

# The Contribution of Western Humanism Ideas Towards Education Policy in The Dutch East Indies (1817-1942)

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**Abstract:** This study aims to investigate the contribution of Western humanism ideas towards education policy in the Netherland Indies or Dutch East Indies. This study engaged historical method with four stages, namely heuristic, criticism, interpretation, and historiography. Humanism ideas that initially appeared in Italy obtained significant impact on European history afterwards. Thinkers as Rousseau, Montesquieu, Hobbes, and so on brought humanitarian ideas towards children, education as well as policy towards colonies as the result of humanisms movement. Those ideas clarify how children should be perceived and be treated that spread almost in many countries of Europe. At the time, many Europeans colonized several countries in Asia and Africa. Therefore, the ideas of humanism also encouraged the changes of colonial policy regarding how they should treat colonies in the sense of humanitarian thoughts. As many Southeast Asian countries were controlled by the western, Indonesia experienced several occupations of Europeans after initially colonized by the Portuguese, followed by Dutch, France and British. Officially, Indonesia under the realm of Dutch government since 1817 experienced the changes and shifts upon colonial treatment. After the collapse of VOC, Dutch colonial policy was affected by humanism movement. In term of education, there were policies being established such as Nativism, Concordantie, and Ethical Politic.

**Abstrak:** Penelitian ini bertujuan untuk mengidentifikasi pengaruh gagasan humanisme Barat terhadap kebijakan politik di Hindia Belanda. Penelitian ini menggunakan metode sejarah yang terdiri atas, heuristik, kritik, interpretasi, dan historiografi. Gagasan humanisme pertama kali muncul di Italia memberikan dampak signifikan terhadap sejarah Eropa pada periode berikutnya. Para pemikir seperti Rousseau, Montesquieu, Hobbes, dan lain-lain berusaha membawa gagasan humanism terhadap peserta didik, pendidikan, serta kebijakan pendidikan terhadap wilayah jajahan sebagai konsekuensi gerakan humanisme. Gagasan humanisme memberikan penjelasan bagaimana seharusnya peserta didik dilihat dan diperlakukan menyebar ke hampir seluruh negara di Eropa. Pada waktu yang bersamaan, banyak bangsa Eropa yang melakukan penjajahan di kawasan Asia dan Afrika. Dengan demikian, gagasan tentang humanisme juga mendorong perubahan kebijakan penjajah tentang bagaimana mereka memperlakukan koloni berdasarkan gagasan humanitarian. Beberapa kawasan di Asia Tenggara di kuasai bangsa Barat, Indonesia mengalami serangkaian pengalaman penjajahan setelah pertama kali dijajah oleh Portugis, kemudian Belanda, Perancis, Inggris, dan Jepang. Secara resmi, Indonesia dijajah oleh pemerintah Belanda pada tahun 1817 mengalami berbagai perubahan kebijakan. Setelah pembubaran VOC, kebijakan colonial Belanda juga dipengaruhi oleh gerakan humanisme. Dalam konteks pendidikan, pengaruh gagasan humanisme terhadap kebijakan colonial tertuang dalam kebijakan Nativisme, Konkordansi, dan Politik Etis.

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## INTRODUCTION

After declaring independence in 1945, Indonesia attempted to put aside a cynical view towards Europeans, instead has been continuously attempting to put together what it had to be a newly independent country. Under the Dutch colonial, education practice in the Dutch East Indies had become an inseparable element of colonial policy. Unlike the Portuguese who had overseas expansion due to trade and religious zeal, the Dutch East Indies Company aka Vereenigde Oostindische Compagnie (VOC) (1602-1799) was more concerned with profit gain (Penders, 1968; Riclefs, 2001). The Dutch came to Indonesia to earn wealth and they remained as traders rather than civilisers for at least two centuries. Its motto was to leave indigenous society as intact as possible (Suratminto, 2013). However, after the company dissolved in 1799 as well as the spread of humanism ideas, there was a turning point of colonial policy towards education.

The history of education in Indonesia promotes historical awareness regarding how education has changed from time to time. It provides insights and historical knowledge of national identity and sense of belonging. History of education in Indonesia obtains a series of complex and dynamic processes, in which education itself is affected by many facets. Education in the sense of politic also encourages political interest as it sometimes creates the term regime of education.

