



# History of the Growth and Development of Education in the Early Period of Independence of the Republic of Indonesia

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**Abstract:** The journey of education in Indonesia is interesting to study from a historical perspective. The dynamics of education in the past can be material for contemplation to build education in the future. The generation living at this time should continue to remember how education fighters pioneered education in Indonesia. This study aims to examine the development of education in Indonesia at the beginning of independence. The research method used is historical qualitative. Sources of data come from documents and literature. The results of the study show that the journey of education in Indonesia at the beginning of independence was not easy. Education must be fought for with no small sacrifice. One form of the struggle for education in Indonesia at the beginning of independence was that education was fought for through various organizations so that the forerunners of education were formed as the basis for education today.

**Keywords:** History, Education, Early Independence.

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## Introduction

The journey of education in Indonesia is interesting to study from a historical perspective. The dynamics of education in the past can be material for reflection to build education in the future (Syaharuddin & Susanto, 2019). The long history of education has a deep meaning for this nation. There are character values that can be taken in studying history (Hasan, 2012). The generation living at this time should continue to remember how education fighters pioneered education in Indonesia. Education is one part of the demands of life and the growth of children. Education guides all the natural forces that exist in these children, so that they as humans and as members of society can achieve the highest safety and happiness (Ridwan, 2016). Education is every effort, influence, protection and assistance given to children aimed at the child's maturity, or more precisely helping children to be sufficient and capable of carrying out their own life

tasks (Komara, 2018). That influence comes from adults (or created by adults such as schools, books, daily life cycles, and so on) and is shown to immature people (Faturrohman, 2015).

Problems in the non-formal teaching and learning process are internal problems in the process of providing material to students. Education is a form of manifestation of human culture that is dynamic and full of development. Therefore, changes or developments in education are things that are supposed to happen in line with changes in the culture of life. Changes in the sense of improving education at all levels need to be carried out continuously in anticipation of future interests and demands of modern society. One of the characteristics of modern society is always wanting to make changes for the better (improvement oriented). This of course concerns various fields, including education (Amri, 2013). In education, problems never run out, therefore all components that take part in the world of education

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must recall the history of education in Indonesia so as not to get discouraged in facing educational problems. One part of the history of education that is interesting to study is the history of education at the beginning of independence. This study aims to describe how the development of education in Indonesia at the beginning of independence.

## Method

Qualitative research or systematic investigation requires methods. The research methodology contains knowledge that examines the methods used in research. To obtain valid data to find, prove, and develop knowledge so that it can be used to understand, solve and anticipate the problem in question from natural data and have deep accuracy (Manab, 2015). Descriptive research is intended to describe a situation or phenomenon as they are. In this study the researchers did not manipulate or provide treatments to the research object, all activities or events went as they were. Descriptive research can relate to certain cases or a large enough population. In descriptive research, a quantitative approach can be used, a qualitative approach, and a qualitative description of the situation. Descriptive research can be done at this time or in a short period, but it can also be done over a fairly long time. Research that is currently underway is called descriptive research, while research that is conducted over a long period is called longitudinal research (Manab, 2015).

## Result and Discussion

The history of education in Indonesia begins with the establishment of Boedi Oetomo. Boedi Oetomo is a student organization founded by dr. Sutomo and STOVIA students (Achdian, 2017). Boedi Oetomo was founded in Jakarta on May 20, 1908. This organization is social, economic, cultural, and not political. The establishment of Boedi Oetomo was inseparable from the role of dr. Wahidin Sudirohusodo, STOVIA alumni. Wahidin previously met with dr. Sutomo and Suraji to put forward their ideas in educating the life of the nation. After the meeting dr. Sutomo also held a non-formal meeting with STOVIA students to discuss the establishment of a national organization. The meeting also produced positive results, namely the birth of the "Boedi Oetomo Association" (S. Arifin & Adriana, 2019).

Boedi Oetomo as this student organization vaguely formulated its goals for the progress of the country, in which its range of movement was initially limited to the islands of Java and Madura, and then expanded to the entire Indonesian people regardless of

differences in heredity, gender and religion. . Boedi Oetomo did not involve himself in political activities. The field of activity he chose was education and culture (Yuniyati et al., 2017).

