

The Role of Stovia in Education in Indonesia

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Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui peran STOVIA terhadap pendidikan di Indonesia. Adapun metode penelitian yang digunakan adalah metode historis yang meliputi heuristik, kritik sumber, interpretasi, dan historiografi. Dengan adanya sistem Pendidikan barat membuat masyarakat lebih maju, dan tidak dapat dicegah oleh pemerintah kolonial Belanda. Keterbelakangan dan kebodohan yang terjadi pada masyarakat adalah akibat dari penjajah yang tidak mudah untuk diselesaikan. Kebutuhan yang mendesak pada saat itu menjadikan pemerintah Hindia Belanda mendirikan sekolah-sekolah di tanah jajahan salah satunya yaitu sekolah kedokteran. Adapun berdirinya sekolah kedokteran untuk mengatasi masalah-masalah kesehatan yang menyerang penduduk pribumi. Sekolah Dokter Jawa didirikan pada 1 Januari 1851 yang kemudian pada perkembangan lebih lanjut berganti nama menjadi *School Fit Opleiding van Indische Artsen* (STOVIA). Meskipun pada awalnya Sekolah Dokter Jawa atau STOVIA didirikan semata dikarenakan kebutuhan tenaga kesehatan yang terampil lagi murah juga keengganan dokter-dokter Belanda dalam mengatasi wabah yang terjadi di pulau Jawa. Namun kita tidak dapat memungkiri apabila pendirian Sekolah Dokter Jawa atau STOVIA merupakan landasan awal pendidikan kedokteran di Indonesia.

Kata kunci: STOVIA, Pendidikan, Indonesia.

Abstract

The purpose of this study is to find out the role of STOVIA in education in Indonesia. The research methods used are historical methods that include heuristics, source criticism, interpretation, and historiography. With the western education system makes society more advanced, and can not be prevented by the Dutch colonial government. The backwardness and stupidity that occurs in society is the result of invaders that are not easy to solve. The urgent need at that time made the Dutch East Indies government establish schools in the colonies, one of which was a medical school. As for the establishment of medical schools to overcome health problems that plague the indigenous population. Sekolah Dokter Jawa was founded on January 1, 1851 which later in further development was renamed School Fit Opleiding van Indische Artsen (STOVIA). Although initially the Javanese Medical School or STOVIA was established solely because of the needs of skilled and cheap health workers as well as the reluctance of Dutch doctors in overcoming the outbreak that occurred on the Java island. But we cannot deny if the establishment of the Javanese Medical School or STOVIA is the initial foundation of medical education in Indonesia.

Keywords: STOVIA, Education, Indonesia.

INTRODUCTION

During the Dutch East Indies colonial administration, education was very difficult to obtain, especially for indigenous people. The schools that

existed at that time were only devoted to people of European descent in Indonesia. It was only in 1901 when ethical politics began to be implemented in Indonesia that the situation in education began to

improve. Sartono Kartodirdjo argues that ethical politics is the brainchild of an article writer named Van Deventer, who wrote an article entitled "Debt of Debt". In his article, he argued that the welfare of the indigenous people through demands for restitution of the large number of funds generated by the Dutch government was the result of the enactment of the Comptabiliteit Act which took effect in 1867 (Kartodirdjo, 2018).

In further developments, ethical politics began to be implemented in Indonesia in 1901. There were three important points in the implementation of ethical politics, including irrigation, education, and emigration. Ethical politics is a remedial movement created as the antithesis of colonial politics, which at that time had gone awry in its implementation (Fadli & Kumalasari 2019). The practices of imperialism and colonialism launched by the Europeans in the lands they called colonies had been going on for centuries. Colonial politics should have the ultimate goal of increasing welfare and also the moral development of the indigenous population and economic evolution (Kartodirdjo, 2018). But in fact what the Europeans did was only exploitation without bringing prosperity to the indigenous people as original owners of the land which they drained of their wealth (Setiawan & Kumalasari, 2018).

The Javanese Medical School or which in further development changed its name to STOVIA (School Fit Opleiding van Indische Artsen) is the embodiment of ethical politics in the field of education (Dhita, 2020). Although initially this Javanese Medical School was founded to obtain skilled and inexpensive medical staff to deal with disease outbreaks in the Java area. However, we cannot deny that the establishment of the Javanese Medical School, or STOVIA was the initial foundation of medical education in Indonesia. STOVIA is a high school whose educational style is oriented towards the European continent.