In 16th century, the history of Indonesia is marked by two significant events, namely the golden age of Islamic states and the arrival of Europeans. These two events almost occurred at the same time. Europeans arrival was started by Portuguese in Maluku, followed by the Dutch, French, and British. Among four European countries which occupied Indonesia, Dutch successfully colonized with the longest period (Ricklefs, 2001). The Dutch colonialism initially began with the appearance of the trade partnership of Vereenigde Oostindische Compagnie (VOC) in 1596 which laboured in Banten port and being disbanded in 1799 (Soejono & Leirissa, 2010).

After VOC was being dissolved in 1799, the Kingdom of Netherland officially held the authority in 1817. Dutch East Indies official had established several schools. In 1817, the grammar school and Lager Onderwijs en Lagere school were built in Batavia intended for Europeans children then turned to Europeesche Lagere School (ELS) (Suratminto, 2013; Finkelstein, 1951). European style of education was intended for Europeans children and some native minorities. These policies were equal towards

common features of the Dutch East Indies education during Dutch colonialism, namely gradual, dualism, centralistic, and concordance (Nasution, 2011). However, education policy upon indigenous people was passed in Constitution No. 95 September 30th 1848 in which arranged financial education guideline. In the following year, approximately 20 schools for indigenous had been established in each province capital (Suratminto, 2013).

In the 19<sup>th</sup> century, education for indigenous people became more public and the goals were intended for Java and Sumatra, as Eastern regions significantly depended upon missionaries (Suwigno, 2012). In addition, these changes of education pattern were the results of several factors, mainly Europe humanism movement. However, liberals group demands and suggestion from humanist thinkers to provide equality of rights for colonies also played the significant part (Groenendijk, 2005). Humanism that intially occurred in Italy spread to many European countries, mostly Western Europe. Humanism also promoted major influence in Dutch, specifically during the 18<sup>th</sup> century which is highlighted with the appearance of philosophers as Spinoza, Raynal, and Pierre Bayle.

Humanism of Renaissance and Enlightenment has become the major field of discussion across disciplines. Some research and publication have attempted to examine this movement through several approaches besides history, but also sociology, anthropology, economy, linguistic, and arts. Research upon humanism ideas is a complexity matter, but always appealing to be examined. In term of education, commonly humanism movement encourages in creating a comfortable learning arrangement and contextual, provides varied learning experiences, and gives students opportunities in making opinions (Black, 2001; Balsamo, 2017; Classen, 2017).

Despite humanism term has been the major object of many research, publication, and universities' programs purposely to examine this term, yet until now there is no absolute meaning that globally accepted about the purpose of humanism movement or what humanism movement intended. Is it a discipline focusing on classical literature? Does humanism focus on revitalizing classical literature? Does humanism as an educational movement affecting many disciplines? These questions are samples of issues found in examining humanism term, as humanism interpretation has different meaning for different people in different period (Ullmann, 1997).

Eventually, humanism also had affected the education policy in the Dutch East Indies. Humanism encouraged education reform in Dutch and consequently granting basic education for both boys and girls. The reform aimed to provide ability in reading, writing, and conceiving human values. Public education was engaged as the tool in providing basic education for all children. The education reform in Dutch also determined liberal groups and humanism thinkers to generate changes towards colonies. The changes mainly focused on improving the quality of life of indigenous population and treat them in a more decent way. Dutch East Indies policy upon education was implementing humanism ideas in the education system, namely nativism, concordantie, and ethical politic.

Previous research regarding education policy in Indonesia during the Dutch colonial Era was conducted by several scholars. Christiaan Lamberd Maria Penders examines Colonial Education Policy and Practice in Indonesia (1900-1942) (Panders, 1968). This study based on intensive research upon Colonial Archives in the Hague and some unknown materials about the history of education in Indonesia in the crucial period 1900-1942. However, this study has not pointed explicitly to the correlation between humanism in Europe and the effect on education practice in Indonesia. Second, Lawrence S. Finkelstein's 'Education in Indonesia' summarizes a glimpse of education in Indonesia several years after declaring independence (Finkelstein, 1951). It emphasizes the consequences of colonial policy towards literacy population percentage of Indonesia in 1951. Third research by Agus Suwigno 'Regime change and the standardization of public primary school teacher training in Indonesia' provides insight into education policy under the Dutch colonial and the following years after Indonesian independence. However, there is limited research that examines the correlation between humanism ideas of Western and education policy in Indonesia during Dutch Colonial Era. The colonial policy that tended to treat indigenous children unequally and differently in term of child care and education slowly changed. This research attempts to investigate the concrete correlation between Western humanism and education policy in Indonesia under the Dutch rule (1817-1942) (Suwigno, 2021). There is scarcity of study which explicitly correlates the impact of European humanism towards education policy establishment due to anti-Western sentiment after a long period of colonization.

