

Europeesche Lagere School and the Birth of Bumiputera Intellectual Elite in Bojonegoro, East Java

Evita Pratiwi, Sarkawi B. Husain✉
Universitas Airlangga, ✉sarkawi@fib.unair.ac.id

Article history

Received : 2020-06-04
Accepted : 2021-08-30
Published : 2021-09-30

Keywords

Bojonegoro,
Europeesche Lagere School,
Ethical Politics,
Intellectual elite

Abstract: This article discusses the implementation of schools for European children to the birth of the Bumiputera elite in Bojonegoro in 1892-1942. The ethical politics that were introduced in the early 20th century had a significant influence on the development of colonial education in Bojonegoro. In addition, the awareness of the colonial education presence for European children during the Dutch colonial rule also influenced the presence of European elementary schools in this city. It was purposed to facilitate the majority of European children whose parents were colonial employees, plantation owners, or the gas industry. This article is the result of research using historical methods, namely, source collection, source verification or criticism, analysis, and writing or historiography. The first European Elementary School (*Europeesche Lagere School*) opened in Bojonegoro in 1892 which was located in the Bojonegoro District. This school applied the same rules as schools in the Netherlands. Initially the school only accepted students of European nationality, but in later development it also accepted Bumiputera children with strict conditions. The school, which was intended to produce European educated people, then also gave birth to a new intellectual elite called as Bumiputera, who later became the driving force for movement and press organizations

Abstrak: Artikel ini membahas tentang penyelenggaraan sekolah untuk anak-anak Eropa hingga lahirnya elit bumiputera yang ada di Bojonegoro pada tahun 1892-1942. Politik etis yang digulirkan pada awal abad ke-20 memberi pengaruh yang signifikan terhadap berkembangnya pendidikan kolonial di Bojonegoro. Selain itu, kesadaran untuk hadirnya pendidikan kolonial untuk anak-anak Eropa pada masa pemerintahan kolonial Belanda turut berpengaruh pada hadirnya sekolah dasar Eropa di kota ini. Hal ini untuk memfasilitasi banyaknya anak-anak Eropa yang orang tuanya menjadi pegawai kolonial, pemilik perkebunan, atau industri gas. Artikel ini merupakan hasil penelitian dengan menggunakan metode sejarah yaitu, pengumpulan sumber, verifikasi atau kritik sumber, analisis, dan penulisan atau historiografi. Sekolah Dasar Eropa (*Europeesche Lagere School*) pertama yang dibuka di Bojonegoro yakni pada tahun 1892 yang berlokasi di Distrik Bojonegoro. Sekolah ini menerapkan peraturan yang sama dengan sekolah yang ada di Belanda. Awalnya sekolah hanya menerima murid-murid berkebangsaan Eropa, namun dalam perkembangan kemudian juga menerima anak-anak bumiputera dengan persyaratan yang ketat. Sekolah yang diperuntukkan untuk mencetak kaum terdidik Eropa, kemudian juga melahirkan elit intelektual baru bumiputera yang kemudian menjadi penggerak organisasi pergerakan dan pers.

Cite this article: Pratiwi, E. & Husain, S.B. (2021). *Europeesche Lagere School* and the Birth of Bumiputera Intellectual Elite in Bojonegoro, East Java. *Paramita: Historical Studies Journal*, 31(2), 250-258. <http://dx.doi.org/10.15294/paramita.v31i2.30512>



Available online at
<http://journal.unnes.ac.id/nju/index.php/paramita>

INTRODUCTION

Education is one of the important factors in building a nation's intellectuality. In its historical development, education in Indonesia went through three phases, namely the traditional period, the colonial period and the independence period (Husain, 2001; Mestoko, 1986). At each of these phases, of course, the education system used

is different. Traditional education, for example, is carried out through Islamic boarding schools using a special system (Husain, 2017). The influence of the Western entrance to Indonesia has had quite a large impact, especially in the field of education. The presence of the Dutch colonial government had a positive impact on advancing the civilization of the Indonesian, especially the provision of education. In the early 19th century the Dutch colonial government began to think of establishing schools for native children with the aim of filling government positions, especially in the resident office (Kartodirdjo, 1987).

In the first half of the 19th century, precisely on 19 August 1916, the Dutch colonial government formed a General Commissioner which aimed to smooth the wheels of government in the Dutch East Indies. From here, the Dutch colonial government began to pay attention to every aspect that needed to be developed in the Dutch East Indies, one of which was education. However, the education in question was only intended for European children. At present, the education developed by the colonial government could not be separated from its political goals to maintain its power. It could be seen by the application of an education system that is based on the principles of color (color line) discrimination, segregation, and non-acculturation (Suryo, 1996). On 24 February 1817, the Dutch colonial government opened a school for European children, namely *Europeesche Lagere School (ELS)* in Batavia. This school was equivalent to an elementary school with a school period of 7 years. Similar schools were also established in each region on the condition that the number of students reached 20 people for Java and 15 people outside Java (Husain, 2001, 2005; Nasution, 1995).

