

To cite this article: Endah Puspita Sari, Leo Agung Sutimin and Akhmad Arif Musadad (2022). NYAI SUTARTINAH'S NATIONALISM BASED ON PSYCHOHISTORY APPROACH, International Journal of Education and Social Science Research (IJESSR) 5 (6): 296-306 Article No. 722, Sub Id 1151

## NYAI SUTARTINAH'S NATIONALISM BASED ON PSYCHOHISTORY APPROACH

Endah Puspita Sari, Leo Agung Sutimin and Akhmad Arif Musadad

Postgraduate of History Education Sebelas Maret University, Surakarta, Indonesia

DOI: <http://dx.doi.org/10.37500/IJESSR.2022.5623>

### ABSTRACT

Ethical politics is a response from the Netherlands to Indonesia, which has filled its cash void. There are three moral politics programs: education, irrigation, and emigration. The field of education is very influential because it can give birth to a specific group. They are aware of the gap between their people and the colonial. A fighting organization was born and dominated by men, resulting in a women's organization. The research method used in this journal is the theme of Nyai Sutartinah; heuristics are carried out on books and journals, source criticism is carried out by reading these sources to find credible data; interpretation processes sources into writing data, and historiography, writing about Nyai Sutartinah's nationalism with a psychohistorical approach. Psychohistory is part of psychoanalysis that studies a person's behaviour in the past and its influence on an attitude. The attitude to be learned is nationalism. Nationalism is an identity of a unified group regardless of language, ethnicity and religion. The figure of Nyai Sutartinah is the subject of this research. He is a descendant of the Pakualaman palace and was born in 1890. Since childhood, he has received an education. Seeing the education inequality for women around him, he and Ki Hadjar Dewantara founded an educational institution called Wanita Taman Siswa. Apart from that, another struggle is being involved in the women's congress in Yogyakarta.

**KEYWORDS:** Nyai Sutartinah, Nationalism, Psychohistory

### INTRODUCTION

During the Dutch colonial period, Indonesia experienced a period of the national movement. The period of this movement occurred between 1908 and 1945. The background for the occurrence of the movement era was ethical politics. Ethical politics for some people assume that Indonesians have contributed to helping fill the void in the Dutch treasury after the Diponegoro war. Therefore, the Netherlands feels indebted to Indonesia through three programs, namely irrigation, education, and emigration (Suhartono, 1994:16). The field of education in the ethical and political program has significantly influenced the struggle of the Indonesian nation. Those who have received education are increasingly aware that their people have become slaves to the Dutch colonialists (Suhartono, 1994:16). Their awareness created a national movement organization.

Most of the organizations that were born came from men (Budi Sujati, Alfa Harfiatul Haq, 2020:17). This proves that there was a gap between men and women in Indonesia at that time. Some women feel that their position is the same as men's. One of the figures passionate about women's emancipation is Raden Ajeng Kartini (M. C. Ricklefs, 1995:237). She struggled to provide education to the women around her, but this dream had to stop because she did not get support from the people around her, including her father, who was a regent of Rembang.

A female character named Raden Ajeng Sutartinah was born in the next era. He was born into the Yogyakarta Pakualaman royal family (Samho and Oscar Yasunari, 2010: 12). She is the wife of Ki Hadjar Dewantoro. Therefore, she is usually called Nyai Hadjar Dewantara. He had received an education at ELS because of his kinship status. Seeing the conditions around him that lacked education for women, he finally, together with Ki Hadjar Dewantara, founded Wanita Taman Siswa in 1922 (Printina, 2019:80).

Sutartinah's nationalism is analyzed using psycho-historical data, stating that her nationalism was born from her environment. He came from a royal family, where at that time, he taught to fight for Indonesian independence (Samho and Oscar Yasunari, 2010: 12). It was this passion that had been instilled since childhood that led her to continue fighting through Taman Siswa Women and the Women's Congress. The purpose of writing this journal is to review Sutartinah's biography to understand Sutartinah's nationalism from a psychohistorical approach.

## **METHODS**

This article is written using Kuntowijoyo's historical method, which consists of five stages: themes, heuristics, source criticism, interpretation of facts, and historiography (Daliman, 2015). These sources were obtained from the DewaKriti library, the Sebelas Maret University library, the Ignatius Kolase library, and the Yogyakarta State University library. The primary source that the researcher obtained came from writings about Among Schools. Not only that, secondary sources in this study were obtained from articles in books and online.