## METHOD

This study engaged historical method with qualitative approach. The process attempted to thoroughly examine and analyze the historical records. Historical method performed in this study was modeling Gottschalk with four stages (Gottschalk, 1975). The stages being performed during process consists of (1) heuristics, (2) criticism, (3) interpretation, and (4) historiography. Heuristic is the process of collecting historical sources. Researchers engaged resources in terms of books, dissertation, thesis, and journals. Researchers also investigated previous research regarding education of Indonesia under Dutch colonial. The next stage is criticism. Researchers selected the sources based on reliability, validity, years, accuracy, as well as indexation for journals. Selected sources were being examined critically according to some issues, such as humanism effect in education, humanism in Dutch, and humanism effect for colonial policy. The third stage is interpretation in which researchers performed interpretation towards historical sources after being examined. Researchers established the meaning of facts then narrating the effect of humanism ideas towards education policy during Dutch colonial era.

## HUMANISM IN EUROPE IN THE 19<sup>th</sup> & 20<sup>th</sup> CENTURY

Humanism term derived from Latin *Humanitas* that firstly utilized by Cicero and other Greece philosophers that depicted cultural values obtained by those who learned liberal education, namely studia humanitas. Studia humanitas comprises education related to language, historical literature and moral philosophy. Despite Cicero's writing had not much being spoken in Middle Age, this term is highly recognized by 14<sup>th</sup> century thinkers, particularly Italian humanist- Petrarch (Ulmann, 1997).

In the 15<sup>th</sup> century, studia humanitas had officially integrated within university curriculum. Umanitas word was engaged as an academic jargon of Italy to recognized teacher and or students of literature and arts. In English, humanism appeared in the 16<sup>th</sup> century with similar meaning by Mather Arnold (Goodman & Mackay, 1990). Furthermore, 19<sup>th</sup> century in Germany, this term had become significantly substantial. The humanism context became the term of loyal towards classical Greece and Rome literature, as well as human values within. Thus, humanism essence could be defined both narrowly and broadly (Kraye, 1996; Goodman & Mackay, 1990; Hankins, 2000).

In the broader context humanism term is associated to faith in human dignity and secular ideas. In Northwest Europe, Italian figures as Gianozzo Manetti and Pico della Mirandola put human dignity as their concern. Nowadays, historians commonly utilized humanism in the narrow sense which indicating Italian society in the 15<sup>th</sup> century known as *humanistae* or the teachers of *studia humanitatis* (Mann, 1996; Goodman & Mackay, 1990; Bielberg in Soergel, 2005). English, French, and Spain were engaging humanism as 16<sup>th</sup> movement. Humanism feature is sometimes associated between humanist group and Christian religion. Humanism groups were considered ignorance upon the church, even some claimed that humanism appearance encouraged paganism revitalization as part of classical research consequence. Hence, humanists were more capable in Latin than church members (Ullmann, 2000).

Humanism movement is one of the most significant events in the world history. Renaissance in Italy emboldened writers making effort in awakening classical literature and being developed in freedom of thinking. Humanism could be defined as a movement concerning human as individual being rather than religious doctrine (Balsamo, 2017). Humanism movement also managed to expunged classical based traditional schools replaced by humanism oriented institution in 13<sup>th</sup> century (Black in Mazocco, 2006). Furthermore, humanism movement also constructed shifting in arts, social, culture, and education. Renaissance education rested on humanism thoughts along with classical values. Education purpose commonly obtained previous curriculum structure, still human aspect as individual being included (Balsamo, 2017). Humanism notion during Renaissance achieved its peak in the Enlightenment Age in the 16<sup>th</sup> to 18<sup>th</sup> century (Robinson, 1921).

Humanism ideas had been polished from Renaissance to Enlightenment. Renaissance itself obtains broadly meaning as cultural improvement within European history after the Dark Ages. Academically, Renaissance concept is highly influenced by a Swiss Jacob Burckardt *The Civilization of the Renaissance in Italy* in 1860. Burckardt argues that Renaissance is the awakening of modern individualism and human creativity which occurred in Italy. Limited monarch power promoted individualism values to grow and develop, thus established a new structure within society that barely concerned with social classes than intellectuality and individual creativity (Bielberg in Soergel, 2005). While *The Age of Enlightenment* is a new stage in the process of

emancipation of Western humans that had started since the Renaissance Age and Reformation Age. This era is called Enlightenment as humans were looking for new light in their minds. The belief in the reason in the 18<sup>th</sup> century was advanced by the rapid development of science at that time, thus there was an attempt to collect all knowledge in a systematic way (Bertens, 1998).

