

THE DEVELOPMENT OF INDONESIAN ISLAMIC CIVILIZATION DURING THE DUTCH OCCUPATION

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Abstrak: Studi ini bertujuan untuk menganalisa perkembangan peradaban Islam Indonesia pada masa penjajahan Belanda. Untuk mencapai tujuan tersebut, penulis menggunakan metode kepustakaan dengan pendekatan kualitatif, yaitu dengan mengumpulkan data dan informasi dengan cara menelaah berbagai sumber berupa buku atau karya ilmiah yang relevan dengan objek penelitian. Dengan penelitian ini memperlihatkan bahwa 1). Kondisi sosial budaya pada masa Belanda mengalami perubahan yang dapat terlihat dengan adanya diskriminasi sosial serta adanya budaya Belanda yang masuk ke Indonesia. 2). Sistem pemerintahan yang berlaku di Indonesia pada masa penjajahan Belanda. 3). Strategi dakwah yang dilakukan oleh para ulama pada masa penjajahan belanda. 4). Tantangan yang dihadapi oleh Indonesia pada masa penjajahan Belanda. 5). Tokoh yang berpengaruh pada masa penjajahan Belanda. Studi ini penting untuk dilakukan agar menambah kajian sejarah peradaban Islam di Indonesia khususnya kelangkaan tema yang membahas tentang peradaban Islam pada masa Penjajahan Belanda.

Kata Kunci: Indonesia; Peradaban Islam; Belanda

Abstract: This study aims to analyze the development of Indonesian Islamic civilization during the Dutch colonial period. To achieve this goal, the authors use the literary method with a qualitative approach, namely by collecting data and information by examining various sources in the form of books or scientific papers that are relevant to the object of research. With this research shows that 1). The socio-cultural conditions during the Dutch period underwent changes which can be seen by the existence of social discrimination and the presence of Dutch culture that entered Indonesia. 2). The system of government that prevailed in Indonesia during the Dutch colonial period. 3). Da'wah strategy carried out by the scholars during the Dutch colonial period. 4). Challenges faced by Indonesia during the Dutch colonial period. 5). An influential figure during the Dutch colonial period. This study is important to do in order to add to the study of the history of Islamic civilization in Indonesia, especially the scarcity of themes that discuss Islamic civilization during the Dutch colonial period.

Key Words: Indonesia; Islamic Civilization; Netherland

INTRODUCTION

Since ancient times, the nations of the world have been interested in controlling Indonesia, especially Western nations. This is due to Indonesia's very strategic location and abundant natural wealth. It is said to be strategic because

Indonesia is at the junction of two oceans and two continents. In addition, Indonesia is also located on world trade routes. Besides its very fertile soil, Indonesia also has a lot of natural resources, such as oil, gold and copper. One of the Western nations who came to Indonesia was the Netherlands. The special reason for the Dutch exploring the ocean was due to the ban on taking spices in Lisbon by the Portuguese government because the Dutch were involved in the 80 Years War. This condition forced the Dutch to find their own sources of spices in the East.

The Dutch came for the first time under the leadership of Cornelis De Houtman in 1596 and landed at the Port of Banten. The purpose of the arrival of the Dutch to the archipelago was spices which made the Dutch obtain enormous profits. The Dutch tried to establish a trade monopoly and colonize, resulting in disputes between Dutch traders and other European traders. To solve this problem a trade partnership was created called the VOC (Vereenigde Oost Indische Compagnie) which was founded on March 20, 1602. With the VOC there was a trading monopoly, especially spices, where the Dutch gained a lot of profit through the strategies and policies made by the Dutch colonialists.

Writing this article aims to describe the socio-cultural conditions of Indonesia during the Dutch colonial period, describe or explain the system of government that was implemented during the Dutch colonial period, describe the strategy of Islamic da'wah during the Dutch colonial period, describe the challenges faced by Indonesian society during the Dutch colonial period, and find out the figures Influential figures during the Dutch colonial period.