In fact, during the Dutch colonial rule, in Indonesia there were schools for Bumiputera, namely village schools or public schools which were managed individually (private). The school facilities at these schools were also very different from European school facilities. It led to a polemic for Van Deventer, who was a member of the Dutch colonial parliament. Van Deventer argued that the Dutch colonial government should not override the services that had been provided by the Indonesian people to them. In other words, the Netherlands is indebted to the Indonesian people. The opinion conveyed by Van Deventer became the initiator of the birth of Ethical Politics. The Ethical Politics or *Politik Balas Budi* is a thought which states that the Dutch colonial government was responsible for the welfare of the Indonesian people. Ethical Politics

consisted of three important programs, namely, migration, irrigation, and education (Bosch, 1941; Nagazumi, 1989).

In the early 20th century, after the implementation of this ethical politics, the Dutch colonial government made many improvements in various fields such as agriculture, irrigation, and the establishment of schools in several areas, including in Bojonegoro. The establishment of the school in Bojonegoro was based on the consideration that this area was the center of the Bojonegoro Residency government which oversees Bojonegoro and Tuban Regencies (Panders, 1984). Bojonegoro itself is part of the Rembang Residency area.

Since the beginning of the Dutch colonial rule, Bojonegoro was developed into the center of government and the center of industrial plantations, such as tobacco, corn, sugar cane, kapok, and others. In addition, Bojonegoro also has petroleum mining. Related to this, many foreign parties have invested in Bojonegoro. Therefore, in Bojonegoro there were many European residents, both as businessmen and government officials. In this regard, European residents in Bojonegoro proposed the establishment of educational facilities for their children. Based on *Memorie van Overgave (MvO)* Resident of Rembang J.F Hilderling (1921-1924), in 1900, in Bojonegoro there was already a European school (*Europeesche Lagere School*). The opening of this school aimed to obtain human resources who later be used as labor, administrative staff in companies and in the field of plantations, both from the European and the Bumiputera circles. The existence of this European low school also became the forerunner to the birth of intellectual elite figures who later became the driving force for the Indonesian nation to fight against colonial rule. In addition, the presence of European lower schools was also expected to have an impact on the life of the people in Bojonegoro in the social, economic, and political fields.

Studies on education during the colonial period have been carried out by several scholars (Husain, 2005, 2015; Nasution, 1995; Zed, 1991), however, these studies are not specific. This is different from this study, which focuses on elementary schools during the colonial period or what is often referred to as the *Europeesche Lagere School (ELS)*. This article aims to describe and to analyze the accomplishment of schools for European children until the birth of the Bumiputera elite in Bojonegoro in 1892-1942. The discussion started from the birth of ethical politics and its influence on the development of low-level European education in

Bojonegoro. In addition, this article looks at the contribution of colonial education to the emergence of a modern Bumiputera elite which later became the embryo for the growth of movement organizations and the press that opposed the colonial government.

METHOD

This study used the historical method which consists of four stages, namely data collection, source criticism or verification, analysis, and writing (Ibrahim, 1986; Kochhar, 2008; Kuntowijoyo, 1999). Data were obtained from various places such as Delpher, the KITLV website, digital collections from Leiden University, the East Java Regional Development Planning Board (BAPPEDA), the National Library and Archives of Jakarta, the Library and Archives of East Java. After the data have been collected, verification was carried out to determine the authenticity and level of confidence of the source or data. After ascertained that the data to be used is valid, then analysis was carried out. The last stages were writing or what is often called historiography.

BOJONEGORO IN THE ERA OF ETHICAL POLITICS

The first half of the twentieth century, Indonesia was in a new atmosphere in the form of the implementation of policies initiated by Van Deventer, namely Ethical Politics. It was a form of retribution from the Dutch colonial government towards the Indonesian people. Bojonegoro is one of the areas in East Java whose condition was quite apprehensive. It was because the Bojonegoro area was quite backward from the economic aspect, its territory, and the education of its inhabitants. In this regard, Panders stated that Bojonegoro was the poorest and the most underdeveloped area in the Rembang Residency in term of its socio-economic matters (Panders, 1984). It should be that Bojonegoro's worrisome condition became a serious concern for the Dutch colonial government, which had committed to improving the welfare of the Indonesian people through the Ethical Politics that were being implemented. Since the implementation of ethical politics in the Dutch East Indies, there were improvements have been made in every sector of Bojonegoro. It began with improvements in the agricultural sector which aimed to improve the economy of the population. The first step to take was to improve the irrigation system. However, the Bogor Agriculture Ministry was proposing to open a rural agricultural school (*Desalanbouwscholen*). Then in

Bojonegoro, an allocation was made for experiments on rice, coffee and cotton tree plants. Overall, the experiment failed because it was difficult to change farmers' conservativeness and use of traditional methods (Panders, 1984). Only rice plants could grow. Another effort made was land irrigation. In addition, the government also provided jobs for Bojonegoro residents to work in ceramic, glass and cement projects in Ngandong if crop failures occurred again (Panders, 1984).

