



ISLAMIC EDUCATION POLITICS: DYNAMIC AND RELEVANCE DUTCH ETHICAL POLITICS IN INDONESIA

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Abstract

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This study discusses the dynamics and relevance of the Dutch colonial Ethical Politics for the Indonesian people. At that time, Ethical Politics was considered to be limited to the new Dutch colonial model, but the fact is that Ethical Politics has considerable relevance for education, especially Islamic education in Indonesia. This research uses a qualitative approach with a type of literature study in the form of books and journals related to politics and education in the Dutch colonial period. The results of the study show that: (1) Ethical Politics in the field of education continues to change in line with the replacement of the governor general during the Dutch colonial period. Colonialism and Dutch intervention led to the development of education from elementary schools to universities; (2) The relevance between Ethical Politics and Islamic education in Indonesia is suppressing illiteracy and producing reformers and Islamic nationalists. These figures began to establish Islamic educational institutions and Islamic organizations which still exist today.

Keywords: Islamic Education; Politic; Etichal Politic; Dutch; Indonesia

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INTRODUCTION

In the development of Islam, politics is known as *siyasat*. The word *siyasat* means to organize, manage, and make policies on something political in nature to achieve a goal. Ibn Taimiyah bases the object of political science in the Qur'an surah An-Nisa' verses 58-59. It is explained that the holder of power should establish a just law. In verse 59 it explains that the relationship between the ruler and the people is required to obey Allah and His Messenger and obey the government to realize the benefit of the people (Nasiruddin, 2017). Education is part of politics in the aspect of managing people's affairs and interests. Based on this basic understanding, educational politics can be understood as an educational strategy designed by the state to create society as the goal of a country (Mujib & Yunita, 2018). Thus, the discussion of educational politics is interesting to always study to provide an in-depth understanding so that the quality of society becomes better.

When talking about politics and education, it is necessary to review Indonesia's pre-independence education policies. This is done to find out the history of educational policies in the colonial period. Hasnida's research explains the existence of simple and modern institutions during colonialism in Indonesia (Hasnida, 2017). Abdullah's research explains the development of Islamic boarding schools and madrasas, which were originally salaf, and then modern Western-style Islamic boarding schools and madrasa education were born which colored Islamic boarding schools and madrasa education in

Indonesia (Abdullah, 2013). Maulida's research explains the dynamics and role of Islamic Boarding School during colonialism (Maulida, 2016). Ardhillah's research explains the history of public school education (volks) during the Dutch colonial period in Aceh (Ardhillah et al., 2022). Based on previous research studies, it is necessary to discuss ethical political policies in the Dutch colonial period. The Ethical Politics are known as the Dutch colonial debt of honor (Een Ereschuld) politics towards the Indonesian nation.

The Ethical Politics imposed by the Dutch colonialism on the Indonesian nation was considered to be pressing and detrimental to education, especially Islamic education. At that time, Ethical Politics was seen as limited to the new Dutch colonial model that was cruel to the nation. However, if we look back, Ethical Politics has considerable relevance for education, especially Islamic education in Indonesia (Syarif, 2019). This study discusses the Dutch Ethical Politics that influenced the development of Islamic education during the Dutch colonial period to the present. This study contributes to adding insight into the history of Islamic education that occurred in Indonesia. It is hoped that this insight will add to a sense of love for religion and the motherland, to give birth to a virtuous generation.

METHODS

This study uses a qualitative approach to the type of literature study. Literature studies use sources derived from the literature as research data without conducting field research (Creswell, 2015; Sugiyono, 2017). This literature study was carried out by reading, taking notes, and processing data obtained from books and journals related to Dutch colonial Ethical Politics associated with Islamic education (Hermawan, 2019; Rozza et al., 2023).