Sartono Kartodirdjo explains that the language of instruction as well as the books used are also in Dutch. Therefore the requirements for entering this High School are quite difficult. STOVIA also gave birth to great figures, some of whom were even heroes or fighters for the independence and progress of this nation (Kartodirdjo, 2018; Wibowo et al., 2020). At STOVIA, a legendary organization that was engaged in education and culture was born, namely Boedi Oetomo, Boedi Oetomo was founded by STOVIA students such as Soetomo, M. Suradji, M. Mohammad Saleh, and many more (Firmansyah & Jumardi, 2021).

Sartono Kartodirdjo argues that the establishment of Boedi Oetomo cannot be separated from Dr. Wahidin Soedirohoesodo, his idea was to establish

studiefonds (scholarships) in the field of education which targeted indigenous people who could not afford to study (Kartodirdjo, 2018). In this research, the authors will discuss the history of STOVIA's establishment, education policies at STOVIA, STOVIA's role in education in Indonesia, and figures who received education at STOVIA.

RESEARCH METHODS

In this study, the authors used historical research methods (Anggraeni & Setiawan, 2022). According to Louis Gottschalk, the historical method is a process for critically examining and analyzing the records and legacies of events that occurred in the past (Fadli, 2021; Utomo, 2017; Wasino & Hartatik, 2018). The stages of the historical research method are as follows:

(a) Heuristics

The historical method process includes four stages, namely: heuristics (data collection), criticism (verification), interpretation, and historiography. Heuristics is a stage or activity of finding and gathering both sources, information, and traces of the past (Nina Hernina, 2020: 30). At this stage the writer collects sources related to the theme and title written. As for collecting sources, the authors use the technique of collecting data from the study of literature.

The sources collected are in the form of books, e-books, scientific journals, and many more. The book

sources that the author managed to obtain are as follows: Introduction to the History of New Indonesia: History of the 2018 National Movement, 2013 Indonesian Nationalism and Revolution, De Geboorte van Boedi Oetomo 1918, and several sources of books, e-books, and other scientific journals.

(b) Source Criticism

According to Kuntowijoyo, source criticism has two forms, namely internal criticism and external criticism. Historical criticism is a criticism made by a writer or historian of the historical sources they have obtained. If a researcher or historian is completely convinced of the authenticity of the sources they have obtained, but this does not mean that the information contained in these sources has true historical value, then that is why source criticism needs to be done in writing history.

Internal criticism is that the author is to check the credibility of each source and ensures that the source can be trusted for its truth. The external criticism that the author does is the authenticity of the source, the year it was published, and also the sources used.

(c) Interpretation

Interpretation is a stage or activity of interpreting facts and establishing interrelated meanings that have been obtained from sources obtained and has been criticized. In this stage the writer reinterprets the research results obtained

after criticizing the sources obtained. To avoid errors in the interpretation stage, the authors also make comparisons again with the primary sources obtained.

(d) Historiography

Historiography is the stages or activities of conveying the results of an imaginative reconstruction of past events by traces from sources obtained. Or it can be said that this stage is the stage of writing history. In this final stage, the writer writes down the research results which are based on the results of the interpretation of the sources that the writer has obtained and presented in the form of a scientific paper.

RESULTS AND DISCUSSION

History of the Establishment of STOVIA (School for Opleiding van Indische Artsen)

The existence of disease outbreaks such as smallpox, dysentery, malaria, cholera, and typhoid that hit in the 1800s in the Java region, was the background for the birth of a policy made by the Dutch East Indies government to establish medical educational institutions established in the Dutch East Indies. This policy was implemented after a decree from the Governor dated January 2, 1849 No. 22 regarding the training of medical personnel and smallpox paramedics for Javanese youth at that time (Sari, 2015).

Because the Dutch East Indies government was overwhelmed in dealing

with the outbreak that occurred. Even though there was an option to bring doctors from Europe to the Dutch East Indies to treat the plague, the Dutch East Indies government chose to establish a Medical Education Institute in the Dutch East Indies.