Other than improvements to the agricultural system, improvements to the irrigation system were also carried out in Bojonegoro. Previously, the irrigation and drainage channels in Bojonegoro were still lacking, where the existing irrigation was only able to irrigate 12 percent of the 79,000 *bouw* (7,000 -7,400 square meters each). In addition, the level of soil fertility in Bojonegoro was very low which caused drought which was often the cause of crop failure (Hartono, 2014). The steps taken by the Dutch colonial government were repairing irrigation channels and building reservoirs. The improvement of the irrigation system in Bojonegoro was also an effort to cope with the floods that often hit Bojonegoro. Every year Bojonegoro was hit by floods and drought. Thus, the Dutch colonial government issued Decree No. 36 dated 8 October 1902 concerning the improvement of the reservoir system. All existing reservoirs were deepened, except for the Pajang reservoir which was recently repaired by spending 5,728 *f* (Panders, 1984). The construction of the Patjal Reservoir, which was completed in 1927, could accommodate 40 billion cubic meter which could irrigate almost all rice fields in Bojonegoro (Panders, 1984). After the improvements to the irrigation system in Bojonegoro, rice production had increased.

The new regulation of ethical politics in Bojonegoro also encouraged residents to migrate. The transportation management progress in the means to transport crops to the city encouraged some residents who were in the village to move to the city. In addition, there was also migration out of regions or cities by residents, such as to Semarang, Kudus, Ngawi, Madiun, Kediri, Surabaya and others. However, most residents were reluctant to go far beyond their hometowns. It is because some of them thought that their small land was still able to provide life for their families (Hartono, 2014).

Education was one of the important points of ethical politics. The Dutch colonial government in addition to the improvements in the agricultural sector, especially irrigation, also carried out development in the education sector. This development

in the education sector was marked by the opening of several schools in Bojonegoro, including *ELS (Europeesche Lagere School)*, *HIS (Holland Inland-sche School)*, *Ongko Loro School (Tweede Klasse School)*, village or community schools, and others. The purpose of establishing this educational facility was to get educated person or employees who would later be placed in Dutch-owned companies and some who were placed in the Dutch colonial government.

EUROPEAN LOWER SCHOOL CONDUCT

After the Dutch colonial government took power in the Dutch East Indies from British colonialization, the education sector began to develop. At the same time, there was a change of view on the principles of education in the Dutch East Indies which consisted of several important points, among which the colonial government tried not to support a religion and the aim of education was to allow its graduates to become job seekers, especially for the benefit of the colonialists. The school system was built on the basis of social stratification in society. While education was guided to form the Dutch social elite and the foundation of education was the foundation of western education which oriented towards western knowledge and culture (Sugiyono, 2016). Based on these principles, the Dutch colonial government implemented an educational policy that prioritized educational opportunities for European children and some children who came from aristocratic, *priyayi* (descendant of adipati or governance), and well-known Bumiputera figures. This effort was made by the Dutch government to indirectly regulate its colony.

The government, represented by Commissioner General Mr. Elout, Buyskes, Van der Capelen and Commissioner General Du Bus de Gesignies, continued the efforts that had been initiated in the previous period. To achieve this goal, they handed over power in the area of school administration to the CGC. Reinwardt. Reinwardt's first attempt to establish a school was to draft a law on education and teaching which contained general rules and provisions regarding schooling, supervision and education (Makmur, 1983). These regulations only contained provisions for supervision, a little on the implementation of teaching, and these regulations did not mention anything about education aimed at Bumiputera children. Overall, the regulations were intended for education aimed at European children.

On 24 February 1817, for the first time a school for European children was established in

Batavia under the name of *Europeese Lagere School (ELS)*. By the middle of the 19th century, most Dutch had enrolled their children in these schools, and soon they were providing general education for residents of Dutch descent. This could be achieved through the efforts and support of the government by enabling graduates from this school to occupy positions in the Dutch government. Similar schools might be established in each region as long as the number of students reached 20 people in Java and 15 people outside Java. The name *Europeesche Lagere School* itself was only used in 1902 as a substitute for the previous name *Lager Onderwijs en Lagere Scholen voor Europeanen*. This ELS school was an elementary school that was modeled after elementary schools in the Netherlands and had the aim of developing and strengthening national awareness among Dutch descent, mostly Indo-Dutch, including children born in illegal relationships (Makmur, 1983). The reason why the Dutch colonial government established this school was also that when Europeans decided to return to the Netherlands (their home country), their children could attend lessons in schools wherever they would live without experiencing difficulties or missing lessons that had been taught previously in the Dutch East Indies. Therefore, the curriculum and textbooks used were also equated with the quality in schools in the Netherlands.