Writing this article at this time is very necessary because of the lack or limited material that discusses the theme of the development of Islamic civilization during the Dutch colonial period. The lack of material discussing this theme made Indonesian people or society misunderstand or misinterpret how Islam was in the Dutch era.

RESEARCH METHODS

The type of research method used by the author in compiling this article is library research, namely a descriptive method with the help of various books or data in the form of scientific work, both theses, papers, journals, and so on. In compiling this article the author uses a collection technique with the library method. Where this research was conducted by reading books or magazines with other data sources in the literature.

The data sources used by the author in compiling the article are in the form of books related to the theme, namely the history of Islamic civilization during the Dutch colonial period, while the secondary data sources used are in the form of journals, articles and other scientific works related to the theme of this article. The source in this study is worthy of being the correct data because it takes from sources that have proven credibility.

This research uses a qualitative approach, which is a systematic research that is used to study or examine an object in a natural setting without any manipulatives in it. In addition, the analytical technique used in this research is

descriptive method, in which the researcher tries to describe and interpret what happened at that time.

RESULT AND DISCUSSION

A. Indonesian Socio-Cultural Conditions During the Dutch Colonial Period

The socio-cultural conditions that occurred during the Dutch colonial period were social level discrimination. The first level is the Europeans, especially the Dutch. The Dutch government made other Europeans on an equal footing with the Dutch because of their white racial background. The second level is the Indo-European, Chinese, Arabic group. The Eurasian (Indo-European) group is of mixed indigenous and European descent. The lowest level is the indigenous or native people. Groups at this level are also often referred to as "inlanders". Indigenous people during the Dutch colonial period were still divided into aristocrats and commoners.

In addition to discrimination at the social level, the socio-cultural conditions during the Dutch era also resulted in the emergence of educated elites due to demands to fulfill government officials, which led to the establishment of schools in various cities (Alin, 2020: 10). During the Dutch colonial period, cruel oppression and extortion occurred. Traditions that originally belonged to the Indonesian people, such as the ceremonies and procedures used in the palace environment, became very simple, and even tended to be eliminated. Indonesian traditions were slowly being replaced by those of the Dutch government.

From a cultural aspect, during the Dutch colonial period there was a new culture called Indisch culture. Indisch culture is a lifestyle that is mixed, namely Indonesian and European culture. Indisch culture can be seen from the changes in the form of houses and courtyards with large numbers of housekeepers. In addition to changes in the shape of houses, the Dutch also tried to instill Dutch in the colonies. In 1915 to 1918 Dutch magazines and books stopped production due to the economic situation in the First World War. After that period, the Dutch returned to trying to spread the Dutch language throughout the colonies.

B. Government System Established During the Dutch Colonial Period

During the Dutch colonial period, there were several policies in the government system implemented by the Dutch in Indonesia. The following are some of the government system policies set by the Dutch in Indonesia:

1. Formation of the VOC

The arrival of Westerners in Indonesia, led to competition in trade. The competition caused losses for the Dutch. Because of this, the idea arose for Dutch merchants to form an organization to combine competing companies. The Dutch formed the Vereenigde Oost Indische Compagnie (VOC) on March 20, 1602 (Hermanto: 106). After about a century, the VOC was dissolved. This is due to the occurrence of corruption committed by employees and the incompetence of employees at work. Another reason is that the VOC bears a lot of debt. The debt resulted from wars that were

carried out both with the Indonesian people and with the British. After the VOC disbanded on December 31, 1799, Indonesia was handed over to the Dutch administration. Thus on January 1, 1800 Indonesia was colonized directly by the Dutch.

2. Colonial Government System (Decentralization)

During the colonial period, especially during the Dutch period, the colonial government implemented decentralization which was centralized, bureaucratic and feudalistic for colonial interests. The Dutch colonialists created a hierarchy of Bumiputras and foreigners who had to submit to the Governor General. The Dutch colonial government determined the area to manage its own household as well as dividing the autonomous regions controlled by the Dutch into gewest (provinces), regentschap (regencies), and staatgemeente (municipalities).