## **RESULTS AND DISCUSSION**

### ***The Scope of Psychology***

Psychology has existed since the Renaissance (Yanti Kirana, 2020: 130). Psychology comes from the word psyche which means soul, spirit or soul and logos means knowledge (Yanti Kirana, 2020: 131). When combined, psychology is the study of psychology, spirit, or soul.

Psychology according to Woodworth and Marquis (Abdul Muhid, et al, 2013: 09) psychology is a science that explores activities in the form of a person's cognitive, motor, and emotional. Gene Zimmer (Adnan Achiruddin Saleh, 2018: 07) says that psychology describes something such as imagination, attention, intelligence, alertness, intention, thought, and responsibility possessed by a person. Yanti Kirana (2020: 131), which is knowledge that explores human behavior for a better life

and has a positive impact on the people around them. If these three opinions are combined, they will produce an explanation that psychology is a knowledge that is used to know and explore the characteristics and activities that a person has.

### ***Psychohistory Approach***

Part of particular psychology, one of which is developmental psychology. Developmental psychology and psychohistory have the same meaning. Developmental psychology where this science studies human nature from infancy to old age (Adnan Achiruddin Saleh, 2018: 25-26). The same thing was also explained by Erik Erikson (Jess Feist and Gregory J. Feist, 2008: 249), who that psychohistory believes that each stage of human development has different characteristics. Therefore, this research will use the term psychohistory in addition to developmental psychology.

The psychohistory approach according to Gilbert (Robit, 2019: 29) is a special approach to studying a person's behavior patterns in history. Thomsz Pawelec and Katowice (2012:02) provide an explanation that psychohistory is a science that uses the principles of modern psychology and psychoanalysis as a theoretical basis for studying the past. Erik Erikson (Jess Feist and Gregory J. Feist, 2008: 250) describes psychohistory that every human being from the age of a toddler to entering old age will have a different personality influence. David E. Stannard (1980:60) says that psychohistory is a psychoanalysis that functions to help understand the past. Paul H. Elovitz (2018: 01) reveals that studying psychohistory can make researchers wiser in their attitudes. From the opinions of the four figures, it can be concluded that psychohistory is a science of psychoanalysis that studies human behavior in the past so that we as humans in the future are wiser and avoid harmful behavior patterns.

This psychohistory study can be a person's behavior in a society in the past. Therefore, in analyzing a character in the past, historians often depend on the biography of the person to be studied. The interconnected field of psychohistory according to William M.R. (Robit, 2019:30) including:

1. Psychobiography: to describe individuals in historical events and their motivations in history.
2. Group psychosis: to explain the motivations of large groups, including states, in historical and current affairs. In this theory, researchers can use group-fantasy analysis of political speeches, political cartoons, and media headlines as research material.

Many experts have described the psychohistorical scope, and finally, the researcher decided to use the opinion of Erik Erikson in studying the characteristics of Moh's nationalism. Hatta. Erik Erikson's theory of personality emerged because of the shortcomings of the psychoanalytic theory written by Sigmund Freud. In line with this, Erik Erikson was referred to as a neo-psychoanalyst (Diana Putri Arini, 2021:12). For Erik Erikson, to reveal a person's psychology is not only based on age level, but every age experienced by humans has a contribution to his behaviour patterns (Jess Feist and Gregory J. Feist, 2008: 249). This developmental theory originated from Erik Erikson, who had an identity problem. He began to think about who he was, starting from his father's origins,

which his mother did not tell him (Jess Feist and Gregory J. Feist, 2008: 249). It was this incident that made him try to find out his identity by tracing its history. The history of the human self starts from when he was a baby. Therefore, Erik Erikson divides eight stages of unique behaviour based on age (Jess Feist and Gregory J. Feist, 2008: 257-261), namely:

- a. Basic Trust versus Basic Disbelief, this is the beginning of human life or the baby age. If the baby is given a good stimulus by someone who cares for him, he will feel more appreciated. If there is a baby who is not stimulated or given less attention, he will become irritable, cynical, and even depressed.
- b. Early childhood, entering their childhood, will learn to control themselves in their unique environment. So that brings shame.
- c. Age of play, age range three to five years. Children in this category are eager to know, starting to do a lot of movement or being active, learning the language, imagining, and beginning to understand their talents.
- d. School age, children who enter this group are aged 6-13 years. They begin recognising a more comprehensive social environment, such as peers and teachers. Besides that, their curiosity is increasing, and they are starting to develop their talents and skills.
- e. Adolescence, or we can call it the Age of puberty. The Age at which a person begins to put forward his ego and seek his identity. In addition, they will start to get to know the opposite sex.
- f. Young adults will try to maintain their identity once they have acquired it. How to keep that identity by starting to develop their abilities. This group is aged 19 – 30 years.
- g. Adulthood, entering the Age of 31-60 years, people will begin to assume responsibility. Usually, they will show their position in society. Such as being a leader or community figure in the region.
- h. Old age, entering this stage, many people begin to reduce their activities. If they are 60 years old, it is not uncommon for them to experience senility.