The existence of similar educational facilities in Bojonegoro was due to the encouragement of a lot of Europeans who lived in this area. European residents who lived in Bojonegoro were Europeans who have companies in Bojonegoro, forestry employees and some who worked in petroleum mining or BPM (*Bataafsche Petroleum Maatschappij*). Some of them lived in villages where plantation companies were located, and most of them lived in the center of Bojonegoro City. In 1892 the *Europeesche Lagere School* was opened in Bojonegoro, to be precise in the Bojonegoro District (Algemeen Verslag, 1892, 1897). In the same year, appointed a principal whose name was H. Sonius (Algemeen Verslag, 1892, 1897). At the beginning of the opening of this school, there were 27 students consisted of 17 European children and 10 Bumiputera (Non-Christian) children. In 1892, this school only had one teacher namely L. H. Van Deun who was appointed on 5 February of the same year (Algemeen Verslag, 1892, 1897). Then another teaching staff from the Netherlands was appointed to be placed in ELS Bojonegoro, namely W. F. Fels and a teaching staff or assistant teacher, J. J Van de Geijn (Algemeen Verslag, 1892, 1897). Thus, in 1892 at the ELS Bojonegoro

School there was a school principal and 3 teachers.

Since the opening of the ELS school in Bojonegoro, there were still a few students who came from the Bumiputera class. It was because Bumiputera children who wanted to enter ELS schools had to meet more complicated requirements compared to European children. Basically, apart from accepting students from Europeans, the ELS school also accepted students from the foreign and native Bumiputera children. However, the student who came from the Bumiputera class was a *priyayi* or aristocrat, considering that only this group could afford the high school fees, namely f 6 per month.

In addition, other requirements for non-European children include the age of which could not be more than 7 years when starting school (admission of new students); school fees for the Bumiputera children were more expensive than European children; and Bumiputera students were not allowed to stay in the same class for 2 years. In addition, native children who wanted to enter ELS schools might be able to speak Dutch, considering that the language used in class was Dutch (Kuntowijoyo, 1999; Lestari, 2013). However, since the implementation of ethical politics, many children who were not from Europe have started to enter this school. In addition, there were quality improvements of ELS schools as well as an attraction point for parents to send their children to these schools.

The number of ELS students in Bojonegoro had increased every year, although not significantly. Moreover, after the implementation of ethical politics in Bojonegoro when Bumiputera children who came from the upper classes (*aristocrats*, *priyayi*, etc.) were able to enter the school. However, in a several years, there was also a decline in the number of students, such as in 1897 the number of students was only 38 people (Algemeen Verslag, 1897). It was due to a prolonged crisis. The existence of a quite drastic decline in tobacco prices on the world market endangered the survival of tobacco plantations in Bojonegoro (Panitia, 2015). As a result of this crisis, it had resulted in children's interest reduction in going to school as well as many parents who were unable to meet their children's school fees.

The learning system at the ELS school in Bojonegoro was the same as the lower schools in the Netherlands. Subjects were taught such as reading, writing, arithmetic, basics of the Dutch language, Dutch and Dutch East Indies history, geography, natural sciences, singing, fine writing exercises, physical education, and handwork for female stu-

dents. In addition, in the ELS school, before students enter the first grade there was a preparatory class where simple Dutch-speaking exercises, arithmetic, writing, drawing, singing and light physical education were taught. The purpose of establishing this ELS school was not only to educate students to be religious, but also to become good citizens. Meanwhile, in ELS schools, there were no subjects for Malay or regional languages. It was because the ELS school aimed to instill Dutch nationalism (nationalism). The *Europeesche Lagere School* was seen as a tool of political hegemony whose activities were monitored and controlled by the Dutch colonial government. The Dutch language subjects taught at ELS schools played an important role which later became a requirement for employment in the Dutch colonial government. The ability to speak Dutch was only owned by the intellectual, educated and those who occupied a place that was respected by the community. Furthermore, the facilities provided by the Dutch colonial government for European school students were of course different from other schools. A fairly good school building that aimed to make students feeling comfortable at school. In addition, the Dutch colonial government paid special attention to this school with the aim that European children did not want to be equated with Bumiputera, because they had a different social status.