The collapse of medieval culture to modern times in Europe was followed by profound changes in the political, economic and religious fields. Modern culture is more secular than medieval culture. The church, which had power in term of religion, government and culture, was gradually weakening. The powers of church and state were separated, the nation-state (*Nationale staat*) further increased its power. In the realm of thought, rationalism (ratio as the main source of recognition), empiricism (sense experience), materialism (reality consists of matter) and positivism (based on facts) developed. A rational way of thinking that prioritized freedom of thought replaced the dogmatic way of thinking of religious people. In the realm of science, the positivism school distinguishes six main sciences: mathematics, astronomy, physics, chemistry, biology and sociology (Bartens, 1998).

What happened in the Dutch? The early of Dutch Enlightenment for internal context is to differentiate divergent schools of thoughts across European Enlightenment as a whole. The Dutch Republic only started to contribute distinct matter towards European history in the first half of the 17<sup>th</sup> century. During this time, there was high degree of literacy of the people (Bunge, 2004). It is difficult to determine which philosophy flourished in the Dutch Republic, since there were Spinoza, Descartes, Locke, etc. As part of humanism movement, there were efforts to re-establish the philosophical curriculum at Leiden and Latin schools. France Burgersdijk as one of the most influential Dutch philosopher gave Aristotelianisme a more humanist face and accustomed Aristotelian physics to be opened upon new science (Nuovo, 2015).

In addition, the Enlightenment phase in Dutch could not be separated towards Church Reform earlier. Dutch Reformed Church encouraged the education issues that its significant concern was to ensure elementary education for boys and girls. This intentions were to expect providing reading, writing as well as absorbing Reformed faith. Public education is regarded as one the attribute of the Reformation as boys and girls from whatever social class they had, they at least provided with basic education (Groenendijk, 2005).

So then, how the relation between Enlightenment and humanism movement in Dutch, particularly their view of children that changed their colonial policy in Indonesia? Enlightenment that occurred in Europe is very complicated matters that could not be drawn into simple several conclusions. The writers of Enlightenment and humanism had associated about the nature of colonial policy, antiquated machinery of monopolistic commercial enterprise necessity of free trade, and the right of natives. Within Dutch intellectual circles, authors as Raynal, Montesquieu, Mably and Bolts found appreciative readers. Thus, the Dutch must absorbed the Enlightenment ideas such as humanism was quite decent. In addition, Holland was the place for intellectual tolerance as many scholars were in Dutch Universities. Raynal particularly had critic for monopolistic commercial companies and the cruelties of colonial exploitation. Hence, in the end Raynal wrote in the spirit of the times requested the glorification of the natural man and the return to nature in the tradition of Rousseau. Eventually, Raynal had awakened a wide public interest towards colonial affairs that introduced the concept of public and national responsibility for colonial possessions welfare. Raynal, like Rousseau stated that 'natural right' of Europeans were also applicable towards "noble savages" in Africa and Asia (Kroef, 1951).

Based on historical root it rested upon solid concepts of national independence that were introduced to most nations as well as colonial government as the result of Enlightenment in Europe and French Revolution. Under the impact of these shifts, there were significant changes occurred to colonial policy, namely social, economical, and education (Kroef, 1951).

#### OVERVIEW OF EDUCATION PRACTICE IN DUTCH EAST INDIES

Indonesia was a part of Dutch colony located in a decent spot between two continents (Asia & Australia) and two oceans (Indian and Pacific) made it one of the most sought places to trade, not to mention the ample of natural resources as well. Hence, it is no doubt that there were many foreign trade had visited Indonesia. Nevertheless, it was Dutch who held the longest occupation over the archipelago (Ricklef, 2001). Indonesia finally established as an independent country after Japan surrendered to ally during World War II in 1945. In the 1940's, 80% of the people were considered illiterate. Thus it was the toughest challenge for Indonesian new government and its people (Finklestein; 1951: Su-

ratminto, 2013). The long way of colonization has brought sceptical feelings towards Europeans, whether psychological and philosophical (Purwanta, 2017). It was a long history regarding how Dutch performed its education system towards Indonesian society.

