they're a global problem, affecting lives everywhere. For instance, societal perceptions often place men and women in unequal positions (Judiasih, 2022; Syafe'i et al., 2020).

Gender equality is recognized by the *United Nations* (UN) as a fundamental human right. The UN established the *Convention on the Elimination of All Forms of Discrimination Against Women* (CEDAW) as an initiative to address gender equality and women's rights, based on reports from the *Commission on the Status of Women* (CSW) (Jamil, 2014; Setyowati, 2021). The UN views gender discrimination as a global issue and has included gender equality as the fifth goal among the 17 Sustainable Development Goals (SDGs) (Alfirdaus, 2019; Department of Economic and Social Affairs, 2016; Mustakimah et al., 2023).

Gender equality begins with awareness of human dignity and strength within society, regardless of gender. Gender identity is shaped by the community through sociocultural processes (Hardi & Mudjiran, 2022; Rosyidah & Nurwati, 2019). Children who are equipped with an understanding of gender, are better as they are able to develop socially and should easily comprehend their roles within their environment (Listyaningrum, 2022). Knowledge about gender is essential for fostering self-confidence and eliminating negative stigmas associated with gender differences.

Education isn't just about facts and figures—it's a powerful way to change how people think, especially about big issues like gender equality. Through carefully planned lessons, textbooks, and clear

goals, schools can help spread the idea that everyone deserves the same rights, no matter their gender. When these ideas really take hold in classrooms, gender education becomes more than just a subject—it’s actually a tool to break down barriers and end unfair treatment based on gender (Putri et al., 2024; Sudirman & Susilawaty, 2022).

In Indonesia, the push for gender education started over a hundred years ago, led by bold pioneers. Raden Ajeng Kartini was one of the first to speak up. Her famous book, “Habis Gelap Terbitlah Terang” (Out of Darkness Comes Light), captured her belief that education is the key for women to gain the freedom to direct their own lives (Anugrah & Pratiwi, 2024) (Anugrah & Pratiwi, 2024). Raden Dewi Sartika felt the limits herself—she knew how hard it was for women to get an education. Instead of simply accepting this, she created “Sakola Istri” in 1904—a school just for women, especially those with little money. She focused on practical skills for everyday life, but also made sure her students learned about health, religion, and language (Faujiah & Samsudin, 2020; Nurhasanah & Fadilah, 2024). Dewi Sartika wanted her students to truly “bisa hirup”—to be able to live and adapt as the world changed (Jayudha & Darmawan, 2021; Sulistiani & Lutfatulatifah, 2020).

It wasn’t just women fighting for these changes. Men like Raden Mas Soewardi Soerjaningrat—known to most as Ki Hadjar Dewantara—also pushed for women’s education. He saw women as the very heart of life, believing that a strong, educated woman was essential for building a good society. His thoughts weren’t just written in essays—he put them into poetry, using the traditional Tembang Macapat form in Wasita Rini (Dewantara, 2013; Masjid & Suwandi, 2021).

Ki Hadjar Dewantara’s forward-thinking ideas became a huge part of Indonesia’s philosophy on education, including his views about gender. For this research, Tembang Macapat Wasita Rini is seen as more than poetry—it’s a window into his beliefs about gender education. While past research has looked at the history and values in Wasita Rini (Masjid & Suwandi, 2021; Prasety, 2022), this study takes a deeper dive into Ki Hadjar Dewantara’s personal perspective, exploring how his poetry and wider body of work still matter for gender education today.

METHOD

This research takes a qualitative approach, relying on content analysis as described by Klaus Krippendorff. Simply put, content analysis involves digging into texts to discover and make sense of the values and messages hidden beneath the surface (Rozali, 2022). Krippendorff (2018), explains that this method is about looking for patterns and drawing meaningful conclusions from written material in a way that’s careful, reliable, and can be repeated by other researchers. In this study, the main focus is to uncover and interpret what Ki Hadjar Dewantara really thought about gender education, as seen in his Tembang Macapat Wasita Rini.