BUMIPUTERA INTELLECTUAL ELITE GRADUATES OF EUROPEAN SCHOOL

The ethical policy implemented by the Dutch colonial government since 1901 has had a good impact in the field of education or education. The attention of the Dutch colonial government which began to highlight the problems of education and teaching in the Dutch East Indies produced results. Bumiputera children were previously not allowed to attend European schools, but after this ethical politics, native children took advantage of the opportunity to be able to attend schools that were oriented towards western education. Graduates from these schools would later produce a new elite who were a generation who possessed the intellectual and various skills that were actually intended to meet the needs of the Dutch colonial government.

From the colonial government's point of view, colonial education policy was basically directed at the interests of the Dutch colonial government. Meanwhile from the interests of the Bumiputera class point of view, western-oriented education has given birth to a new elite that has emerged as a generation of western education. This new elite

group would later become the pioneers of the national movement in the Dutch East Indies. One of the western-oriented low schools that produced a new elite was ELS (*Europeesche Lagere School*). Through the ELS school, students who came from the Bumiputera class could get knowledge, ways of thinking, and patterns of life which would later become the new intellectual elite.

The national movement process of growth and development could not be separated from the conditions created by the application of ethical politics. The application of ethical politics that gave birth to a modern educational concept had indirectly led to the emergence of a new elite with western education who was then aware of their national fate which was colonized by the Dutch. This new elite group then aspired to eliminate all forms of discrimination, social, economic and political differences. This awareness had also encouraged the new elite to establish various modern organizations or associations which would later be used as tools to fight against the invaders. This new elite was the main supporter who was very active in the national movement. Thus, the national movement was close to the role of intellectuals as a new elite layer in society (Utomo, 1995).

The new elite was aware of the discriminatory education system. The education system was not intended for all Bumiputera children but was limited to children of the elite and children of *priyayi* or aristocrats who would later occupy positions of government employees. The existence of educational discrimination that distinguished schools for European and Bumiputera children had created a feeling of dissatisfaction for those who tried to create an education system that suits the nation's interests. In addition, the existence of arbitrariness committed by the Dutch colonial government was also the basis for the birth of several Bumiputera intellectual figures.

The birth of this new intellectual elite figure Bumiputera began with a figure known as the father of the Indonesian national press, namely Raden Mas Tirta Adhi Soerjo. Tirta Adhi Soerjo is a figure who is not well-known by the general public, because of his role in the formation of the initial awareness of the national awakening. Even in the school's curriculum, it is not widely discussed and is limited to the early history of the establishment of Sarekat Dagang Islam. In fact, his political thoughts and movements that he describes in some of his works of fiction and non-fiction provide a lot of insight for other figures of the movement.

Raden Mas Tirta Adhi Soerjo was born in

Blora in 1880 (Toer, 1995). However, the years of his birth and death are inaccurate. It appears that the Indigeno us Affairs Advisers of the Netherlands East-Indies have succeeded in presenting him as a childless person and little is known about his childhood. It was as if he had grown up right away. In his fictional writing entitled "Busono" he never talked about his childhood. He was vaguely showing his parents. Since childhood, Djokomono's life has often changed places of residence which caused him to lose his childhood. Since childhood he was raised by his grandparents. After the death of his grandfather, he lived with his grandmother, Raden Ayu Tirtonoto in Bojonegoro. Given Tirta's background, who came from a *priyayi* family, Tirta was able to enter the *Europeesche Lagere School (ELS)* in Bojonegoro. However, his childhood did not spend entirely in Bojonegoro. In fact, he had not finished school. He just finished his grade 4 school, and then he had to move to Madiun after his grandmother passed away. In Madiun, Djokomono lived with his cousin, R.M.A Brotodiningrat, the Regent of Madiun. Even then, he did not finish elementary school because he had to move again to Rembang. In Rembang, he lived with his sibling, R.M Tirta Adi Koesoemo, Head of Attorney in Rembang (Toer, 1995).

After graduating from elementary school, at the age of 14, Tirta Adhi continued his studies at the STOVIA Medical School (*School tot Opleiding Van Inlandsche Artsen*) in Batavia. When he was in school, he was classified as a student who was good at socializing. Apart from that, he was also interested in writing. Since he was still in the preparatory class, Tirta has sent some of his writings to several newspapers published by Batavia using T.A.S as the pen name. In 1900, Tirta, who was sitting at level 4 of the STOVIA school, had to be expelled. The cause of Tirta's expulsion from school was not yet certain. However, according to reports covered by journalists from the younger generation, he was known to have published a recipe that was not yet under his authority to his friend, a poor Chinese (Toer, 1995). After being fired from STOVIA, he began to pursue journalism. In 1902, Tirta was assigned to be responsible for the *Betawi Pembrita* published in Batavia. After successfully leading the *Betawi Pembrita*, Tirta tried to spread his wings in the world of the press by publishing his own newspaper. As for several newspapers he succeeded in publishing, among others: *Soenda Berita*, *Medan Prijaji*, *Soeloeh Keadilan*, and *Poetri Hindia*. It was through this newspaper that Tirta Adhi launched his struggle to defend his nation from injustice.