The foundations of government in the Dutch East Indies were the Constitution of the Kingdom of the Netherlands and the Law on the Government of the Netherlands Indies, which were made by the kingdom for the Government of the Netherlands Indies, which in its present form only refers to 1925. Both laws obtained the same conditions. determine the relationship between the Dutch East Indies and the Netherlands (Laely: 9-10). The entry of the Dutch colonial brought changes in the government system. The role of the Dutch in government was to make the Bantaeng Kingdom an onderafdeeling in 1906. Even so, the karaeng (king) was still recognized by the Dutch as the head of government in its territory and was given the title Regent Van Bonthain.

3. Rodi work

Forced labor is a forced labor system established by the Dutch government for the Indonesian people. The forced labor policy aimed to build infrastructure to support the Dutch economic and military movements. This policy took place during the reign of Governor Herman Willems Deandels, under the leadership of King Louis Napoleon in 1807. The policy of compulsory labor included building the Anyer-Panarukan Highway which is about 1,000 km long. Apart from that, the Indonesian people were also forced to plant coffee in the Priangan area for the Dutch government.

4. Land Lease System

The land lease system policy occurred in 1811 to 1816 under the leadership of Lieutenant Governor Thomas Stamford Raffles. In implementing the land lease policy, Raffles wanted to free Java from coercion from the government in power. To the Raffles farmers, they want to abolish all compulsory submissions, forced labor and want to provide

certainty and freedom, especially in determining what they plant, not based on what will be exported for the benefit of the government.

5. Forced Cultivation

Cultuurstelsel or what is known as forced cultivation is a regulation issued by Governor General Johannes van den Bosch in 1830 (Sondarika; 59). This obligation contains the obligation for each village to set aside 20% of their land for planting export commodities, especially coffee, sugarcane, indigo. These crops would be sold to the colonial government at a predetermined price and the crops would be handed over to the colonial government (Hermawati, 2013: 65).

In its implementation, the forced planting policy was inappropriate or deviated from the established regulations. Such deviations, for example, land used for planting is still subject to tax and this is not in accordance with the agreement. The deviant forced cultivation policy resulted in the Indonesian people getting poorer because part of their land and labor had to be donated free of charge to the Dutch. In addition, paddy fields and fields became neglected due to prolonged forced labor obligations resulting in decreased income.

6. Ethical Politics

Ethical politics or politics of reciprocity was enforced in the Dutch East Indies from 1901 to 1942. The ethical policy originated with Queen Wilhelmina's statement in her speech that the colonial government would improve the fate of the indigenous Indonesian population through three political policies, namely the expansion of education (education), build irrigation (irrigation), and resettlement (emigration) (Karsiwan, 2021: 4). This ethical political policy turned out to only benefit the Dutch government. Policies such as watering or irrigation were carried out only for the benefit of Dutch-owned plantations.

C. The Strategy of Islamic Da'wah During the Dutch Colonial Period

The arrival of Islam to the Dutch East Indies was not from conquest, but started from below, namely houses of worship or mosques. Mosques in the Dutch East Indies were used as centers for the spread of religious preaching throughout people's lives and provided guidance to all kinds of expressions of life for indigenous peoples who were essentially subject to Islamic law. On the island of Java, most activities are done in the mosque's foyer. The mosque is a courtroom for various kinds of legal matters (Aisyah, 2015: 124).

Apart from going through houses of worship or mosques, Islamic da'wah is also carried out by forming socio-religious organizations. This started with the renewal of Islamic thought and education in Minangkabau, which was then followed by the renewal of education carried out by the Arab community in

Indonesia. The Islamic revival continued to develop by forming socio-religious organizations such as the Islamic Trade Union (SDI) in Bogor (1909) and Solo (1911), Muhammadiyah Association in Yogyakarta (1912), Islamic Association (Persis) in Bandung (1920), Nahdatul Ulama (NU) in Surabaya (1926) and the Tarbiyah Islamiyah Association in Bukittinggi (1930) (Duriana, 2015: 64).