This was due to the large cost of bringing European doctors to the Dutch East Indies. The existence of medical education is a factor in the economic field, namely by providing education to natives to serve as smallpox ministers with a lower fee than bringing in European doctors who require more expensive fees.

The STOVIA school building or Javanese medical school was originally located in Weltevreden (a European residential area on the outskirts of Batavia) but on 05 July 1920, it moved to Salemba which is now the University of Indonesia's medical faculty. In the early days of the establishment of the Djawa Doctor's School, students were equipped with knowledge related to vaccination and some pharmaceutical skills which also aimed to increase the number of health workers in the Dutch East Indies who were having problems dealing with the outbreak that occurred. STOVIA graduates initially or the first graduates in 1853 would receive the title "Dokter Djawa" doctor that title is not the meaning of a real doctor, but only an honorary title.

For those who attend the Djawa Doctor's School, it turns out that they have

an advantage because they get school fees borne by the government and get pocket money for traveling to Batavia. In 1864, students received pocket money while studying at the Javanese doctor's school (Elizabeth, 2007). STOVIA graduates can also become independent health technicians apart from being assistants to health workers or paramedics. Even so, the position of a Javanese doctor in the ranks of civil servants is at the bottom compared to other civil servant titles and positions.

The attitude of aristocrats and *priyayi* at that time often thought that the Javanese Doctor's School was a school aimed at lower middle-class people. Such assumptions were due to the *studiefonds* or scholarship system created by the Dutch East Indies colonial government by making it easy for STOVIA students not to pay tuition fees because they had been borne by the Dutch East Indies colonial government.

Over time, STOVIA experienced several changes in the policies implemented, including policy changes in terms of student admission, curriculum, length of study of students, and degrees obtained after graduating from STOVIA. In 1898 the Government of the Netherlands East Indies provided conditions to enter STOVIA such as prospective students who had graduated from a European school and understood Dutch. And the title obtained by STOVIA graduates is given the title

Indlansche-Arts which was previously given the title *Doctor Java*, this title can be intended to continue to medical school in the Netherlands to get a European doctor degree (Komandoko, 2008).

Then there were also changes related to the period of education, where the initial policy of education, which was originally only two years, in 1875 changed to six years. In subsequent developments, the Javanese medical school made changes so that students were not only armed with the curriculum and their graduates were not only made smallpox paramedics but also given the title of doctor which is equivalent to European doctors. Because of this, the Javanese medical school was changed to School to *Opleiding van Indische Artsen* or STOVIA.

Because the STOVIA medical education institution is still considered a senior secondary school, STOVIA graduates cannot be recognized as full-fledged doctors. And to have a position as a full-time doctor, you need to attend further education in the Netherlands. Javanese doctors themselves played a role in helping the community and were placed in villages or areas for the benefit of the Dutch East Indies' public health, by providing health education through vaccination, treating people, and dealing with epidemics (Lubis, 2008).

STOVIA was officially upgraded to higher education on August 16, 1927, and changed its name to *Geneeskudige Hoge*

School (GHS) and its graduates were recognized as complete doctors, equivalent to European doctors or Dutch graduates. This educational institution has an educational period of 7 years, namely a year for preparation (learning Dutch), two years for preclinical, two years for clinic and theory, and one year for clerkship, namely exams that will be held as semi parts and the curriculum is not much different from applied during the STOVIA period.

There has been a policy change that has occurred in the scholarship system, where previously the government paid for the education costs of the natives, but nowadays students pay for themselves during their education. And not getting a place that has been provided by the government after graduating from GHS, so students are looking for their work instead of being employed by the Government (Lubis, 2008).

Education Policy at STOVIA

In 1903, namely, the issuance of a policy for children in the Dutch East Indies so that they could attend medical education, the name of the school was STOVIA (School tot Opleiding van Inlandsche Artsen) which was a medical education school for Bumiputra. The length of education at STOVIA was only two years but then changed to six years in 1875. As for the education system implemented at STOVIA in 1902, if you graduate from

STOVIA you will have the title of Doctor of Indigenous Arts. Previously, STOVIA graduates would get the title of Javanese doctor, then over time it changed to Inlandsch Art, namely Bumiputra or Native Doctor. From this degree, they have the responsibility to practice or serve the community with their medical knowledge, including obstetrics. Starting in 1914, the education policy at STOVIA was further improved where children who wanted to go to school at STOVIA had to graduate from junior high school (MULO).