Because it is only engaged in the fields of education and culture, some of its members, such as dr. Cipto Mangunkusumo and Suwardi Suryaningrat (Ki Hajar Dewantara) left Boedi Oetomo because they wanted a more militant movement and directly engaged in politics. However, Boedi Oetomo still adhered to his principles to fight in the socio-cultural and educational fields. "Let it be slow as long as you are saved rather than live for a while and die without a trace", that is the motto of Boedi Oetomo who uses the philosophy of the Banyan Tree (Maulana et al., 2018). Even though it grows slowly, the longer it gets bigger, stronger, and shady (Prabowo, 2019). The history of post-independence education prioritizes the trilogy, namely the Tri (Three) Dharma (Obligations) of Higher Education UU No. 22 of 1961 especially the STOVIA Campus or School tot Oplending Indische Artsen (Batavia) Javanese Medical School or Faculty of Medical Sciences UI (1851), UGM (1946), and ITB (1920) (Tekniksche Hogeschool) Jakarta, Jogjakarta, Bandung and Surabaya or Hongre Burger School equivalent to accelerated high school (Civitas Academica) collaboration between society and campus. (Erasmus University Rotterdam). Implementation in society for academics is divided into three namely Education and Teaching, Research and Development, and Community Service.

The role of community organizations in fighting for education can be seen through various literature. One of the literatures that can be used as a reference is "The Dynamics of Muhammadiyah Islamic Boarding Schools and Nahdlatul Ulama: Social, Ideological and Economic Perspectives" (Anshori, 2020). Apart from being structured as a reference for students in taking Social Science Teaching Material Development courses, Sociology of Education, Sociology of Islamic Education, Qualitative Research Methodology, and various other educational and social science courses, it is also reading material for academics and education practitioners. The purpose of its preparation is as study material, insight opener and comparison in studying literature and various social and cultural problems of society, especially Islamic boarding schools which are indeed continuously developing.

This book is the result of research in 2010-2011 and we continue to observe its progress until now. His research subjects were Muhammadiyah and Nahdlatul Ulama Islamic boarding schools in the coastal and inland areas of the north coast of East Java, to be precise in Paciran and Solokuro sub-districts, Lamongan Regency. As the title suggests, this book

theoretically reveals several theories about social dynamics, namely Antony Giddens' "Structural" theory, Giddens' "The Third Way" theory, Antonio Gramsci's "Hegemony" theory, Louis Althusser's "Repressive Action" theory, and Alfred's phenomenology theory of meaning. Schutz and Peter L. Berger. This theoretical study is intended to open insights in studying the dynamics that are currently taking place in Islamic boarding schools, it is not intended to be tested.

In a recent study, this book factually reveals the findings of the ongoing dynamics of the Muhammadiyah and Nahdlatul Ulama Islamic boarding schools in the coastal and inland areas of the north coast of Lamongan district, East Java (Arroisi et al., 2020). Especially related to aspects of social, ideological and economic dynamics, the factors that encourage the dynamics of pesantren, as well as the meaning of Muhammadiyah and Nahdlatul Ulama elites for these dynamics. The author found that since the reformation period until now, the dynamics of Muhammadiyah and Nahdlatul Ulama Islamic boarding schools have occurred in the coastal and inland areas. There are Islamic boarding schools that still maintain the characteristics of Islamic boarding schools (Diniyah), but there are also those that carry out reforms to become "teaching".

Judging from their attachment to the Muhammadiyah or Nahdlatul Ulama organizations, some are of the "persyarikatan" or "jamiyah" type of boarding school, "buffer" boarding schools, "contributor" boarding schools and there are also "adherent" boarding schools (Aminuddin, 2018). These four types belong to Muhammadiyah, while NU only has "contributor" and "adherent" types of pesantren (Fuad, 2020). This difference occurs due to differences in the historical context of the establishment of Islamic boarding schools in Indonesia. That the pesantren in Muhammadiyah is the charitable business of Muhammadiyah, while the pesantren in Nahdlatul Ulama is the charitable business of each kiai personally. This finding can be used to generalize the typology of pesantren in general, wherever pesantren are located, as long as they look at it from the perspective of the relationship between pesantren and Muhammadiyah or Nahdlatul Ulama (Anshori, 2020).

The students who usually come from various places are gathered in one room called a pondok (a kind of dormitory). Adjacent to the pondok there is a mosque and a teacher's house. Teachers are commonly called *ajengan* or *kyai*. Sometimes the teacher accepts donations from his students in the form of (money) or groceries. The contribution is truly the willingness of the students. The teacher lives together with the students (*guru-kula*) living near the teacher (dormitory). The students have to cook their own food.

For this reason, they bring provisions from their respective homes in the form of "rice, food ingredients and tools for cooking rice" (Djumhur & Danasuparta, 1999).