To gather the data, the study uses a literature review. The main source is the poem Tembang Macapat Wasita Rini itself, supported by two of Ki Hadjar Dewantara's books: one on education ("*Pendidikan*") and another on culture ("*Kebudayaan*"). Insights from these books help in understanding the gender education concepts woven into the poetry.

Krippendorff’s content analysis unfolds over six steps: unitizing the data, sampling, coding what’s found, reducing or organizing the information, making inferences, and finally narrating the findings (Krippendorff, 2018). In this study, each stanza from Wasita Rini becomes a unit of analysis. The core of the analysis is to bring out values connected to gender education—things like freedom, equality and justice, women’s empowerment, ethics and morality, ending gender-based violence, as well as rights and responsibilities.

Table 1. Coding for Gender Education

Topic	Code
Freedom	BBS
Gender Equality and Justice	KKG
Women's Empowerment	PMR
Ethics and Morality	ETK
Elimination of Gender-Based Violence	PKG
Rights and Responsibilities	HTG

RESULTS AND DISCUSSION

Results

Based on the analysis conducted on *Tembang Macapat Wasita Rini*, the author examined findings in the form of words, phrases, and sentences within each stanza that represent the values of gender education.

Table 2. Findings of Gender Education Values in *Tembang Macapat Wasita Rini*

Stanza	Quotation	Code	Topic
Senggakani-pun	<i>"Heh pra kenya kang ulah mardikeng rara"</i> Translate: <i>"O young women who aspire to women's emancipation"</i>	BBS, KKG	Freedom; Gender Equality and Justice
Senggakani-pun	<i>"Aywa lali kalane lelangen pada"</i> Translate: <i>"Let it not be forgotten, even in moments of joy"</i>	HTG	Rights and Responsibilities
Senggakani-pun	<i>"Ing reh solah tingkah ywa lirweng susila"</i> Translate: <i>"That virtue must remain the foundation of all your actions"</i>	HTG, ETK	Rights and Responsibilities; Ethics and Morality
Stanza 1	<i>"Jatine Wasita Rini Ing jaman kuna lan mangkya Yekti tan ana bedane"</i> Translate: <i>"The core values of womanhood, in the past and present, remain unchanged"</i>	ETK	Ethics and Morality
Stanza 1	<i>"Karone harsa rumeksa marang para wanita"</i> Translate: <i>"Both eras aim to protect the dignity of women"</i>	PMR	Women's Empowerment
Stanza 1	<i>"Mrth suci miwah rahayu Luputa ing sambekala"</i> Translate: <i>"So that women may stay pure, secure, and free from harm"</i>	ETK, PKG	Ethics and Morality; Elimination of Gender-Based Violence
Stanza 2	<i>"Saliring dumadi kabeh Suwala marang wasesa Tan karsa pinurbeng liyan"</i> Translate: <i>"All people resist domination and arbitrary authority of others"</i>	BBS, KKG, PKG	Freedom; Gender Equality and Justice; Elimination of Gender-Based Violence
Stanza 2	<i>"Mangkono istri tan purun Ginawe sakarsa karsa"</i> Translate: <i>"So too do women refuse to be treated according to others' whims"</i>	BBS, KKG, PKG	Freedom; Gender Equality and Justice; Elimination of Gender-Based Violence
Stanza 3	<i>"Nging uga kuwat kuwasa Amandhiri priyangga"</i> Translate: <i>"Yet women are strong and capable of self-mastery"</i>	PMR, HTG	Women's Empowerment; Rights and Responsibilities
Stanza 3	<i>"Wit saka iku den emut Wenang lan wajib ywa pisan"</i> Translate: <i>"Thus, remember that rights and responsibilities are inseparable"</i>	HTG, ETK	Rights and Responsibilities; Ethics and Morality
Stanza 4	<i>"Dene kang ingaran wajib Siyaga barang prakara Miranti lair batine"</i> Translate: <i>"Duties consist of complete readiness and willingness — in body and soul"</i>	ETK, HTG	Ethics and Morality; Rights and Responsibilities
Stanza 4	<i>"Nuli wenange tumindak Ing reh sakarsanira"</i> Translate: <i>"Only then comes the right to realize one's personal will"</i>	BBS	Freedom
Stanza 4	<i>"Wit sira wus darbe traju Panimbang becik lan ala"</i> Translate: <i>"For you now possess the measure to discern between good and bad"</i>	BBS, ETK, HTG	Freedom; Ethics and Morality; Rights and Responsibilities
Stanza 5	<i>"Para wanita kang sami Marsudi ing kamardikan"</i> Translate: <i>"Women who uphold the spirit of freedom"</i>	BBS, HTG	Freedom; Rights and Responsibilities
Stanza 5	<i>"Wajib weruh ing jatine Sujana lan kasarjanan Weh mardikaning gesang"</i> Translate: <i>"Must understand their interests — with refined feeling and creativity as pathways to liberated living"</i>	BBS, HTG	Freedom; Rights and Responsibilities
Stanza 5	<i>"Dene kasusilan iku Pager rahayuning raga"</i> Translate: <i>"Morality is the safeguard for your dignity and self"</i>	ETK, HTG	Ethics and Morality; Rights and Responsibilities