RESULTS & DISCUSSION

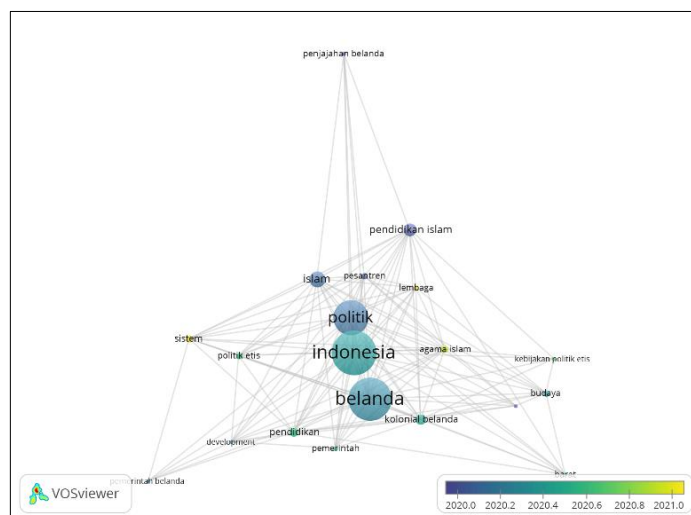


Figure 1.
Research Visualization
Source: VOSviewer

Figure 1 is a visualization of a research map using VOSviewer regarding Dutch education and politics in Indonesia. This search found 750 data from Google Scholar relating to the theme to be discussed. With this, the discussion related to Ethical Politics has the opportunity to be reviewed in depth.

Dutch Colonial Ethical Policy in Indonesia

The history of Indonesian education began with the Dutch colonial administration. The colonial government was divided into three periods, namely the VOC in the 17th century, the Dutch East Indies in the 19th century, and the Ethical Politics in the early 20th century (Khaeruddin & Rahmania, 2022). In the VOC period, the school curriculum was related to the church, where schools presented teaching about religion. During the Dutch East Indies period, education which was originally oriented toward God turned into intellectual and social development (Hardiyanti, 2021). In 1899, Theo van Deventer wrote an article entitled "Debt of Honor (Een Ereschuld)" in *De Gids* magazine. *Een Ereschuld* was born as a response from the intellectuals because of the ruthless policies of the Dutch forced cultivation system and liberal politics. The article explained that the Dutch government should have paid back the profits it had made from the Indonesian nation (Hardiyanti, 2021). Deventer's thinking encourages the birth of Ethical Politics or the politics of reciprocity. Deventer's Ethical Policy received support from Dutch intellectuals because it meant giving legitimacy to the colonial status quo (Riska & Hudaidah, 2021).

In September 1901 Queen Wilhelmina's annual Address, marked the beginning of the Ethical Policy period. Ethical Politics has a trilogy of policies, namely: education, immigration, and emigration. The center of this policy is the field of education because immigration and emigration will not work well without education (Ardhillah et al., 2022). Ethical Politics has an idea of moderation that guarantees a balance of power (power balance) between the Dutch government and the results of European intuitive education. This power balance fostered the fertility of the Indonesian intellectual movement which coincided with the spirit of revolution in Europe which wanted to break imperialism, monarchy, and feudalism (Hardiyanti, 2021). However, in essence, the political idea of Ethical van Deventer wants equity in terms of education (Ilyas et al., 2022).

Ricklefs (2001) says that the Ethical Politics initiated by the Dutch became the start of a new colonial era. It was called that because at first, the Ethical Policy was only accessible to native aristocrats and aristocrats (Hardiyanti, 2021). Simply put, modern Dutch schools are another form of starting a new colonialism for Indonesia through education (Ilyas et al., 2022). Reality shows that Dutch education policy during the Ethical Politics period continued to experience changes in line with the replacement of the Governor General. Figure 2 illustrates the Governor General who influences education policy.