At that time the government needed an increasing number of health workers, which then the Dutch East Indies government helped in earnest by trying to open up education and offering young people from certain families offers in the form of scholarships, free housing allowances, and others. To get it all they are assigned to become smallpox orderlies at the government service. However, the tradition at that time was that the *priyayi* thought that being a doctor or teacher was a job that was looked down upon so only a few *priyayi* children wanted to study at STOVIA. Then in 1891, the Dutch East Indies government issued a policy that young people who wanted to become doctors had to go to Javanese Doctors who later could more easily enter European elementary schools without paying or for free, but these children had to be smart and come from *priyayi* families without

exception. then he is also not less than seven years old.

Those who can study at ELS for free are students whose consent is done tacitly and who can then continue their education with Doctor Jawa. From this policy, it turned out that many children from the aristocratic class, from the lower class to the high aristocratic class, were interested in sending their children to Javanese Doctors through the ELS school stages first. However, this stage is not an easy thing because every student must be able to carry out a tough exam first to get to the next level. So it was not surprising that at that time many children stopped in the middle of the road in carrying out their education because the exams were too difficult.

A large number of interested people from the aristocratic group because if their child succeeds in obtaining the title of Javanese Doctor, automatically the family's social status will also be higher/increased and seen as prosperous. At first the European ELS schools were only allowed for European children, there were only a few native children who could attend these schools, and that too with a very limited number because they were dominated by European children. Those who can attend ELS are, for example, the children of regents, paths, want, prosecutors, and others, who are equal to Europeans.

However, this changed in 1864 because the government's demand for education personnel who were proficient in Dutch was increasing, so smart students were allowed to enter the school even though their families were not included in that group. Even though there were native children who were allowed to attend the school, in practice the Dutch colonial government continued to discriminate against racial discrimination at school. This discrimination was carried out by teaching staff who came from Europe and greatly discriminated between groups.

At the beginning of the 20th century, the job of being a Javanese doctor was something that was not by or contrary to the times at that time, because being a Javanese doctor they considered and put forward the desire to become a *Pangreh Praja* employee who would be respected by people and would become a powerful and noble aristocrat. of course on the Dutch side. So it can be concluded that at that time most people who wanted to become Javanese doctors were not called by their heart but wanted to gain power, although not all of them thought that way.

The Dutch East Indies government guaranteed its students not pay tuition fees while at school and would get a high salary equivalent to an assistant district officer. Even though this lure did not increase the number of young aristocrats who could study at STOVIA. It has been

previously explained that this is due to the difficulty of studying at STOVIA because student admissions are very strict and have to do lots of tough exams and extra study obligations making few interested people from the aristocratic class. There are also many children of poor people who attend school at STOVIA to study for a better life and as the beginning of the struggle to have a spirit of nationalism.

From the STOVIA school emerged a militant Indonesian national figure who succeeded in becoming a doctor as well as a true warrior to raise the spirit of struggle from the shackles of the Dutch East Indies.

The Role of STOVIA in Education in Indonesia

The arrival of education with a western system is progress for the Indonesian people to be better and to fight ignorance, this is also the beginning of the spirit of struggle for the Indonesian people. The existence of the western education system made society more advanced, and the Dutch colonial government could not prevent it. Underdevelopment and stupidity that occur in society are the results of colonialism which is not easy to resolve. The urgent need at that time made the Dutch East Indies government establish schools in the colonies, one of which was a medical school.

As for the establishment of a medical school to address health problems

that attack the indigenous population. Medical education was established because at that time doctors from the Netherlands were reluctant to directly deal with this problem. The existence of Medical Education began with the establishment of the Dokter Djawa School which was managed by the Dutch. In its development, medical schools have become more advanced and have been able to match medical schools in the Netherlands. However, graduated Javanese doctors are still below the quality of doctors from the Netherlands. This was because the Dutch doctors did not want to be rivaled by native doctors, especially in terms of income, of course, the Dutch doctors were bigger.

The factors behind the establishment and then improving the quality of medical schools in indigenous lands were the implementation of liberal politics, then ethical politics, and more importantly, the lack of medical personnel to deal with health problems in the Dutch East Indies. In improving medical schools, STOVIA students have very broad insights and think freely because they are educated.