Another da'wah strategy undertaken during the Dutch colonial period was to establish and develop Islamic boarding schools. Islamic boarding schools and madrasas as educational institutions which at that time were labeled as traditional, made modern Dutch schools an inspiration and motivation for making changes in the Islamic education system in Indonesia. The education system which was originally in the form of a halaqoh model was replaced with a classical system with class units and infrastructure such as benches and tables in the classrooms (Abdullah, 2013: 195).

During the Dutch colonial period, much emphasis was placed on the da'wah movement towards jihad against and against the colonialists. Therefore, the priority of preaching during the Dutch colonial period was war. This condition caused a change in the function of the pesantren which initially functioned as an educational institution to turn into a center of anti-Dutch sentiment (Ilaihi, 2007: 184). In the 19th century it was recorded that the Netherlands had faced four times the very large student resistance. The santri resistance included the Padri War in Minangkabau (1827-1837), the Diponegoro War (1825-1830), the Banjarmasin War (1859-1863), and the Aceh War (1873-1913). The war caused the Indonesian nation to experience various crises in the political, social, economic, religious fields, as well as poverty and misery for the Indonesian people.

D. Challenges Faced by Indonesian Society During the Dutch Colonial Period

1. Political Islam by the Dutch Government

Indonesia is a country whose population is predominantly Muslim. Islam awakens its adherents to fight against the infidel government, namely Dutch colonialism. The resistance of the Islamic kingdoms against colonial rule never seemed to stop. The Dutch realized that the resistance was inspired by Islamic teachings. Therefore, the Dutch government studied Islam scientifically with the aim of strengthening Dutch rule in Indonesia. The result of this study was born what is known as "Islamic Politics". The main character of this political Islam is Snouck Hurgronje. He was in Indonesia between 1889 and 1906. Snouck Hurgronje argued that Islam as a religious teaching and Islam as a political teaching must be distinguished. As long as Islam is used as a religious teaching, it must be given freedom, but if Islam is used as a tool for political agitation, the government should immediately eradicate it (Marwati, 1990: 73-74).

In order to stem the influence of Islam, the colonial government established educational institutions for the Indonesian nation that were patterned towards westernization. In Snouck Hurgronje's view, Indonesia must step towards the modern world and slowly become part of that

modern world. According to him, Western education is the surest tool to stem the influence of Islam in Indonesia. However, the efforts made by Snouck Hurgronje were fruitless. Through the educational institutions that were established, the graduates became people who were very persistent in fighting for independence. They are united by the same sense of nationalism, namely to fight for Indonesian independence.

According to Harry J. Benda, the Dutch government's Islamic political efforts to stem the influence of Islam were in several ways, including: 1) Westernized Indonesia (Westernized Indonesia). By establishing educational institutions for the nobility and providing educational assistance, there was a very striking difference between Christian and Islamic education. 2) Giving colonial lands to Western-educated heirs. 3) Give restrictions or restraints to Indonesian Muslims. 4) Instilling the notion that religion is for the hereafter and the separation between religious knowledge and general knowledge. 5) Classifying the Indonesian people into priyayi santri and abangan and applying the politics of pitting them against one another. 6) Placing qualified Indonesians in higher positions in the colonial government. 7) Instill the notion of Indonesian Muslims that the door to jihad has been closed (Benda, 1980: 33-34).

2. Christian Mission

In developing the mission of Christianization, the Dutch colonials did not forgive the natives who studied religion in both surau and Islamic boarding schools. The Dutch even often killed indigenous people who were Muslim, including those who were studying religion. During the reign of Governor General Johannes Graaf van den Bosch (1823-1882), the Christianization mission was carried out by requiring the establishment and implementation of Christian religious education in schools in every residency area (Wahid, 2022: 4617).