In term of education, due to the long period of colonization, education development in Indonesia experienced several stages that initially was influenced by religious and traditional ideas, the interests of the rulling class and the spirit of sovereignty as the nation (Suratno, 2014). Before Europeans' arrival, education and teaching were based on religious interests. People who put great interest in religious education that they thought would bring prosperity and peace of mind. In addition, education was performed through an apprenticeship in family and community. The education and management system during the Hinduism period took the form of a dormitory, where teachers and students lived together in a *kadewaguruan* house. Kadewaguruan is classical school commonly in Java where pupils were taught by *Mahaguru* (teachers). The curriculum associated to religion, literature, philosophy, ethics, arts, state affairs and building insight. During the Islamic period, the education system and the dormitory system were engaged, which were implemented in the mosque or Islamic boarding schools. The entry of Islamic influence also changed the pattern and education system that had been running for a long time at that time. The Hindu-Buddhist education which was very exclusive and aimed at the nobility to legitimize the king's power, changed its direction to education for the entire community, but still followed the hermitage pattern that had been running since the Hindu-Buddhist period which later developed into a pesantren system (Sugiyono: 3). Education and books for religious knowledge and sacred reading, consequently general knowledge was not included in the lesson plan. This is called the school woning type or homeschooling which is held at home.

Indonesia under the Dutch, the influences of Enlightenment thoughts were brought by the Liberals who controlled the parliament in the Netherlands. The emergence of the Liberal Party in the Netherlands as a result of "Aufklärung" in the 18th century in Europe has dominated the constitutional life and practical politics in the Netherlands. Liberalism has greatly influenced education in the Dutch East Indies since the 19th century. In 1867 the Netherland Indies government formed a separate department dealing with issues of education, religion and crafts, called the "Departement van

Onderwijs on Eoredienst" (Department of Teaching and Honorary Interests). The goal is that the natives, Chinese, and other groups have the opportunity to obtain western education, as well as the basis for basic education to higher education. (Gunawan, 1985: 20). The liberals wanted a humanitarian attitude in the colony, one of which was in the sense of education. The change of new government which was infused by the liberal ideas of the Enlightenment school put the belief in education as a tool to achieve economic and social progress. During Dutch control in Indonesia, there was a decent European style education provided for small communities in which the graduates could be compared to qualified education in Europe (Finkelstein; 1951). Education was mainly subjected to Europeans and nobles. The education system in the colonial period regulated education for Dutch, Native and Chinese. However, the exact curriculum of education during Dutch rule is quite complicated to be described, since there was dualism of education practices. In one hand, a fine education system only was applied for Europeans and nobility. And the other hand, education that was subjected to commoners. For government schools, the transition from colonial to post-colonial could be discovered and reconstructed (Suwigno, 2011).

Humanism movement spread out towards European countries had affected Dutch in reviving its colonial policy after the collapse of Dutch East India Company (VOC). The humanists brought the ideas of morality, that increased the sense of dignity of people and focused what people could do for themselves. Humanism ideas in the sense of colonial education policy was transformed into several approach.

#### **HUMANISM IDEAS TOWARDS EDUCATION POLICY IN DUTCH EAST INDIES (1817-1942)**

The humanism influence in the field of education and teaching occurred in the end of the 18th century. In the early 18th century, education and teaching were given individually, which then at the end of the 18th century this system turned into a classical system. Teaching was given to a group of children at the same time with the same lesson material. This is contrast to the teaching system that had existed in the Dutch East Indies in the previous century. Some of the general characteristics of Dutch education politics, namely: (1) Gradualism, (2) Dualism, (3) Centralistic control, (4) Limitations of objectives, (5) The concordance principle, and (6) The absence of systematic educational planning (Nasution, 2011: 20).

Since the Dutch East Indies government came to power starting in 1817, not a single school has been run by the government. The first school established by the Dutch colonial government for Dutch children opened in 24 February 1817 in Batavia. It was the ELS school (*Europeesche Lagere School*). The ELS imitated elementary schools in the Dutch mother country. The subjects provided to ELS were similar with school subjects in the Netherlands (Soetjatiningsih and Kutoyo, 1986). The name of *Europeesche Lagere School* was only engaged in 1902 to replace *Lager Onderwijs en Lagere Scholen voor Europeanen*. Apart from Batavia, ELS schools also established in other areas where the Dutch were located, such as areas in port cities and plantation centers. Thus, between 1900-1942 in every regency, especially in Java, there was an ELS. However, the establishment of this school was only intended for the sons and daughters of Dutch employees.