Discussion

Wasita Rini: Ki Hadjar Dewantara’s Perspective on Gender Education

Tembang Macapat is a form of literary art that developed within Javanese society, serving various functions such as conveying moral messages, expressing emotions, illustrating atmospheres, delivering riddles, and acting as a medium for public education (Purna et al., 1996). *Tembang Macapat* is much more than beautiful poetry—it’s a cornerstone of Javanese culture, filled with hidden lessons about how to live, behave, and learn (Jingga, 2024; Pamuji, 2021). Each poem follows strict rules: there’s a set number of lines, syllables, and rhymes to create its unique rhythm (Darusuprpta, 1989). For Ki Hadjar Dewantara, *Tembang* wasn’t just art—it was a way to reach and guide women, using tradition as a bridge to education.

During the Dutch Ethical Policy era, society started to change. Education, often encouraged by Dutch colonial programs, became more accessible, especially for women (Fakhriansyah & Permatasari, 2019). Dewantara saw this as a crucial step towards women’s freedom. Western-style education began to challenge old ideas about what it meant to be a woman, introducing new possibilities and reshaping old hierarchies (Prasety, 2022). Ki Hadjar Dewantara responded in a creative way. Through *Tembang*—especially his piece *Wasita Rini*—he offered practical wisdom and encouragement, blending tradition and progress.

Wasita Rini isn’t just a poem; it’s advice for women on how to find independence, both in their daily lives and in their hearts, all while holding onto important values and their unique roles in society (Masjid & Suwandi, 2021). Dewantara’s message was clear: true freedom means balancing self-fulfillment with a respect for social norms that give life meaning.

Indirectly, the messages of gender education can be found throughout the stanzas of *Tembang Macapat Wasita Rini*, which has been summarized using gender education coding {see Table 2}. Each stanza contains messages related to gender education, though in different contexts. The author interprets these messages sequentially based on the findings obtained.

Freedom

The values of freedom found in *Tembang Wasita Rini* are presented in the table below.

Table 3. Findings of Freedom Values in *Tembang Macapat Wasita Rini*

Findings	Translation
“ <i>Heh pra kenya kang ulah mardikeng rara</i> ” – (Senggakanipun)	“ <i>O young women who aspire to women's emancipation</i> ”- (Senggakanipun)
“ <i>Saliring dumadi kabeh Suwala marang wasesa Tan karsa pinurbeng liyan</i> ” – (Stanza 2 Line 3,4,5)	“ <i>All people resist domination and arbitrary authority of others</i> ” – (Stanza 2 Line 3,4,5)
“ <i>Mangkono istri tan purun Ginawe sakarsa karsa</i> ” – (Stanza 2 Line 6, 7)	“ <i>So too do women refuse to be treated according to others' whims</i> ” – (Stanza 2 Line 6 ,7)
“ <i>Nuli wenange tumindak Ing reh sakarsanira</i> ” – (Stanza 4 Line 4, 5)	“ <i>Only then comes the right to realize one’s personal will</i> ” (Stanza 4 Line 4,5)
“ <i>Wit sira wus darbe traju Panimbang becik lan ala</i> ” – (Stanza 4 Line 6, 7)	“ <i>For you now possess the measure to discern between good and bad</i> ”– (Stanza 4 Line 6, 7)
“ <i>Para wanita kang sami Marsudi ing kamardikan</i> ” – (Stanza 5 Line 1, 2)	“ <i>Women who uphold the spirit of freedom</i> ” – (Stanza 5 Line 1, 2)
“ <i>Wajib weruh ing jatine Sujana lan kasarjanaan Weh mardikaning gesang</i> ” – (Stanza 5 Line 3, 4, 5)	“ <i>Must understand their interests — with refined feeling and creativity as pathways to liberated living</i> ” – (Stanza 5 Line 4, 5)