3. Teacher Ordinance

The meaning of ordinance according to the Big Indonesian Dictionary is a government regulation or in other words a government letter. The teacher ordinance is a law and regulation formed by generals together with the Volksraad (People's Council) in Jakarta and applies to the Dutch East Indies. The teacher order was enacted on November 2, 1905 and applied to Java-Madura, except Yogya and Solo (Sumanti, 2018: 51). This teacher ordinance stipulates that prior to the start of religious lessons, administrators must have written permission from the officials concerned. In addition, a list of students involved must also be attached to the permit application. With the enactment of the teacher's ordinance policy, Muslims feel pressured. This is because this policy tends to corner Muslims (Rasmana, 2021: 44-45).

E. Influential Figures During the Dutch Colonial Period

1. Prince Diponegoro

Prince Diponegoro is the eldest son of Sultan Hamengkubuwana III, the third king of the Yogyakarta Sultanate. Born on November 11, 1785 in Yogyakarta under the name Mustahar from a mother named R.A. Mangkarawati, who is a descendant of Kyai Agung Prampelan, a highly respected scholar during the Panembahan Senapati era founded the Mataram kingdom. During his childhood, Prince Diponegoro was named Bendara Raden Mas Antawirya. Since childhood he was educated by his grandmother, Kanjeng Ratu Ageng in Tegalrejo, known as a very pious person. He always tried to deepen the matter of religion.

The Diponegoro War (1825-1830) began when the Dutch set stakes on Diponegoro's land in the village of Tegalrejo. The policy passed through the ancestral grave of Prince Diponegoro. At that time, he was already fed up with the behavior of the Dutch who did not respect local customs and exploited the people by imposing taxes. Diponegoro's open attitude against the Dutch won the sympathy and support of the people. In the battles from 1825 to 1826 victory was on Diponegoro's side. This was due to (1) the fighting spirit of Diponegoro's troops was still high, (2) the guerrilla tactics carried out by Diponegoro had not been matched, and (3) some of the Dutch troops were still in West Sumatra in the context of the Padri War (Arifin; 77).

Seeing that Diponegoro was getting stronger and the battlefield was expanding, the Dutch considered that Diponegoro's resistance was very dangerous for the Dutch position in Indonesia. That is why the Dutch then carried out various tactics to quell or stop Diponegoro's resistance. In 1829 Prince Mangkubumi and Alibasya Sentot Prawirodirjo decided to surrender before being defeated. Until 1829, approximately 200 thousand Diponegoro troops had died. Due to his increasingly desperate condition and seeing that his position was hopeless, Diponegoro was willing to negotiate. For these various reasons, Prince Diponegoro was arrested at the place of the negotiations. Diponegoro was then taken to Manado and in 1834 was transferred to Makassar where he died on January 8, 1855.

2. Tuanku Imam Bonjol

The real name of Tuanku Imam Bonjol is Muhammad Shahab, who was born in Bonjol on January 1, 1772. He is the son of Bayanuddin Shahab (father) and Hamatun (mother). His father, Khatib Bayanuddin Shahab, was a religious scholar from Sungai Rimbang, Suliki, Fifty Cities. Tuanku Imam Bonjol was one of the scholars who led and fought in the war against the Dutch. The war led by Tuanku Imam Bonjol is known as the Padri War.

The Padri War took place from 1803 to 1838. The Padri War occurred as a result of the return of three hajjis from Mecca where these people named Haji Miskin, Haji Sumanik and Haji Piobang wanted to improve Islamic sharia which had not been perfectly implemented by the

Minangkabau people (Buhanuddin, 1995: 7). After achieving success in enforcing Islamic law in Minangkabau, Tuanku Imam Bonjol expanded the Padri movement to South Tapanuli around 1816. In 1820 the Padri troops returned from the Tapanuli battlefield bringing their victory to West Sumatra. But with the arrival of the Padri troops, that year there was also a dispute between the adat group and the Padri people. The Minang people are serious adherents of religion. The development of Islam in West Sumatra has long been expected to develop and be well received by the population and studied. However, on the other hand the Minang people are also very strongly united by customs which are guidelines and guidelines in everyday interactions.