Therefore, he was nicknamed the Father of the National Press.

Not only active in the world of journalism, but also Tirto was active in organizations. Tirto began to establish the Sarekat Dagang Islam in Batavia in 1909 and the *Sarekat Dagang Islam* in Bogor in 1911. This organization aimed to gather independent citizens or "Mardika" in the Dutch East Indies. Tirto also founded the *Sarekat Islam* in Surakarta (J.B., 2007). During the reign of Governor van Heutsz (1904-1909), his journalistic career experienced a heyday. After Governor General van Heutsz was replaced by the Governor of Idenburg, Tirto Adhi had a difficult time. His courage in writing and his participation in uncovering several cases led him to exile to exile. First in Teluk Betung and second in Ambon (I.N, 1981). After returning from exile, Tirto no longer owned any properties accompanied by his deteriorating health condition, finally on 7 December 1918 he breathed for the last time.

Apart from Tirto Adhi, another Bumiputera figure who graduated from ELS (*Europeesche Lagere School*) Bojonegoro and became a figure of the nation's movement is Sekarmadji Maridjan Kartosoewirjo. Kartosoewirjo, known as the high priest of the Islamic State of Indonesia (*NII*), was born on 7 January 1907 in Cepu, Central Java. Even though he was known as an Islamic leader, Kartosoewirjo himself was actually not very Islamic. His family background was a *priyayi*, with his father serving as an *Ambtenaar Opiumregie* (a person who supervised the distribution of opium). Thus, indirectly, Kartosoewirjo grew up under the Dutch rational system. In 1911, Kartosoewirjo began to enter the ISTK School (*Inlandsche School der Tweede Klasse*) in Rembang. Then he continued his education at HIS (*Hollandsch Inlandsche School*) in Rembang. Having no chance to finish his education at the school, Kartosoewirjo then moved to a special school for European children (ELS) in Bojonegoro in 1919. During school and living in Bojonegoro, he met Notodiharjo who would later become his religion teacher (Kusumaningratri, 2009).

After graduating from the school, he continued his education in Surabaya. Kartosoewirjo entered the NIAS School (*Nederlandsch Indische Artsen School*) in 1923. Previously, Kartosoewirjo attended a preparatory class (*Voorbereidende School*) for three years. This is where Kartosoewirjo began to be active in organizational activities. However, having no chance to taste first class at NIAS, only completing the preparatory class in 1926, Kartosoewirjo was expelled. The reason why Kartosoewirjo was expelled from the school was because he

was accused of being a political activist or a leftist, where he was known to have several books on socialist and communist themes given by his uncle, Mas Marco Kartodikromo.

A year later, he returned to Bojonegoro. In Bojonegoro, Kartosoewirjo worked as a teacher. Not long after, he returned to Surabaya again and became a student and secretary of the Sarekat Islam figure, H.O.S Tjokroaminoto. In December 1927, at a Congress of the East Indies Sarekat Islam Party, Kartosoewirjo was elected as a secretary and transferred to Jakarta. Apart from being active in organizations, Kartosoewirjo started a career in journalism. Kartosoewirjo became a journalist at Fajar Asia. In 1929, he was appointed as a director and published several articles criticizing the Dutch colonial authorities and government (Al-Chaidar, 1999). On a trip to Malangbong, Garut, West Java, Kartosoewirjo met Siti Dewi Kalsum, Anjengan Ardiwisastera's daughter, a member of the PSII (Indonesian Sarekat Islam Party) which later he married with in April 1929.

As a political figure, Kartosoewirjo had stopped by at Masyumi. He cooperated with the Japanese government and rejected all agreements with the Netherlands. His tough stance on the Renville agreement made Kartosoewirjo the Minister of Defense. In February-March 1947 in Malang, East Java, Kartosoewirjo represented Masyumi at the KNIP (Central Indonesian National Committee) meeting which rejected the Linggarjati agreement. On August 7, 1949, in Cisampang Village, Cilugalar District, Tasikmalaya, Kartosoewirjo proclaimed the establishment of the Islamic State of Indonesia (NII). Previously, Kartosoewirjo had formed the Indonesian Islamic Army (TII) in 1948 which was a combination of *Hisbullah* and *Sabilillah* and also all Islamic organizations under the leadership of Raden Oni (Pinardi, 1964).

With his dream to form the *Darul Islam State*, Kartosoewirjo openly declared against the legal government in Indonesia. Finally, Kartosoewirjo carried out the DI /TII operation, which fought the Indonesian National Army (TNI). This operation took place from 1949 to 1962. In early June 1962, Kartosoewirjo was caught in the act of *Pagar Betis* and was immediately taken to Jakarta for trial preparation. Finally, Kartosoewirjo was sentenced to death by execution by shooting on 5 September 1962 and was buried in Pulau Ubi, Kepulauan Seribu.