According to the researcher, Erik Erikson's theory of development is very suitable for this study. In line with Ratnasari (2012) that Erikson's theory of action is prudent because three reasons, namely guide it:

- a. The theory is very representative and has a relationship to the ego, an important discussion in studying human personality.
- b. Focus on the changes that a person experiences as they age.
- c. This theory mixes social and background, which can carve advantages and success in changing a person's character in his area.

The function of the psychohistory approach in historical research is very suitable. This is because in studying a character's meaning, nature, and struggles. The psychohistory approach will help reveal the essence of Nyai Sutartinah's nationalism in this study.

### *Nyai Sutartinah's Biography*

Raden Ajeng Sutartinah, or Nyai Sutartinah, was born in Yogyakarta on September 14, 1890 (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991: 73). She is the daughter of Kanjeng Prince Haryo (KPH) Sasraningrat and R.Ay. Mudmainnah (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991: 74). KPH Sasraningrat is the younger sibling of KPH Surjaningrat who is the biological father of Ki Hadjar Dewantara or Suryadi Suryaningrat (Bartolo Samho and Oscar Yasunari, 2010: 12). Both of them are sons of Pakualam III (Bartolo Samho and Oscar Yasunari, 2010: 12). If you look at the family tree, Nyai Sutartinah and Ki Hadjar Dewantara are still cousins.

Raden Ajeng Sutartinah has experienced the world of education. He attended school at Europese Lagere School (ELS). Finishing his education at ELS in 1904, he continued to study for teachers (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991: 73). After graduating, he worked as an assistant teacher at a school owned by R. M. Rio Gondoatmodjo (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991: 73-74). On November 4, 1907 Raden Ajeng Sutartinah was married to by Suwardi Suryaningrat or Ki Hadjar Dewantara (Waharjani, 2015: 248). After marriage, he was called Nyai Sutartinah or Nyai Hadjar Dewantara. This marriage brought Nyai Sutartinah to know the world of journalism and politics (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:74).

On September 6, 1913 Ki Hadjar Dewantara and Dr. E.F.E. Douwes Dekker and Cipto Mangunkusomo left for the Netherlands (Suhartono Wiryopranoto, Nina Herlina, Djoko Marihandono, 2017:152). Apart from being with his friends, he invited his wife, Nyai Sutartinah (Suhartono Wiryopranoto, Nina Herlina, Djoko Marihandono, 2017:153). During her stay in the Netherlands, Sutartinah did not just remain silent. He was active in cultural events and spread the ideals of Indonesian independence (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:74).

Status of Ki Hadjar Dewantara Dr E.F.E. Douwes Dekker and Cipto Mangunkusomo left for the Netherlands as exiled figures (Suhartono Wiryopranoto, Nina Herlina, Djoko Marihandono, 2017:154). Starting because she is married, she follows her husband wherever he goes. To increase the cost of living in that exiled country, Sutartinah worked as a teacher at the Frobel School, namely the Kindergarten in Weimar, The Hague (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:74-75).

After a long debate in the Dutch House of Representatives regarding the certainty that the three exiles could finally be sent home (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:76). Arriving at home, the ideals of Indonesian independence were loudly heard. To track the colonialists, the three officially dissolved the Indische Partij in 1919 (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:76). The dissolution of the Indische Partij could not dampen Ki Hadjar Dewantara's enthusiasm to propagate Indonesian independence. Together with his wife, Nyai Sutartinah, he formed an organization. The organisation's name is Taman Siswa, while the

Indonesian women's movement is Wanita Taman Siswa (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:76). Nyai Sutartinah coached Taman Siswa women.

After her husband left in 1959, Nyi Sutartinah's enthusiasm never subsided (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:79). Everything related to the Taman Siswa and Taman Siswa Women's organizations was borne by her. Thanks to his wise attitude in leading the two organizations, he resolved the institution's crisis. Nyi Sutartinah died in 1971 at the Panti Rapih Hospital in Yogyakarta (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:80).