In 1850, the First School was established, with a 5-year learning period consisted of grade one to five. This school was provided for children from the civil service employees who were stationed in residency cities. The subjects covered include reading, writing, arithmetic, drawing, singing, geography, flora, zoology, natural sciences and Malay. Administrative offices and the Pangreh Praja required skills that must be taught in school. In drawing lessons, drawing maps were delivered. In arithmetic lessons, land taxes and calculation on coffee administration were taught. The purpose of education and teaching was only directed to generate skills for lower employees (Barnadib, 1984).

Between 19<sup>th</sup> and early 20<sup>th</sup> century, there was a turning point of education policy in the Dutch East Indies due several factors. The Dutch colonial government proposed more responsibility for native population in term of economic and social advancement that was significantly part of humanism ideas. Below are several education policy generated by Dutch colonial due to humanism thoughts.

#### **Nativism**

The term nativism is a set of theories which concern that human capacities and developmental stages are inherent. The theories emphasizes about developmental process most closely related with initial language engagement. Nativist scholars belief that children are born with innate ability to manage language laws, that allows them to learn a native language. The nativism was implemented based on Fundamental Law of the Netherlands Indies 1818. Government was responsible in providing educa-

tion for both European and indigenous children. In addition, minority of native were allowed to go to Europeans primary schools (Penders, 1968). The commitment to improve and modernize native civilization rather than replacing it by Western culture were evident signs of humanitarian of Enlightenment in Dutch thinking.

After the collapse of Dutch East India Company (VOC), the responsibility for indigenous social and economic circumstance became concerns. Dutch which was affected by Enlightenment ideas created humanitarian ideals, namely Voltaire, Raynal, and Rousseau that condemned slavery and education as socio-economic level. The humanitarian ideas had all impact towards Dutch colonial policy at the time (Penders, 1968). The policy was implemented on several occasions. In 1808, Governor General Daendels instructed Javanese Regents to establish schools for indigenous children and required the qualified teachers. What Daendels did is obviously influenced by Nativism of Rousseau that the schools purpose was not to Westernise the people, but educate the Javanese people on their own (Penders, 1968; Molly, 2019). The same nativism movement was brought back in 1816 that native education was the Fundamental Law of the Netherlands Indies of 1818. It was the responsibility of the government to provide educational amenities for both European and indigenous children. Indonesian children were also allowed to learn in European primary schools. Despite Daendels, there was also Van der Capellen that introduce reading and writing to Muslims schools that were highly appreciated. The aim of education was to encourage the native be more familiar with the spirit of laws and regulations. However, Capellen's plan was unable to be implemented since there was difficulty in finance (Penders, 1968).

Nativism policy conducted by Daendels and Van der Capellen was significantly inspired by Rousseau. Rousseau argued that each child to have only their tendency as the guide as they were allowed to explore freely and advocated a less restrictive child-rearing environment, also believed that a natural upbringing demanded children to improve at their own rhythm (Molly, 2019). Hence, discipline took place by natural consequences. Rousseau's thoughts concerned on natural approach to child rearing to direct a simple, ordinary life outside of society.

### **Concordantie**

Later, the notion of Laissez-faire Liberalism in Dutch politics caused gradual change towards colo-

nial affairs (Kroef, 1851; Penders 1968). The liberal inspired colonial educational policy between 1860-1880. The first attitude was dissemination of the Dutch language towards natives, hence it would develop intellectual and would be significantly civilizing indigenous people. This also known as *concordantie* (Penders, 1968; Suwigno, 2011; Suratminto, 2013). This Liberalism contributed the new political ideas and in Indonesia every unit of colonial administration to be implemented (Kroef, 1951). Furthermore, the Liberal also encouraged to re-open Dutch-language schools for Indonesians was the growing need of the colonial economy for Dutch speaking lower clerical and technical personnel (Penders, 1968). Eventually, the humanism ideas also took Indonesia to experience the era of consolidation and introduction of national principle in 19th century (Kroef, 1951).