Ki Hadjar Dewantara interprets freedom, as mentioned in the stanza *Senggakanipun*, as an ideal for women. Wanting to be independent is really about wanting the freedom to make your own choices (Fachri, 2015). In the poem’s second stanza, freedom isn’t just doing whatever you want—it’s about pushing back against anyone who tries to control or dominate you, especially when it leads to unfair treatment of women. Ki Hadjar Dewantara makes it clear: women don’t want to be held back, treated unfairly, or denied their rights. What they want is for their voices to be heard and to be treated as equals.

In the fourth stanza, Dewantara spells out that women have the right to shape their own destinies. One powerful line, *Siyaga barang prakara Mranti lair batine*, hints that true freedom comes from being ready both physically and spiritually. This kind of readiness means women’s independence will have a positive impact—not just on themselves, but also on those around them. And the best way to get ready

for this kind of life? Through education.

Dewantara also repeats that this inner and outer preparation matters. He believes well-educated women aren't just free to do as they please—they're able to use their freedom wisely, because they understand the difference between right and wrong. In the fifth stanza, he talks about nurturing women's independent spirit by encouraging both emotional intelligence (*rasa*, or feeling) and creativity (*cipta*), both of which grow stronger through learning and education. Emotional and creative intelligence relate to the ability to think and feel deeply, as well as to innovate and create (Andriyani et al., 2022; Soesanto & Eka, 2025).

Women who develop these forms of intelligence are, in essence, developing themselves into free individuals. According to Ki Hadjar Dewantara, freedom is closely tied to the human effort to grow and evolve through education. In line with his writings, education allows individuals to sharpen their intellect, a gift bestowed by God. "...*Tuhan memberikan fikiran pada kita manusia itu dengan maksud memerdekakan hidup kita...*" (Dewantara, 2013b: 245). The sentence explains how thoughts originate from God, and that the thoughts given by God serve as a weapon to liberate the lives of all humanity.

Gender Equality and Justice

The values of gender equality and justice embedded by Ki Hadjar Dewantara in *Tembang Macapat Wasita Rini* are outlined as follows.

Table 4. Findings of Gender Equality and Justice Values in *Tembang Macapat Wasita Rini*

Findings	Translation
" <i>Heh pra kenya kang ulah mardikeng rara</i> " – (Stanza Senggakanipun)	" <i>O young women who aspire to women's emancipation</i> " (Senggakanipun)
" <i>Saliring dumadi kabeh Suwala marang wasesa Tan karsa pinurbeng liyan</i> " – (Stanza 2 Line 3,4, 5)	" <i>All people resist domination and arbitrary authority of others</i> " – (Stanza 2 Line 3, 4,5)
" <i>Mangkono istri tan purun Ginawe sakarsa karsa</i> " – (Stanza 2 Line 6, 7)	" <i>So too do women refuse to be treated according to others' whims</i> " – (Stanza 2 Line 6, 7)

In the stanza *Senggakanipun*, Ki Hadjar Dewantara encourages women to pursue opportunities for achieving equality and justice. The phrase "*mardikeng rara*" signifies freedom for women and carries the meaning of emancipation—an effort to establish fairness and equality between women and men (Rinaldi & Lumbaa, 2024). In the second stanza, Ki Hadjar Dewantara firmly states that human beings, by nature, do not wish to be dominated by others. He further explains that women, in particular, reject being treated at the will of others. This message is clear and powerful: women deserve equality and justice. They shouldn't have to live under anyone's control or face unfair treatment. Every woman has the right to decide her own value and to be treated with dignity.