### ***Nyai Sutartinah Nationalism***

Nyai Sutartinah was born into the royal family of Pakualam, Yogyakarta. One of the privileges of an aristocratic family is having the opportunity to study at school (Dyah Kumalasari, 2017:03). He did not waste this opportunity to go to school. Learning at ELS made him familiar with the world of education (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991: 73).

On November 4 1907, Sutartinah married her cousin, Ki Hadjar Dewantara. The effect of this marriage made Sutartinah more familiar with the fields of journalism and politics. Apart from that, he also began to dare to spread the spirit of Indonesian independence when he was exiled to the Netherlands in 1913 (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:74). While in the colonial country he was with Ki Hadjar Dewantara, Dr E.F.E Douwe Dekker, and Cipto Mangunkusomo experienced economic difficulties. During World War I, the European economy was unstable. Their lives are also increasingly desperate. Mr Abendanon, formerly of Education Affairs in the Dutch East Indies, offered them to overcome difficulties, but this was rejected by Sutartinah (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:75). He is aware that to carry out his ideals and struggles, he must be able to live a simple and independent life.

Political and journalistic activities are growing. When Nyai Sutartinah and Ki Hadjar Dewantara stayed in Germany to continue their studies, they founded a newspaper called Indonesische Pers Bureau (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:75). This newspaper notifies the press in the Netherlands to discuss events and conditions in Indonesia. This activity moved the hearts of the Dutch people to sympathize with the Dutch East Indies and the fighters (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:75-76).

Meanwhile, in the Dutch parliament, there was a difference between the colonial group and the democratic group, as well as the progressive group. The three have different views on the disposal of the Tiga Triumvirate. The colonialist group supported the policies of the Dutch colonial government. In contrast, the democrats and progressive groups rejected the Dutch colonial policies (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:75). Knowing the role and writings of Suwardi Surya Ningrat and Sutartinah added to the enthusiasm of the democrats and progressives to disagree with Dutch colonial policies. In the end, the majority of votes came from progressive

groups, which resulted in the Governor General of the Dutch East Indies, Graaf van Limburg Stirum, releasing dr. Cipto Mangunkusumo, Suwardi Suryaningrat, and Dr E.F.E Douwe Dekker from exile (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:76).

The arrival of Suwardi Suryaningrat and Sutartinah from the Netherlands was not wasted in continuing to fight for Indonesian independence. In 1919, when they arrived at Tiga Serangkai, they disbanded the Indische Partij due to the political changes that were developing in the Dutch East Indies (Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, et al., 1991:76). Suryadi Suryaningrat chose to struggle through education with his wife. On July 3, 1922, at Puro Pakualaman, Suryadi Suryaningrat, together with the Tuesday Kliwonan members which Sutartinah had founded an organization called Tamansiswa National School (Dhiniaty Gularso, 2019: 03). At this meeting Sutartinah was assigned to manage the children's education (Unggul Sudrajat: 47).

Not long after the establishment of the Taman Siswa National School, Ki Hadjar Dewantara began to think about the role of women. She is aware that the role of women is essential in educating girls, guiding daughters' intelligence, caring for girls, issues of etiquette and decency of women, and stories intended for women (Dyah Kumalasari, 2017: 10). This thought became the basis for establishing the Taman Siswa Women's organization.

In 1922 the Taman Siswa Women's organization was founded by Nyai Sutartinah (Brigida Intan Printina, 2019:80). The organization is part of Taman Siswa. While carrying out the activities of this organization, Nyai Sutartinah was assisted by Mrs Rumsiah, Mrs Jumilah, Mrs Siti Marsidah, and Mrs Sutatmo (Ridha Laeli Insyarah Anwar and Leli Yulifar, 2019:176). The establishment of this organization cannot be separated from the surrounding influences. The purpose of establishing this organization is that there are different views between men and women caused by feudalism and patriarchal traditions in Java and the desire of women to advance education for their group (Ridha Laeli Insyarah Anwar and Leli Yulifar, 2019:176).

The Taman Siswa, Women's Organization, carries out the task of educating women. Teachers who serve in the Taman Siswa organization come from women or wives of Taman Siswa supervisors and then develop into women outside Taman Siswa (Ridha Laeli Insyarah Anwar and Leli Yulifar, 2019:176). As the Taman Siswa women went on, they did not forget that they had a motto under the leadership of Nyai Sutartinah. The slogan of Taman Siswa Women is Suci Tata Ngesti Tunggal, which means purity inwardly, orderly outwardly towards perfection (Ridha Laeli Insyarah Anwar and Leli Yulifar, 2019:176).