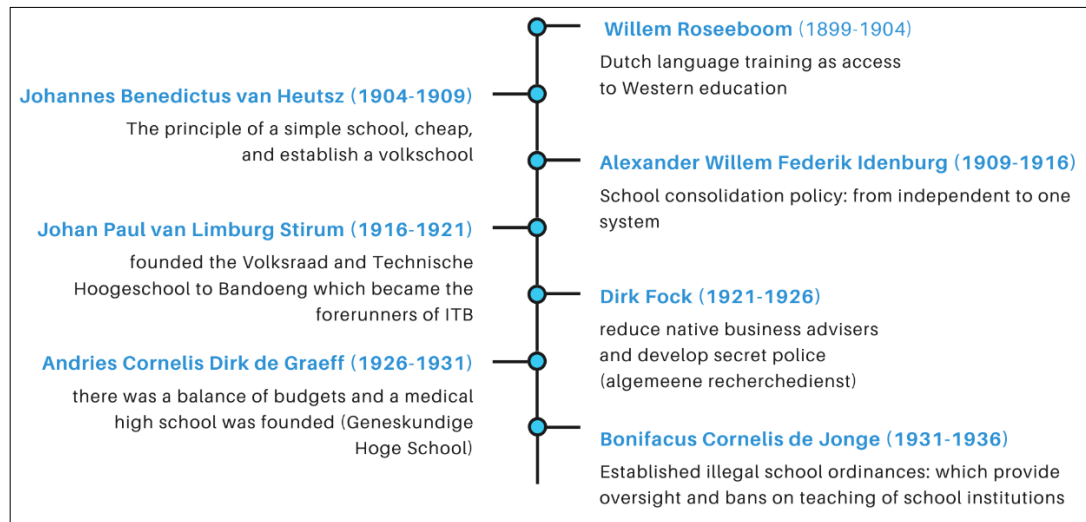


Figure 2.
 Policies Related to Education
 Source: Novriyanto et al., (2022)

Based on Figure 2 it is known that the policies implemented by the Governor General were Dutch efforts to strengthen colonial exploitation. The education brought by the Dutch was counterproductive which gave birth to the nation's intellectuals and increased nationalism in Indonesia (Abdullah, 2017). Education is regulated by the Dutch government in the preparation of curricula, books, teacher requirements, and teacher appointments. At that time, the Netherlands prioritized the establishment of schools in areas with strong economic flows, such as Batavia, Semarang, and Surabaya. This resulted in unequal education for indigenous peoples (Abdullah, 2017; Anggia, 2019). Education in the Ethical Politics policy of 1900-1942 was divided into three levels, namely: Lower Education (*Lager Onderwijs*), Secondary Education (*Middlebaar Onderwijs*), and Higher Education (*Vonkonderwijs*) (Surya & Fikriya, 2022).

Colonialism and Dutch political intervention led to the construction of schools in Indonesia, starting from Elementary Schools to Universities. The 12-year compulsory education level is an example of the legacy of the Dutch colonial government in Indonesia. Even though the Dutch were very cruel, the existence of schools during the Dutch colonial era greatly affected the decrease in the number of illiterates among the indigenous people.

The Relevance of Ethical Politics to Islamic Education

After the entry of Islam into Indonesia, the indigenous people were very enthusiastic about going on pilgrimage. In essence, the departure of the Indonesian people has a double mission, namely to go on pilgrimage and study in Mecca and Cairo. This dual mission has given birth to reformers and Muslim intellectuals in Indonesia (Maryani & Andriyansyah, 2023; Nordiansyah et al., 2022). This is a big threat that makes them very careful in dealing with the current resurgence of Muslims in Indonesia. Thus, the Netherlands implemented strict and strict ordinances (regulations) to minimize the birth of Muslim reformers and intellectuals in Indonesia (Abdullah, 2017; Kulsum, 2017).