But Ki Hadjar Dewantara didn't just talk about equality—he backed up his words with real action. He founded the Tamansiswa organization, creating a space where women could learn, grow, and find the support they needed to become empowered and independent. "...*dapat tempat yang seimbang dengan kepentingannya...*", badan itu adalah *Wanita Tamansiswa*. (Dewantara, 2013b: 256). Ki Hadjar Dewantara exemplifies how women have equal opportunities by establishing a special organization that accommodates women from the *Tamansiswa* group to express themselves and create works according to their needs and abilities.

Women's Empowerment

Women's empowerment was not overlooked by Ki Hadjar Dewantara, especially for those who aspire to experience true freedom. The identified values related to women's empowerment are outlined as follows.

Table 5. Findings of Women's Empowerment Values in *Tembang Macapat Wasita Rini*

Findings	Translation
" <i>Karone harsa rumeksa marang para wanita</i> " – (Stanza 1 Line 4, 5)	" <i>Both eras aim to protect the dignity of women</i> " – (Stanza 1 Line 4, 5)
" <i>Nging uga kuwat kuwasa Amandhiri priyangga</i> " – (Stanza 3 Line 4, 5)	" <i>Yet women are strong and capable of self-mastery</i> " – (Stanza 3 Line 4, 5)

In understanding the context of women's empowerment in the first stanza, it can be interpreted that Ki Hadjar Dewantara emphasizes that women have always been under protection—both in traditional and in the contemporary context during times that *Wasita Rini* was composed. Empowering women, according to him, requires support from all parties in positions of power (Sari & Sulastris, 2024; Suasridewi et al., 2024), so that women feel safe within a conducive and threat-free environment. This sense of security is closely related to Ki Hadjar Dewantara's message in the third stanza, where he describes an empowered woman as one who is strong and capable of self-mastery.

Self-mastery, certainly, requires an understanding of one's own strengths and weaknesses—knowledge that is fundamentally acquired through education, whether formal environment such as in the classroom or informal through family teachings. In the process of empowering women, it is also essential to be discerning in how empowerment is carried out. Within the realm of employment, Ki Hadjar Dewantara had already warned of the risk of women being objectified. "...*Banyak pula mata pencaharian yang melulu mempergunakan orang perempuan selaku penarik...*" (Dewantara, 2013b: 271). This sentence illustrates how women are treated in the world of work—positioned primarily as a means to attract consumer interest. This condition should be a matter of concern for those in positions of power and for men, as Ki Hadjar Dewantara emphasized that when selecting jobs for women, one should carefully consider and compare which types of work are most appropriate for them.

Ethics and Morality

Ethics and morality are values that Ki Hadjar Dewantara sought to convey to women of his community, conveyed implicitly through his work, *Tembang Macapat Wasita Rini*. The identified values related to ethics and morality are outlined as follows.

Table 6. Findings Ethical and Moral Values in *Tembang Macapat Wasita Rini*

Findings	Translation
"Ing reh solah tingkah ywa lirweng susila" – (Senggakanipun)	"That virtue must remain the foundation of all your actions" – (Senggakanipun)
"Jatine Wasita Rini Ing jaman kuna lan mangkya Yekti tan ana bedane" – (Stanza 1 Line 1, 2, 3)	"The core values of womanhood, in the past and present, remain unchanged" – (Stanza 1 Line 1, 2, 3)
"Mrih suci miwah rahayu Luputa ing sambekala" – (Stanza 1 Line 6, 7)	"So that women may stay pure, secure, and free from harm" – (Stanza 1 Line 6, 7)
"Wit saka iku den emut Wenang lan wajib ywa pisan" – (Stanza 3 Line 6, 7)	"Thus, remember that rights and responsibilities are inseparable" – (Stanza 3 Line 6, 7)
"Dene kang ingaran wajib Siyaga barang prakara Miranti lair batine" – (Stanza 4 Line 1, 2, 3)	"Duties consist of complete readiness and willingness – in body and soul" – (Stanza 4 Line 1, 2, 3)
"Wit sira wus darbe traju Panimbang becik lan ala" – (Stanza 4 Line 6, 7)	"For you now possess the measure to discern between good and bad" – (Stanza 4 Line 6, 7)
"Dene kasusilan iku Pager rahayuning raga" – (Stanza 5 Line 6, 7)	"Morality is the safeguard for your dignity and self" – (Stanza 5 Line 6, 7)