In order to achieve the goal of equality for women, the Taman Siswa Women's organization has the following specific strategies (Suratmin, 1981):

1. Women must be courageous to surrender body and souls and set aside their interests. Every day must remember the noble ideals.

2. Worship is not only in the heart but also carried out. From this, it can be stated that a woman has the right to learn manners. A person who has good character and is vital in facing obstacles is someone who has subtlety and inner strength.
3. Women must be civilized. Politeness should not be ignored because women have always been the centre of safety and influence on the behaviour of others.
4. Women must be innovative and have extensive knowledge. Women's knowledge will make them more patient and less insecure when doing a job.

Sutartinah's nationalism did not only occur in the Taman Siswa Women's organization, but also took part in a congress. She together with Mrs. Soekonto from Women of Oetomo and Miss Soejatin from Putri Indonesia agreed to unite all Indonesian women's organizations which at that time were still provincial (Ridha Laeli Insyarah Anwar and Leli Yulifar, 2019:179). The vessel that unites them is the Indonesian Women's Congress.

The Indonesian Women's Congress attended for the first time on December 22, 1928 in Yogyakarta. This congress was attended by several women's organizations in Java and Sumatra. The following is the composition of the committee and members of the first Indonesian Women's Congress (Budi Sujati, Ilfa Harfiatul Haq, 2020:24):

*Indonesian Women's Congress Committee*

Chairman	: R. A. Sukonoto (Utomo's Woman)
Vice	: Siti Munjilah (Aisyiah)
Secretary I	: Siti Sukaptinah (JIBDA)
Secretary II	: Siti Sunaryati (Puteri Indonesia)
Treasurer I	: R. A. Hardjodiningrat (Chatolic Woman)
Treasurer II	: R. A. Sujatin (Puteri Indonesia)

*Member of the Indonesian Congress*

1. Nyai Hadjar Dewantara
2. Driyowongso
3. Muridan Noto
4. Johanah
5. Badiyah Muryati
6. Hajinah
7. Ismudiyati
8. R. A. Mursandi

An interesting incident happened to Nyai Sutartinah. She was the initiator of the establishment of the Women's Congress, but in the agenda, she was in the position of a member instead of the core committee. This proves that he gave up his ego for personal gain, which is included in the attitude of



nationalism. Although not a committee, he was present as a speaker. The speech given by Nyai Sutartinah at the first Women's Congress regarding Women's Ethics (Budi Sujati, Alfa Harfiatul Haq, 2020:26). The essence of this speech is that women become hereditary stakeholders who hold an interest in the progress of the humans they give birth. Therefore women must have a foundation in life in the form of good manners (Ridha Laeli Insyarah Anwar and Leli Yulifar, 2019:179). After the committee was formed, congress produced a mutually agreed decision. The agreement includes (Printina, 2019:71):

- a. Agree to form a body called the Association of Indonesian Women (PPI).
- b. Establishing Studenfonds or scholarships for smart women, but hindered by the cost of education.
- c. Hindering early marriage.
- d. Creating unity among women.
- e. Carry out newspaper publication activities with the editor, Nyai Hadjar Dewantara, Mrs. Ali Sastramidaja, Mrs. Hajinah, Mrs. Ismoedijati, Mrs. Badiah, and Mrs. Soenarjati.

In addition to the decisions above, there are still notable decisions at the third women's congress (Budi Sujati, Alfa Harfiatul Haq, 2020:28). All members agreed that the date for holding the congress, namely December 22, was designated as Mother's Day (Brigida Intan Printina, 2019: 71). Until now this special warning is still being carried out in Indonesia.

## CONCLUSION

Psychohistory is a branch of psychology. This science studies a person's personality through an event experienced during his life. Every human being will share different events, affecting their behaviour patterns. That influence can be good or bad, depending on how someone can manage that influence. The resulting influence in this research is nationalism. Nationalism is the notion of a person fighting for his nation. Those who struggle will not see physical, cultural, or traditional differences. The foundation held is the achievement of shared goals. People who have an attitude of nationalism are usually those who are aware of noble ideals, such as Indonesian independence.

The figure raised in this research on nationalism is Nyai Sutartinah. She is the wife of Ki Hadjar Dewantara. He struggled through education and organization. While following Ki Hadjar Dewantara becoming an exile to the Netherlands, he worked as a teacher. This work encouraged him to be even more passionate about freeing Indonesia from colonialism. In the organisation field, she was directly involved in the Taman Siswa Women and the First Women's Congress. At the Taman Siswa Women's organization, she invited women to get a proper education. At the Women's Congress, she wanted to show the existence of a well-developed women's organization in Indonesia.