*Concordantie* meant to disseminate the Dutch language towards indigenous people in order to improve intellectual and would possibly civilizing them. This was encouraged by liberalism in Dutch politics. What is *concordantie* system? The Educational Council of Netherland Indies Department of Education established the policy that suggested by the Working commission. The concordant teacher training should follow the principle of bottom division, top unification. Lower program teaching diploma was differentiated for training schools between Indonesian, Chinese, and European teachers, yet headmaster's training program would be equivalent for those three ethnic groups. *Concordantie* also meant internalization of education in Indonesian history for the first time. The Educational council argued as the three types of Western public schools needed their own language-based learning methods. In the sense of their own future and linguistic environment, every ethnic group obtains its own way to establish teacher for schools and encouraging the teacher understand their tasks (Suwigno, 2013).

Furthermore, *concordantie* is a unified system within early stage of training would 'contravene healthy pedagogy.' Hence, every training should direct people with their nature and talent, including tempo and training, as well as available belief and understanding. Unified system training would prevent unwanted formation. Teachers should be provided with training that suited individual needs, otherwise if they were not trained based on the same principle, education characteristic was not based on experience (Suwigno, 2012). In addition, Education council also supported the *concordantie* retention on the grounds as European

cultural life in the colony possessed the right to maintain direct connection towards mother country. The council also stressed the political significance of providing that native trained people should gain qualifications which were equivalent in value upon imported personnel from Holland (Penders, 1968). Thus, by standardized training, it was expected that an accordance or agreement of Dutch East Indies that corresponding schools in the Netherlands acted as criterion.

In the sense of humanism ideas, concordant policy attempted to improve the training level for Indonesian teachers to be more equivalent with Netherlands. *Kweekschoolplan* in 1927 promoted Indonesian teachers to be trained equally as the graduates from teacher training school *Hoogere Kweekschool* were half-polished, means discrimination and dualism were abolished.

### **Ethical Politic**

Another policy is *Ethische Politiek* or Ethical Politic to promote development, prosperity, and modernity to colonial Java (Hoogervorst & Nordholt, 2017). Ethical politic is the new orientation of colonial treatment within Dutch East Indies after the Christian Party took the power and delivered the argument about ethical accountability. Education system was re-organized and modified under ethical politics in order to meet the new demands. Figures such as *Abendanon* and *Snouck Hurgronje* had ambition to transform traditional education into Western-education style. The purpose to provide training for native ruling class with Western model, hence they were expected to cooperative and had ability to work in Dutch civil administration (Abdullah, 2017). Ethical politic promised the prosperity of Dutch East Indies people as *van Deventer* proposed in three words, namely educational development, irrigation, as well as emigration. In the sense of humanism, Ethical politic is derived in human and economic issues. Theoretically, the proposal was considered a decent effort to establish the people welfare of colony. *Snouck Hurgronje* and *van Deventer* played significant part in Ethical politics implementation.

Education during the Ethical Policy period was the impact of Dutch Parliament after the pressure party which brought some alteration towards colony policy for indigenous people. 'Ethical' education was supposed to create a nation-wide education system from elementary village (*desa schools*) to university level (Kroef, 1951). Most Ethical reformers emphasized that the availability of elementary education for all was significant factor in solv-

ing the issues of diminishing native welfare. Ethic also meant associating indigenous with Western civilisations a cultural and political fusion would occur between the Netherlands and the Indies (Penders, 1968; Suratminto, 2013).

There were several opinions regarding how Ethical policy should be implemented, such as *Habemma*, *van Kol*, *Colijn*, and *Fock*. *Habemma* argued that education was necessary for native people in term of stage of cultural development they had reached. Education therefore generated a further stimulus to economic improvement. Furthermore, according to *van Kol*, the children should be taught something about the sun, the stars, nature, plants, animals, and fertilisers. In the other hand, *Colijn* saw that elementary schools should be simple in their set up and education was important as instruction in reading, writing, and arithmetic (Penders, 1968). These thoughts were the direct result of humanism movement in Europe.

Due to the influence of Ethical politics, the Dutch colonial government provided educational facilities for the natives. The idea to provide education for the indigenous population, among others, was initiated by the Dutch colonialism reformers represented by *Snouck Hurgronje*, an expert on Islam and Advisor for *Bumiputera* (indigenous) Affairs. Governor-General *van Heutz* had the idea of providing village school education for the public, which after 1907 became the standard for primary schools for most natives. This Village School created by the Dutch lasted three years, providing lessons in reading, writing and arithmetic. Then a Second Class School for *Bumiputera* was established using a more extensive curriculum for low-level natives. This school is a secondary school for *Bumiputera* who has successfully completed a Village School (*Soetjatiningsih* and *Kutoyo*, 1986).