In the stanza Senggakanipun, Ki Hadjar Dewantara gently urges women to always behave with kindness, respect, and courtesy. He believes these qualities aren't just about manners—they reflect a woman's inner dignity and her sense of ethics, which are a core part of who she is. In the first stanza, it is affirmed that women have been taught these values both in the past and in the present. Referring to ethics and morality, women are expected not to forget the core education of womanhood, such as modesty, wisdom, and noble values that have been instilled in them. In the same stanza, Ki Hadjar Dewantara point out that these educations are intended to protect women themselves, so that they remain pure and safe from harm that could be detrimental to their well-being. In line with these purposes, a woman who upholds and practices ethical and moral values is essentially protecting herself from danger.

Ki Hadjar Dewantara also advises women to always remember both their rights and responsibilities in life. Rights and responsibilities are inseparable. The right to freedom, the right to justice and equality, and the right to education must be accompanied by the responsibility to uphold ethics and morality, to preserve personal dignity, and to behave in accordance with societal norms while avoiding disgraceful actions. According to Ki Hadjar Dewantara, being able to tell right from wrong goes hand in hand with a woman's responsibility to get herself ready—inside and out. It's all about preparing both her body and her spirit for whatever life brings. Such preparation requires experience and quality education, as Ki Hadjar Dewantara stated in his writings: "...*pendidikan dan segala*

pengalaman serta keadaan itu semuanya berpengaruh besar pada tumbuhnya budipekerti” (Dewantara, 2013a: 26). Ki Hadjar Dewantara saw education as the key to building strong character and good values. For him, a well-educated woman isn’t just tough on the outside—she also understands right from wrong and can handle her emotions in a healthy way. In his view, morality isn’t something that holds women back; it’s a kind of shield that helps protect them as they move through life.

Elimination of Gender-Based Violence

Several implicit messages linking the elimination of gender-based violence with the spirit of the women's emancipation movement are also conveyed in *Tembang Macapat Wasita Rini*. The identified values related to the elimination of gender-based violence are outlined as follows.

Table 7. Findings of Gender-Based Violence Elimination Values in *Tembang Macapat Wasita Rini*

Findings	Translation
“Mrih suci miwah rahayu Luputa ing sambekala” – (Stanza 1 Line 6,7)	“So that women may stay pure, secure, and free from harm” – (Stanza 1 Line 6, 7)
“Saliring dumadi kabeh Suwala marang wasesa Tan karsa pinurbeng liyan” – (Stanza 2 Line 3, 4, 5)	“All people resist domination and arbitrary authority of others” – (Stanza 2 Line 3, 4, 5)
“Mangkono istri tan purun Ginawe sakarsa karsa” – (Stanza 2 Line 6, 7)	“So too do women refuse to be treated according to others' whims” – (Stanza 2 Line 6, 7)

Ki Hadjar Dewantara explicitly explains how *Wasita Rini* serves as a core hat can protect women from gender-based violence. In the first stanza, when viewed in its entirety, he describes how the teachings directed at women are intended to help them avoid danger, remain pure, and stay safe. This message really shows how much Ki Hadjar Dewantara respected women. In the poem’s second stanza, he points out that people, by nature, reject being controlled by others—he’s especially talking about colonialism, but also about how women have been dominated, often by men.

Dewantara makes it clear that women won’t stand for being pushed around or treated unfairly. His words fit right in with today’s gender equality movements. He believes women deserve genuine respect, recognition, and the freedom to live their lives without restrictions.