In the interior Hindu-Buddhist teachings interfere with Islam. The influence of Hindu-Buddhist culture has its roots, especially in Central and East Java. The ancient Arab country was a poor country because of the heavy pressures of life, cruelty and ferocity were rampant, and their religion was very primitive, because people worshiped idols. On April 20, 571 the Prophet Muhammad saw was born because he saw the low level of religion and immorality and received a revelation at the age of 40 and changed old Arab customs (Djumhur & Danasuparta, 1999).

Being a teacher is someone who already has deep religious knowledge. The teacher is still seen as a holy person. Students are not allowed to criticize the teacher because criticizing the teacher is considered sinful. *Langgar* as a very important social institution means that children gradually realize that they are members of a large community (*ormas*), namely the Muslim community (Ishak & Sulaiman, 2022). Further and more in-depth teaching is provided in the pesantren. The students are called *santri*, generally consisting of older children who already have basic knowledge, which they acquire at the school.

Aisyiyah from the start paid attention to the world of education by organizing modern education, not the traditional pesantren which were often found at that time (Astuti & Wibisono, 2022). It started with the establishment of a school called *Mu'allimin* and *Mu'allimaat* in 1918, both of which just December 6, 2018 celebrated the 1st Century Anniversary. 'Aisyiyah then developed education like Muhammadiyah did, which was something new for the world of women at that time (Setianingsih et al., 2021). The education pioneered by Muhammadiyah and 'Aisyiyah is a modern education system that combines religion with science and an ethos of progress. From the start, 'Aisyiyah saw the importance of providing basic values to children, including those who were still at an early age (Drajat, 2018). Since 1919, 'Aisyiyah founded a play group or Kindergarten called *Froebel*. In subsequent developments, the kindergarten became the 'Aisyiyah *Busthanul Atfhal Kindergarten (TK-ABA)*.

Aisyiyah observed how the community was doing, then understood that good moral values, faith, humanity, togetherness, and others had to be instilled in children from an early age. Now, there are more than 20 thousand kindergarten units owned by 'Aisyiyah. Organizing Aisyiyah education from Kindergarten to Higher Education level, one of which is Aisyiyah University, Yogyakarta (Nisa, 2022).

Still about education. In 1922, 'Aisyiyah pioneered a special prayer room for women. Its name, Mushala 'Aisyiyah in Kauman, Yogyakarta. The establishment is also through reflection on the values that exist in society. The mushala is not only a place to hold congregational prayers, but also (a place) where teenagers and women generally gather to get an education. So, they are there not only to (perform) prayers, but also to be educated, such as reciting the Koran or discussing social issues (Walikrom, 2020). A year later (1923), Aisyiyah organized learning activities to read and write Arabic and Latin letters. This developed into a school called Maghribi or AMS Maghribis School. In 1926, the magazine Suara 'Aisyiyah was also published. Published once a month by presenting material related to Islam and social society. Then, in 1930 in Bukittinggi, West Sumatra, the 19th Congress was held. As a result of the congress, it was decided that 'Aisyiyah would hold an Indonesian language course which had been confirmed as the unifying language at the 1928 Youth Pledge Congress.

One of the figures that should not be forgotten in the history of education in Indonesia is Ki Hajar Dewantara. His services were so great in the field of education that he was known as the father of education. After returning from exile from the Netherlands in 1919, Ki Hajar Dewantara joined a school run by his brother. On July 3, 1922 he founded a Taman Siswa National College (National Onderwijs Insitu Taman Siswa) (Fatimah, 2013). Taman Siswa was an educational institution that provided opportunities for indigenous people at that time to obtain the right to education like wealthy people and Dutch people (Fitroh & Rosidi, 2023); (Yuliati, 2016). That is the famous teaching from the Founder of Taman Siswa which means as follows Ing Ngarsa Sun Tulodho (In front of being a role model). are around us, Ing Madya Mangun Karsa (In the middle of building enthusiasm), this motto means that in the midst of the busy life we live we must be able to raise enthusiasm for ourselves and for others, Tut Wuri Handayani (Behind giving encouragement) (Devi et al., 2020). This motto means that we must be able to provide encouragement from behind.

## Conclusion

The development of education in Indonesia was pioneered through various educational pioneering organizations. Organizations that pioneered education in the early days of independence included STOVIA, Muhammadiyah, NU, and Taman Siswa. The struggle of the pioneers of education in this era is not easy, there are many challenges that must be faced. Therefore, the current generation as heirs to the educational struggle

of education fighters must develop education in a better direction even though there are many obstacles and obstacles faced.

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