This could not be prevented by the Dutch because it turned out that with the existence of schools established in colonial lands, the natives had characteristics that could endanger the Dutch. The more natives realized how important education was, the natives continued to demand the

Dutch East Indies government to establish schools for natives without a certain class or open in general so that all natives could experience education for a better life. Then after the STOVIA students got their graduation and then served the community with their medical knowledge, they also started to have an important role in the native bureaucracy.

The emergence of national figures in Indonesia is inseparable from STOVIA graduates. In the center of the city of Batavia, Weltevreden witnessed the center of political, economic, and cultural activities which became a gathering place for intellectuals who exchanged ideas about various things. The STOVIA students gathered with the background of coming from small towns who then had a visionary and modern mind due to the environment of their school.

Batavia became a place for the growth of intellectual groups which were growing into nationalist groups because of being influenced by their ideas. STOVIA has an important role in education in Indonesia because with this school nationalist figures were born. The nation's children became awakened and began to dare to voice their feelings for colonialism carried out by the Dutch.

In 1907 the minds of the youth were further fluttered after the arrival of a prominent figure, namely Dokten Wahidin Soedirohoesodo, who conveyed his desire to raise study funds for children who

wanted to go to school but were hindered by costs. His wishes were conveyed to the rich Javanese aristocrats. The Javanese doctor gave his opinion that the lowest strata of society must be provided with the best education possible because education can instill a sense of nationalism in their souls.

With the Javanese doctor's opinion, the STOVIA students opened their minds and hearts to be able to bring new aspirations for the indigenous population. This idea was then formulated and established by forming a union between groups that have the same culture including groups of Javanese, Sundanese, and Madurese, regardless of position or wealth between these groups. unity. that way the goal of unity will be wider than the initial intention of only wanting to provide scholarships.

Intellectual students argue that unity can be obtained if we can solve existing problems. With the gathering of groups that have the same culture and the same thoughts, a new organization was formed, namely Boedi Utomo to fight for the fate of the indigenous people so that they have a decent and better life.

Figures Who Received Education at STOVIA

A. Dr. Wahidin Soedirohusodo

Wahidin Soedirohusodo is an alumnus of STOVIA (School Fit Opleiding van Indische Artsen), he is the figure behind the founding of the Boedi Oetomo

organization. Dr. Wahidin Soedirohusodo was born on January 7, 1852, in Melati Village, Sleman Yogyakarta. He was born into a family that was highly respected in his time, his father was named Arjo Sudiro who worked as a wedana assistant and was also a successful farmer. Arjo Sudiro highly values education, he believes that education is very, very important for the future of his children.

Therefore, young Wahidin and his older sister were sent to the Ongko Loro School in Melati village. Ongko Loro School or De Scholen der Tweede Klasse is an elementary school that takes three years to complete. After completing his schooling at the Ongko Loro School, in 1864 he continued his education at ELS (Eurepeesche Lagere School) in the city of Yogyakarta.

In further development, he continued his education at the Tweede Eurepeesche Lagere School or Level Two European Elementary School. Dr. Wahidin Soedirohusodo continued his education to a higher level, namely the Javanese Medical School which would later change its name to STOVIA in Batavia or Jakarta in 1869. In just 22 months he was able to complete his education at the Javanese Medical School, and not long after his graduation, he was appointed as a teacher's assistant or Assistant Lear.

After working as a teacher's assistant for a long time, he decided to return to Yogyakarta and work as a health officer

for the Dutch East Indies colonial government. Even though he worked as an employee in the Dutch East Indies colonial government, he always paid attention to how his nation was developing.

In his observations, he felt that education had not developed evenly among Indonesian natives. In May 1895 he published a magazine called Retno Dhoemilah. In May 1905 in the magazine Retno Dhoemilah, he conveyed several ideas regarding education in Indonesia. This idea became the forerunner to the formation of the Boedi Oetomo organization.

One of the ideas was a proposal to establish studiefonds (scholarships) in the field of education whose targets were natives who could not afford to pursue education (Kartodirdjo, 2018). In 1906 he decided to tour the island of Java, on each trip he stopped to gather natives to talk about Studiefonds or scholarships.