Apart from the two intellectual elite figures above, several graduates from ELS Bojonegoro continued their education to the MULO school level in

Surabaya. It was because the opening of MULO in Bojonegoro was not realized until 1939 (*De Indische Courant*, 1939). In 1934, for the new academic year, the selection of MULO school admissions in Surabaya from the ELS Bojonegoro School included; A. Gruwel, Tio Ching Hian E, and H. Ramakers Prague. The three of them were not from the Bumiputera group (*De Indische Courant*, 1934).

CONCLUSION

In Bojonegoro, the school for European children ELS (*Europeesche Lagere School*) had existed since 1892. To attend this school, a prospective student must meet many requirements. Only European children and upper-class Bumiputera were admitted to this school. In addition, the high cost of education in these schools means that not many children from Bumiputera could enter these schools. The strict admission requirements to enter this school were because the European people did not want to be equated with Bumiputera in general. In other words, the student admission system at this school was still oriented towards the "color line" which was discriminatory and non-aculturative.

The length of study at ELS school was 7 years with Dutch as the language of instruction. The lessons taught include reading, writing, arithmetic, the basics of the Dutch language, the history of the Netherlands and the Dutch East-Indies, geography, natural sciences, singing, and fine writing exercises. Then there are advanced subjects taught at ELS namely Basics of French, Basics of English, advanced Dutch, Science, General History, and Fine Writing. Meanwhile physical education was not taught as elsewhere.

In addition, the ELS school teachers were also brought directly from the Netherlands. The school facilities were also much better because every year, they were repaired by the Dutch colonial government. There was a very prominent difference with Bumiputera schools in general, causing European schools to be in demand by many people who want their children to get a high-quality education. However, this great interest was not supported by the admission system, which was not friendly to all class, especially the native people.

Ethical politics launched at the beginning of the 20th century, brought changes for the better. A year after the implementation of ethical politics, more and more Bumiputera children could enter ELS. Every year the number of students from among the Bumiputera increased. Some of the Bumiputera community in Bojonegoro considered this ethical political policy to be very beneficial, es-

pecially in the field of education. Graduates from this ELS school could also continue their education to the higher level. Moreover, graduated from this school could also hold positions of government employees or employees of private companies.

In addition, these graduates from European lower schools also gave birth to a new intellectual elite group from the Bumiputera class. The existence of this new group became the driving force for the nation not to be constantly shackled to colonialism. This group became a pioneer in the establishment of various movement organizations in Indonesia, with the aim of liberating their nation. Apart from being the driving force behind the establishment of movement organizations, they also established the press as a medium to spread nationalism. Therefore, it is not surprising that the beginning of the 20th century is considered a period of growing and developing feelings of nationalism which culminated in the proclamation of Indonesian independence on 17 August 1945.

REFERENCES

- Al-Chaidar. (1999). *Pemikir Politik Proklamator Negara Islam Indonesia: S.M. Kartosoewirjo. [Indonesian Islamic State Proclaimer Political Thinker: S.M. Kartosoewirjo. Darul Fallah.*
- Algemeen Verslag. (1892). *Algemeen Verslag van Het Middelbaar en Lager Onderwijs voor Europeanen en Met Dezen Gelijkgestelden in Nederlandsch-Indie over 1892.*
- Algemeen Verslag. (1897). *Algemeen Verslag Van Het Inlandersch-Onderwijs In Nederlandsch-Indie Loorpemde Over Het Jaar 1897.*
- Bosch, A. van den. (1941). *The Dutch East Indies: Its Government, Politics, and Problems.* Berkeley University Press.
- De Indische Courant.* (1934, June 11).
- De Indische Courant.* (1939, February 16).
- Hartono, M. (2014). "Realisasi Politik Etis di Bojonegoro Pada Awal Abad XX: Kajian Sosial Ekonomi" [Realization of Ethical Policy in Bojonegoro at the Beginning of the XX Century: Socio-Economic Studies. *Jurnal Istoria*, 10(1).
- Husain, S. B. (2001). "Dari Huruf Lontarak ke Latin: Pergeseran Pendidikan Tradisional ke Kolonial di Makassar". [From Lontarak to Latin: A Shift in Traditional to Colonial Education in Makassar]. *Jurnal Pendidikan Dan Kebudayaan*, 7(032).
- Husain, S. B. (2005). "Studi tentang Perkembangan Pendidikan Dasar dan Lanjutan di Makassar: Dari Europeesche Lagere School hingga MULO" [Study on the Development of Primary and Secondary Education in Makassar: From Europeesche Lagere School to MULO]. *Jurnal Kependidikan Dan Kebudayaan Vidya Karya*, XXIII(2).
- Husain, S. B. (2015). *Sejarah Sekolah Makassar. Di Ten-*