Rights and Responsibilities

Knowing how to balance rights and responsibilities is key to creating a fair society—one where people use their freedom thoughtfully and take ownership of their actions. Ki Hadjar Dewantara talked a lot about how important it is to keep this balance. In his view, real progress comes when people understand that their rights go hand-in-hand with their duties. The main ideas connected to these values are outlined below:

Table 8. Findings of Rights and Responsibilities Values in *Tembang Macapat Wasita Rini*

Findings	Translation
“Aywa lali kalane lelangen pada” – (Senggakanipun)	“Let it not be forgotten, even in moments of joy” – (Senggakanipun)
“Ing reh solah tingkah ywa lirweng susila” – (Senggakanipun)	“That virtue must remain the foundation of all your actions” – (Senggakanipun)
“Nging uga kuwat kuwasa Amandhiri priyangga” – (Stanza 3 Line 4, 5)	“Yet women are strong and capable of self-mastery” – (Stanza 3 Line 4, 5)
“Wit saka iku den emut Wenang lan wajib ywa pisan” – (Stanza 3 Line 6, 7)	“Thus, remember that rights and responsibilities are inseparable” – (Stanza 3 Line 6, 7)
“Dene kang ingaran wajib Siyaga barang prakara Miranti lair batine” – (Stanza 4 Line 1,2, 3)	“Duties consist of complete readiness and willingness — in body and soul” – (Stanza 4 Line 1,2, 3)
“Wit sira wus darbe traju Panimbang becik lan ala” – (Stanza 4 Line 6, 7)	“For you now possess the measure to discern between good and bad” – (Stanza 4 Line 6, 7)
“Para wanita kang sami Marsudi ing kamardikan” – (Stanza 5 Line 1, 2)	“Women who uphold the spirit of freedom” – (Stanza 5 Line 1, 2)
“Wajib weruh ing jatine Sujana lan kasarjanan Weh mardikaning gesang” – (Stanza 5 Line 3, 4, 5)	“Must understand their interests — with refined feeling and creativity as pathways to liberated living” – (Stanza 5 Line 4, 5)
“Dene kasusilan iku Pager rahayuning raga” – (Stanza 5 Line 6, 7)	“Morality is the safeguard for your dignity and self” – (Stanza 5 Line 6, 7)

The concept of rights and responsibilities in the education through *Wasita Rini* is clearly articulated by Ki Hadjar Dewantara as a foundation for shaping women of character and moral integrity. In the stanza Senggakanipun, Ki Hadjar Dewantara encourages women to always act with kindness, respect, and politeness—even when they’re having fun. His message is clear: real freedom comes with the responsibility to stay true to your values.

The third stanza goes a step further. Dewantara says that when women stand up for their rights, they need to be strong and able to control themselves. Having rights is important, but it means little unless it’s paired with fulfilling your responsibilities. For Dewantara, being ready for life isn’t just about being physically prepared—it’s also about being spiritually strong. This kind of preparation is what helps women truly live out their responsibilities and make the most of their independence. “...*Juga dalam hal ini janganlah hak dan kewajiban mengurus hidupnya sendiri itu diartikan sebagai ‘mengurus asal mengurus’ saja, tetapi mengurus dengan beres: yaitu dapat mewujudkan tertib dan damai didalam hidup dan penghidupannya...*” (Dewantara, 2013a: 479). In the stanza Senggakanipun, Ki Hadjar Dewantara encourages women to always act with kindness, respect, and politeness—even when they’re having fun. His message is clear: real freedom comes with the responsibility to stay true to your values.

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CONCLUSION

Looking closely at *Tembang Macapat Wasita Rini* reveals that it’s much more than just old advice telling women to remember who they are. At its heart, this traditional song carries a powerful, hidden message about the importance of education for women. Through several stanzas, the poem suggests that if women want true freedom, they first need to prepare themselves—both in body and spirit—and that this preparation comes from learning. By getting an education, women become better able to make wise choices for their lives and contribute meaningfully to their families and communities.

The messages in Dewantara’s *Tembang* can be seen as some of the earliest calls for gender education, at a time when this kind of learning was mostly out of reach for women. He recognized that women had every ability to learn, grow, and find freedom through education. Still, Dewantara also believed that real freedom should come with boundaries—guidelines that fit with a woman’s true nature and purpose.

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