Judging from the psychohistorical approach, Nyai Sutartinah's nationalism emerged from the influence of her environment. He was born in the Yogyakarta Pakualaman palace family. Many of his ancestors fought for the liberation of Indonesia. This spirit also influenced him to fight for the nation. Besides

that, he often saw Ki Hadjar Dewantara fighting for Indonesian independence, which made him also involved in propagandizing Indonesian independence.

## REFERENCES

- Adnan, A. S. (2018). *Pengantar Psikologi*. -: Penerbit Aksara Timur
- Anwar, R, L. I., & Leli, Y. (2019). Peranan Raden Ajeng Sutartinah dalam Memperjuangkan Hak Pendidikan untuk Perempuan melalui Organisasi Wanita Taman Siswa Tahun 1922-1971. *Factum*. Vol. 8 No. 2.
- Arini., D.P. (2021). Emerging Adulthood: Pengembangan Teori Erikson Mengenai Teori Psikososial Pada Abad 21. *Jurnal Ilmiah PSYCHE* Vol. 15 No. 1.
- Daliman, A. (2015). *Metode Penelitian Sejarah*. Jakarta: Ombak
- Feist, J. & Gregory J. Feist. (2008). *Theories of Personality (Edisi Keenam)*. Yogyakarta: Pustaka Pelajar.
- Kirana, Yanti (2020). Psikologi Dan Etika Profesi Dalam Nilai-Nilai Ilmu Pengetahuan. *Hukum dan Keadilan*, Vol. 7 No. 1.
- Kumalasari, Dyah. (2017). *Menggali Nilai-Nilai dan Hakikat Wanita dalam Pandangan Ki Hadjar Dewantara*. – Vol. 12 No. 2.
- Muhid, Abdul, Nailatin Fauziyah, Soffy Balgies. (2013). *Psikologi Umum*. Surabaya: Mitra Media Nusantara.
- Printina, B, I. (2019). *Merawat Memori, Memupuk Kebangsaan: Komitmen Pada Cita-Cita Kongres Perempuan Indonesia*. Jakarta: Direktorat Sejarah Direktorat Jenderal Kebudayaan Kementerian Pendidikan dan Kebudayaan.
- Ratnasari, Mutia. (2012). Perkembangan Kepribadian Pada Tokoh Utama Dalam Novelet Babalik Pikir Karya Samsodi. *Student e-Journals*, Vol. 1 No.1.
- Ricklefs, M.C. (1995). *Sejarah Indonesia Modern*. Yogyakarta: Gajah Mada Universitas Press.
- Robit, J, N. (2019). *Narasi Self- Esteem Gayatri Rajapatni melalui Pendekatan Psychohistory sebagai Enrichment Pembelajaran Sejarah di SMA N Darussholah Singojuruh Kabupaten Banyuwangi*. Program Studi Magister Pendidikan Sejarah Fakultas Keguruan dan Ilmu Pendidikan Universitas Sebelas Maret (UNS)
- Samho, Bartolo dan Oscar Yasunari. (2010). *Konsep Pendidikan Ki Hadjar Dewantara dan Tantangan-Tantangan Implementasinya di Indonesia Dewasa Ini*. Bandung: Lembaga Penelitian dan Pengabdian Kepada Masyarakat Universitas Katolik Parahyangan Bandung.
- Stannard, David E. (1980) *Shrinking History: on Freud and The Failure of Psychohistory*. New York: Oxford University Press.
- Suharsono. (1994). *Sejarah Pergerakan Nasional: Dari Budi Utomo sampai Proklamasi 1908-1945*. Yogyakarta: Pustaka Pelajar.
- Sujati, Budi, Ilfa Harfiatul Haq. (2020). *Gerakan Perempuan di Jawa (1912-1941)*. *Jurnal Ilmu Ushuluddin, Adab, dan Dakwah* Vol. 2 No. 1.



Suratmin, Sri Sutjiatiningsih, G.A. Ohorella, dkk. (1991). *Biografi Tokoh Kongres Perempuan Indonesia Pertama*. Jakarta: Departemen Pendidikan dan Kebudayaan Direktorat Sejarah dan Nilai Tradisional Proyek Inventarisasi dan Dokumentasi Sejarah Nasional