- gah Kolonialisme, Pertumbuhan Pers, dan Pembentukan Elite Baru (Periode 1876-1942) [Makassar School History. Colonialism, the Growth of Press, and the Formation of a New Elite (Period 1876-1942)]. Ininnawa.
- Husain, S. B. (2017). *Sejarah Masyarakat Islam Indonesia [History of Islam Society]*. Airlangga University Press.
- I.N, S. (1981). *Jagat Wartawan Indonesia. [World of Indonesian Journalists]*. Gunung Agung.
- Ibrahim, M. Y. (1986). *Pengertian Sejarah. Beberapa Perbahasan Mengenai Teori dan Kaedah. [Understanding History. Some Discussions Regarding Theory and Methods]*. Dewan Bahasa dan Pustaka Kementerian Pelajaran Malaysia.
- J.B., S. (2007). *Jejak-Jejak Pahlawan: Perikat Kesatuan Bangsa Indonesia. [Traces of the Heroes: The Glue of the Unity of the Indonesian Nation]*. Grasindo.
- Kartodirdjo, S. (1987). *Perkembangan Peradaban Priyayi. [The development of the Priyayi Civilization]*. Gadjah Mada University Press.
- Kochhar, S. K. (2008). *Pembelajaran Sejarah. Teaching of History. [History Learning. Teaching of History]*. Grasindo.
- Kuntowijoyo. (1999). *Pengantar Ilmu Sejarah. [Introduction to Historical Science]*. Benteng.
- Kusumaningratri, A. F. dan. (2009). *SM. Kartosoewirjo: Biografi Singkat 1907-1962. [SM. Kartosoewirjo: Brief Biography 1907-1962]*. Garasi.
- Lestari, W. I. (2013). "Kebijakan Pemerintah Hindia Belanda Mengenai Pendidikan Bagi Kaum Bangsawan di Indonesia Tahun 1900-1920". ["The Dutch Indies Government Policy Regarding Education for the Nobility in Indonesia 1900-1920"]. *Jurnal Pendidikan Dan Penelitian Sejarah (PESAGI)*, 1(2), 1-13.
- Makmur, D. (1983). *Sejarah Pendidikan di Indonesia Zaman Penjajahan. [History of Education in Colonial Indonesia]*. Departemen Pendidikan dan Kebudayaan, Direktorat Jenderal Kebudayaan Direktorat Sejarah dan Nilai Tradisional.
- Mestoko, S. (1986). *Pendidikan Indonesia dari Jaman ke Jaman. [Indonesian Education from Age to Age]*. Balai Pustaka.
- Nagazumi, A. (1989). *Bangkitnya Nasionalisme Indonesia: Budi Utomo 1908-1918. [The Rise of Indonesian Nationalism: Budi Utomo 1908-1918]*. Grafitipers.
- Nasution, S. (1995). *Sejarah Pendidikan Indonesia. [History of Indonesian Education]* (Bumi Aksar).
- Panders, C. L. M. (1984). *Bojonegoro 1900-1942: A Story of Endemic Poverty in North-East Java*. Inti Rahayu.
- Panitia. (2015). *Sejarah Kabupaten Bojonegoro: Menyingkap Kehidupan dari Masa ke Masa. [History of Bojonegoro Regency: Revealing Life from Time to Time]*. Monalisa.
- Pinardi. (1964). *Sekarmadji Maridjan Kartosoewirjo*. Aryaguna.
- Sugiyono. (2016). *Peta Jalan Pendidikan Indonesia. [Indonesian Education Road Map]*. Universitas Negeri Yogyakarta.
- Suryo, D. (1996). "Pendidikan, Diferensiasi Kerja dan Pluralisme Sosial: Dinamika Sosial-Ekonomi 1900-1990". [Education, Work Differentiation and Social Pluralism: Socio-Economic Dynamics 1900-1990].
- Toer, P. A. (1995). *Sang Pemula. [The Beginner]*. Hasta Mitra.
- Utomo, C. B. (1995). *Dinamika Pergerakan Kebangsaan Indonesia; Dari Kebangkitan hingga Kemerdekaan. [Dynamics of the Indonesian National Movement; From Resurrection to Independence]*. IKIP Semarang Press.
- Zed, M. (1991). *Pendidikan Kolonial dan Masalah Distribusi Ilmu Pengetahuan. Suatu Perspektif Sejarah [Colonial Education and the Problem of the Distribution of Knowledge. A Historical Perspective]*. *Sejarah, Pemikiran, Rekonstruksi, Persepsi*, 1(1).