On February 21, 1821, the Indigenous people officially cooperated with the Dutch East Indies government to fight against the Padri in an agreement signed in Padang, as compensation for the Dutch getting access rights and control over the Darek area (inland Minangkabau). The resistance put up by the Padri troops was tough enough to make it very difficult for the Dutch to subdue them. Therefore, the Dutch through Governor General Johannes van den Bosch invited the Padri leaders who at that time had been led by Tuanku Imam Bonjol to make peace with the Masang Agreement edict in 1824. However, from the beginning of 1833 the war turned into a war between the Indigenous people and the Padri against the Netherlands.

The attack on the Padri fort by the Dutch from all directions took about 6 months, namely on March 16, 1837 to August 17, 1837. From Batavia brought additional Dutch strength, which was on July 20, 1837 with a perle ship in Padang. After aid came from Batavia, the Dutch began to resume the siege, and in later times Tuanku Imam Bonjol's position became more difficult, but he was still unwilling to surrender to the Dutch. It was only on August 16, 1837, that Fort Bonjol was captured after a long siege. Tuanku Imam Bonjol surrendered to the Dutch in October 1837. Imam Bonjol was exiled to Cianjur, West Java. Then they were transferred to Ambon and finally to Lotta, Minahasa, near Manado. In that last place he died on November 8, 1864.

3. Teuku Umar

One of the heroes from Aceh who persistently fought against the Dutch was Teuku Umar. Teuku Umar, who was born in Meulaboh, West Aceh in 1854, was the son of an Uleebalang named Teuku Achmad Mahmud from a marriage to the younger sister of the King of Meulaboh. When the Aceh war broke out in 1873 Teuku Umar joined the struggle with other Acehnese warriors, he was only 19 years old. At first he fought in his own village, then continued to West Aceh. At this young age, Teuku Umar has been appointed as the gampong keuchik (village head) in the Daya Meulaboh area (Arifin: 79).

The background of the Aceh war was because the Dutch threatened and gave an ultimatum so that the Aceh sultanate would submit to Dutch rule. But Aceh ignored the ultimatum, because Aceh considered that the Netherlands had no rights over Aceh based on the contents of the London Treaty agreement. Starting from here, the Dutch continued to attack Aceh with various ongoing wars. On April 5, 1873 AD, the first Dutch aggression (attack) took place under the command of General Major Kohler who continued to attack the Aceh region. In mid-1886, Teuku Umar's movement succeeded in attacking and seizing the Dutch ship Hok Canton which was anchored in Rigaih Beach.

In 1889, the Dutch began to attack Aceh with violence and weapons. A military governor named Van Heutsz was appointed to replace Van Vliet. Van Heutsz immediately carried out attacks on the defense posts of the resistance leaders in various areas of Aceh (Sartono, 1987: 389). Teuku Umar prepared his troops to attack Meulaboh. The movement of Teuku Umar's troops was known by the Dutch which resulted in the Dutch immediately attacking Teuku Umar's stronghold, a battle ensued between the two sides. Because the strength of the Dutch troops was stronger, Teuku Umar's troops were defeated and in this battle Teuku Umar died.

4. Ki Hajar Dewantara

Ki Hajar Dewantara was born with the name Raden Mas Suwardi Suryaningrat on May 2, 1889. He came from a royal family environment, to be precise the Pangkualama temple, Yogyakarta. Ki Hajar Dewantara is the grandson of Sri Paku Alam III, his father named K.P.H Suryaningrat and his mother named Raden Ayu Sandiyah who is the great-grandson of Nyai Ageng Serang, a descendant of Sunan Kalijaga (Suparto, 2018: 9). Raden Mas Suwardi Suryaningrat then changed his name at the age of 39. He changed his name to Ki Hajar Dewantara. The environment during Ki Hajar Dewantara's childhood greatly influenced his soul which was very sensitive to art and cultural and religious values (Hariyadi, 1989: 132). Ki Hajar Dewantara died on April 26, 1959 at his house, Mujamuju, Yogyakarta.