During the Dutch colonial period, Islamic religious education was not yet allowed to enter formal education. There is only, at the law faculty there is already an Islamology course with lecturers who are generally not Muslims. Islamology lecture materials were written in Orientalism. However, preachers both individually and in groups have joined

Islamic organizations by giving lectures in front of students from formal schools such as MULO (*Meer Uitgebraaid Lager Onderwijs*), AMS (*Algemene Middelbare School*), dan Kweekschool (Abdullah, 2017). The Dutch attempted to suppress and eliminate the influence of Islamic education in Indonesia by enacting ordinances such as the Hajj ordinance, wild school ordinance, and teacher ordinance. Even though it was colored by Dutch cruelty, the content of Islamic education in private schools was still provided by Muslim reformers and intellectuals.

The education system in Ethical Politics has contributed a lot to the development of Islamic education in Indonesia. This policy has created a passion for developing education even though the Netherlands no longer colonizes Indonesia (Ilyas et al., 2022). The relevance of the education system and Ethical Politics that are still valid today, namely:

First, Indonesia already has access to study abroad to improve the quality of education. This is the forerunner of this carried out in Ethical Politics which provides access to deepen the Dutch language and opens access to Western education. Nonetheless, the opportunity to improve the quality of education was also influenced by Arab traders who came to Indonesia. They introduce Islam with the pilgrimage. Opportunities for this pilgrimage departure are used by students to obtain education in Makkah and Egypt. Currently, Indonesian students have the freedom to access education in Islamic or Western countries with their respective specializations (Yuningsih, 2015).

Second, the emergence of Islamic education figures who founded educational institutions and Islamic organizations during the Dutch colonial period which still exist today (Firmansyah). One of the Islamic educational institutions that still exists is Modern Islamic Boarding School Darussalam Gontor. The Islamic organizations that still exist are Muhammadiyah and NU (Nakamura, 2019).

Third, Indonesia has vocational schools that focus on student interests and skills. In addition, the existence of cheap and simple schools can also be found in Indonesia. This is an effort to equalize education in all circles (Herman, 2021; Nordiansyah et al., 2022). The embryo of an education system like this has been applied in Ethical Politics in the education sector by establishing village schools or *volkschools* (Ardhillah et al., 2022).

Fourth, education in Indonesia is under the auspices of the Ministry of education and Culture. The Ministry of Education and Culture has the task of overseeing government affairs in the field of education for the community at the early childhood level, basic education, secondary education, and higher education (Mubarak, 2018). The origin of this education system like this has been applied in Ethical Politics in the education sector with a policy of consolidating schools into one system (Novriyanto et al., 2022).

Fifth, Indonesia already has more than 3,000 universities. The existence of tertiary institutions is a manifestation that Indonesia continues to develop in improving the quality of education for the community. The embryo of an education system like this has been applied in Ethical Politics in the field of education with the Technische Hoogeschool to Bandoeng (Novriyanto et al., 2022).

Sixth, Indonesia has more than 90 medical faculties and more than 3,000 hospitals listed in the Ministry of Health's report. The existence of medical faculties and hospitals is a manifestation that Indonesia continues to develop in improving the quality of health for the community. The origin of this education system like this has been applied in Ethical Politics in the field of education with the Geneskundihe Hoge School (Novriyanto et al., 2022).

Thus it can be seen that in addition to cruelty, the Dutch colonial also contributed to the development of education in Indonesia. Ethical Politics education policies have encouraged the birth of Indonesian intellectuals and nationalists. Indonesian intellectuals

and nationalists have the same goal, namely Indonesian independence in the fields of religion, education, government, health, and humanity.

CONCLUSION

The Ethical Politics Policy in Indonesia continues to experience changes in line with the replacement of the Governor General. This policy change greatly influenced changes in education policy for the Indonesian nation. Colonialism and Dutch political intervention led to the construction of schools in Indonesia, starting from Elementary Schools to Universities. The relevance between Ethical Politics and Islamic education in Indonesia is the birth of Islamic reformers and nationalist nationalists who want national independence as well as educational independence. Education independence is pursued so that all Indonesian people can obtain education regardless of social status. In addition, the public can also access Islamic education in the West as broadly as possible, both domestically and abroad.

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