In 1907, there were two major types of schools established for native, namely First Class School Dutch and *Desa School* or village school. However, despite their effort in improving indigenous education, colonial administration applied a strict discrimination. Those who were able to earn proper education limited to nobels and officials children only (Suratminto, 2013). The Village School is a new school that is different compared to *pesantren* (Islamic boarding school) already known by the indigenous community. Village schools were less accepted by the community as schools conditions were adaptable to the local conditions. Village Schools were less successful in becoming educational places, in contrast to the Dutch-language school education system which developed rapidly during



1900-1920 and various primary schools for certain population groups, for example Europeesche Lager Onderwijs, Hollands Inlandse School, Hollands Chineesche School and Hollands Arabische School (Soetjiatiningsih and Kutoyo, 1986: 126).

In a nutshell, the modern Dutch colonial policy had three key words such as national sovereignty, humanitarianism, and the development of national territory. In 19th century also rested the foundation of new policy of humanitarianism known as *ethische politiek* (ethical politic) in term of education, public health, and social welfare had became the major concern of colonial policy (Kroef, 1951). Humanitarianism means the movement of individual human rather than much focusing towards religious belief. In term of education practice, it provides comfortable and affectionate environment for learning that allowing students to construct their own opinion, differentiated instruction, and the significant of speech as the way to express knowledge (Balsamo, 2017: 2).

Two pattern of education movement established in Indonesia in the early 20th century as the results of education demand from religious group and education movement derived from political aim upon national independence (Nimura, 1995: 303). Between the years 1900-1942 a dualistic education system was established in the Dutch East Indies. On the one hand, the education system for natives was only for low levels of education, while on the other hand the education system engaged by Dutch as the medium of education from low education to higher education. The general education system was intended to eradicate illiteracy, but this was progressing slowly. Poor indigenous people were not interested in Village Schools, since they felt burdensome and incompatible with the rural lifestyle. The village school curriculum which was intellectualistic and tended to be oriented towards the Western curriculum did not suit the regional cultural patterns.

Since the establishment of Boedi Oetomo, the national awareness was growing and also encouraged the spirit to value of education. The realization about education discrimination brought efforts to construct indigenous schools with the cheaper cost. Indigenous intellectuals saw the integrity of the nationality, their self-esteem as human being who possess equal rights and degree to witness injustice conducted by the colonial. Hence, they started to establish indigenous schools that known as *wilde scholen* or wild schools (Suratminto, 2013).

Nowadays, education practice in Indonesia is less distinctive from the past in the sense of human-

itarian integration. However, due to the rapid development of society as well as technology, some of the humanism and enlightenment ideas are no longer relevant in some respect. For instance, John Locke's 'tabula rasa' concept that the child is born like an empty glass, hence it's the environment takes the major part of how the child grows. This idea then became the basic of behaviourism learning theory as now it has been replaced with more constructivism ideas that children are able to construct their own knowledge. Teacher-centered learning also has been replaced with student-centered learning. This development put children in more comfortable stage in their lives.

## CONCLUSION

The humanism movement had brought dozens of significant ideas towards societies, politics, social, economic, and etc. In addition, this movement also caused changes on how people regard and treat people (children) as many thinkers argued their statement of natural rights as well as the notion of children. The movement that spread out in many countries in Europe indeed influenced how they treated their colonies. Indonesia under the Dutch rule experienced changed of colonial policy due to humanism movement in Europe such as Nativism Concordantie, and Ethical Politic. The changes that occurred as a result of the humanism movement in Europe for education and teaching in Indonesia were the teaching system (boarding system, boarding school into a school education system divided into classes) and subject matter applied to students (oriented towards religion becomes oriented to social economy). This could be seen from school curriculum established by the Dutch colonial government. Positivism (Western style) brought by liberals influenced the school curriculum. Subjects for lower schools consisted of geography, natural sciences, arithmetic and reading with the introduction of Malay. This resulted in a gradation of education and teaching system in Dutch East Indies, especially for native children. Indigenous people were forced to accept teachings that were compatible with Western minds, thus they were uprooted from their own cultural roots. However, the post-Aufklärung Western-style education system that was brought to the archipelago also fostered class awareness and awareness that humans are born equal. Consequently, indigenous children were eventually aware of a *nationale staat* existence or an understanding of Indonesian nationality.

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