The role of Ki Hajar Dewantara during the Dutch colonial period was to establish the Taman Siswa school in 1922. On 29 November 1959, Ki Hajar Dewantara was declared a "National Hero". On December 16, 1959, the government set the date of birth of Ki Hajar Dewantara as "National Education Day" based on the Decree of the President of the Republic of Indonesia Number 316 of 1959. As a national figure respected and respected by both friends and enemies, Ki Hajar Dewantara was very creative, dynamic, honest, simple, consistent, consistent and bold. His insight was very broad and he did not stop fighting for his nation until the end of his life. His struggle was based on a deep sense of sincerity accompanied by a high sense of dedication and sacrifice in bringing his nation to independence (Hariyadi, 1989: 39).

5. Dr. Soetomo

Raden Soetomo (born Soebroto) was born in Ngepeh, Nganjuk (East Java) on July 30 1888. He was the first child of seven children to Raden Soewadji and Raden Ajoe Soedarmi. When his father served as a teacher in Rembang, baby Soebroto lived with his grandparents Raden Ngabehi Singowidjojo who at that time served as the Head of Ngepeh Village. Dr. Soetomo was one of the founding figures of the Boedi Oetomo organization which was founded on May 20, 1908. The background to the establishment of this organization was at the end of 1907 dr. Wahidin Soedirohoesoedo stopped at STOVIA to give a lecture on the importance of studiefonds as the main means so that native youths can pursue higher education. It was this motivation that prompted a number of STOVIA students to form an association as an effort to pursue progress in the fields of education and culture. On Wednesday, 20 May 1908 at 09.00, Soetomo and several of his friends, such as Goenawan Mangoenkoesoemo, R Goembrek, M. Soewarno, M. Saleh, M. Soelaiman, Gondoh Soewarno, R. Angka, and M. Soeradji formed a modern movement organization which was given the name Boedi Oetomo. Soetomo was chosen as chairman of the organization. Now the birth of Boedi Oetomo is celebrated as National Awakening Day (Nasional, 2013: 20-21).

6. R.A Kartini

Raden Ajeng Kartini is a female figure who was born in the middle of a Javanese aristocratic family. He was born on April 21 1879 and died on September 17 1904. Kartini's father was named RMAA Sosroningrat while his mother was MA Ngasirah. R.A Kartini is a hero who has a humanitarianism side that can be seen in her expression where she wants to be seen as an individual who is the same as other people. Kartini felt no different from ordinary people who both lived under colonialism. Kartini even wanted to be called Kartini, without adding Raden Ajeng.

Kartini's humanitarianism is a critical reflection of hierarchical social stratification due to feudalistic cultural constructs. This idea is the embryo of the emergence of the idea of equality or what is known as emancipation where women are properly placed in their proper proportions. On the other hand, this thinking also reflects social solidarity between nations that are being colonized by foreign nations. What does it mean to have royal blood, to be respected, to live in luxury and so on, if they are both under the control of other nations (Sosroatmojo, 2005: 17).

CONCLUSION

During the Dutch colonial period, it resulted in changes in several fields. For example, in the socio-cultural field, this resulted in social discrimination between the Dutch and the Indonesian or indigenous people. Apart from that, there was also

a change in tradition from Indonesian tradition to Dutch tradition which we can see from the shape of houses and the language used during the colonial period. Then from the system of government, during the Dutch era, various policies were formed that were detrimental to the Indonesian nation, for example the existence of a forced planting policy which resulted in increasingly miserable Indonesian people. During the Dutch colonial period, Indonesian clerics expanded religion with various strategies. One of the strategies used is to establish Islamic boarding schools. However, in practice, the Indonesian nation experienced various challenges from the Netherlands, which made a teacher ordinance policy. Where the policy tends to corner Muslims. This resulted in a war between the Indonesian people and the Dutch. The wars that occurred during the Dutch era included the Padri War, the Diponegoro War, the Aceh War.

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