At the end of 1907, Dr. Wahidin Soedirohusodo visited to stop temporarily at his school which has now changed its name to STOVIA (School Fit Opleiding van Indische Artsen). It was there that he met Dr. Soetomo and Soeradji, both still in their 20s. They listened to stories of Dr. Wahidi Soedirohusodo regarding the equal distribution of education. Until May 20, 1908, in the STOVIA hall, Dr. Soetomo together with other STOVIA students founded the Boedi Oetomo organization.

B. Ki Hajar Dewantara

Ki Hajar Dewantara or whose birth name was Raden Mas Soewardi Soerjaningrat was born in Yogyakarta on May 2, 1889. Ki Hajar Dewantara or RM. Soewardi Soerjaningrat was born in a royal or royal blood family, he is the grandson of Sri Paku Alam III. As a noble, of course, access to the world of education was quite easy when compared to other native people at that time. He attended elementary school at ELS (Eurepeesche Lagere School) for seven years in Bintaran, Yogyakarta. In 1904 he continued his education at Kweekschool or teacher's school, and in 1905 he received a scholarship offer to study at STOVIA (School Fit Opleiding van Indische Artsen).

However, he did not complete his education at STOVIA, this was because he did not attend school due to illness for 4 months. This is what made him not be promoted to a class and revoked his scholarship. But in fact, the revocation of the Ki Hajar Dewantara scholarship from STOVIA still raises questions. This was because a few days before the revocation of Ki Hajar Dewantara's scholarship, at a meeting he recited a poem about warlords during the war of Prince Diponegoro. The next day the director of STOVIA summoned Ki Hajar Dewantara and accused him of arousing the fighting spirit of the Indonesian people by reciting the poem.

Quitting STOVIA did not dampen his steps to fight and contribute to his nation,

his steps became wider and firmer. Together with E.F.E Douwes Dekker in 1912, he became a journalist at the newspaper "De Express". Bravely, Ki Hajar Dewantara became more and more vocal in fighting for the independence of his nation, even his first writings raised the title "Indonesian Independence". On September 6, 1912, together with his two colleagues, namely E.F.E Douwes Dekker and Dr. Cipto Mangunkusumo formed a political party called "Indische Partij". In 1913 he published a treatise entitled "Als Ik Eens Nederlander Was" which in Indonesian means "If I were a Dutchman" in five thousand copies.

This treatise contains a form of protest and disappointment due to the policies of the Dutch East Indies colonial government which at that time would celebrate 100 years of the independence of the Netherlands from the French colony. On July 3, 1922, he and his colleagues founded the Taman Siswa institution in Pakualaman, Yogyakarta. The establishment of Taman Siswa is aimed at fulfilling human rights to obtain proper education for all Indonesian people. Even though in the era of ethical politics, the establishment of schools and other educational programs has been announced in Indonesia, in fact not all people can feel this.

Education at that time was only intended for the native nobility, the lower middle-class natives could not taste

education. Taman Siswa was established so that all Indonesian people can experience education regardless of any group. Ki Hajar Dewantara was very instrumental in the field of Indonesian education, he was given the nickname "Father of Indonesian Education" thanks to his services in fighting for education and even independence for the Indonesian nation.

C. Dr. Cipto Mangunkusumo

Cipto Mangunkusumo was born on March 4, 1886, in Pecangakan Village, Jepara. At the age of 6, he was sent to school in Ambarawa, namely ELS (Eurepeesche Lagere School), and settled in the house of his father's cousin. 6 years later he completed elementary school at ELS and took the Dutch East Indies civil service exam or Klein Ambtenaar, he graduated with satisfactory results. The spirit of anti-feudalism and anti-colonialism seems to have started to grow in young Cipto's heart, this is because after graduating from the exam he refused to become *Pangreh Praja*.

According to Cipto Mangunkusumo, *Pangreh Praja* must worship the colonial government and be worshiped by the indigenous people. This is what made him refuse to become *Pangreh Praja*. Hearing this, of course, at first his family was very surprised, but his father advised him to go to study at a medical school in Batavia.

In 1899 he managed to enter and become a STOVIA student (School Fit

Opleiding van Indische Artsen) at a relatively young age of 13 years. While he was a STOVIA student he always kept a simple attitude even though he came from the upper middle class. He is a very smart and talented person who even became the best student at STOVIA. On October 28, 1905, he successfully graduated and received the title of Doctor of Java at the age of just 19 years. The spirit of nationalism and anti-colonialism began to form within Cipto Mangunkusumo.

He did not like the arbitrary treatment of white people against natives. Repeatedly during his service, he rebelled against these treatments. At a time when the bubonic plague was infecting the city of Malang, as a doctor, Cipto felt a calling. He asked the Dutch Colonial government to put him on duty in areas affected by the Plague. On September 6, 1912, together with his colleagues, namely E.F.E Douwes Dekker and Suwardi Suryaningrat or Ki Hajar Dewantara, Cipto Mangunkusumo formed a nationalist party, namely Indische Partij.

Then in July 1913 together with Suwardi Suryaningrat, they founded the Committee Tot Herdenking van Nederlansch Honderdjarige Vrijheid or which, when translated into Indonesian, is the Bumiputera Committee. This committee was formed as a protest and disappointment due to the policy of the Dutch East Indies colonial government which at that time would celebrate 100

years of Dutch independence from the French colony.

Cipto Mangunkusumo wrote a treatise entitled "Kracht of Vrees" which means "Strength or Fear". Meanwhile, Suwardi Suryaningrat or Ki Hajar Dewantara wrote a treatise entitled "Als Ik Eens Nederlander Was" which means "If I were a Dutchman". Together with his Tiga Serangkai colleagues, Cipto Mangunkusumo never lost his enthusiasm for fighting for national independence through their writings (Wiryopranoto, 2017).

D. Dr. Marie Thomas

Dr. Marie Thomas was the first female doctor in the Dutch East Indies at that time, she was a graduate of STOVIA (School for the Education of Dutch Doctors in the Indies). Marie Thomas was born in North Sulawesi, precisely in Likupang on February 17, 1896. She was born into a family that could be considered affluent at her time, her father, Adriana Thomas, was a soldier. Marie Thomas is a Protestant Christian religion. According to Lombard-Salmon Claudine, Marie Thomas was a person of Dutch descent or had mixed blood.

Given her background, it is not surprising that it was quite easy for Marie Thomas to get an education. He attended elementary school at ELS (Europeesche Lagere School) in Manado. In further development, precisely in 1912, he attended STOVIA after passing a written test. As a woman, at that time getting an

education was not easy even though she came from a middle-class family.

So, when Marie Thomas received her medical education at STOVIA she became the only woman among 180 male students. After 10 years of studying medicine, on April 24, 1922, Marie Thomas finally graduated with the title Indische Art or Doctor of the Dutch East Indies.

He also specializes in obstetrics or midwifery and gynecology. After his graduation, he worked and devoted himself to the Centraal Burgelijke Ziekenhuis Hospital, or what is now known as the Cipto Mangunkusumo Hospital. Being a woman in that era was very difficult to get proper education, especially medical education.

The acceptance of female students at STOVIA is inseparable from the services of Aletta H. Jacobs, a female doctor, and activist from the Netherlands. She thought that female doctors would greatly help the welfare and health of women in the Dutch East Indies. After being accepted on September 22, 1912, at STOVIA, it does not mean that STOVIA accepts female students with the same services as male students. The only female student, namely Marie Thomas, must pay for education and accommodation costs which do not apply to male students.

Even though she comes from a family that can afford the heavy costs of education that must be borne, Marie Thomas cannot afford it. However, with

the help of Charlotte Jacobs, who provided a scholarship through the SOVIA foundation (Studiefonds Voor Opleiding van Vrouwelijke Inlandsche Artsen), she was able to continue her education until she holds a doctor's degree.

CONCLUSION

The existence of disease outbreaks such as smallpox, dysentery, malaria, cholera, and typhoid that hit in the 1800s in the Java region, was the background for the birth of a policy made by the Dutch East Indies government to establish medical educational institutions established in the Dutch East Indies. This policy was implemented after a decree from the Governor dated January 2, 1849 No. 22 regarding the training of medical personnel and smallpox paramedics for Javanese youth at that time. The length of education at STOVIA was only two years but then changed to six years in 1875. As for the education system implemented at STOVIA in 1902, if you graduate from STOVIA you will have the title of Doctor of Indigenous Arts. Previously, STOVIA graduates would get the title of Javanese doctor, then over time it changed to Inlandsch Art, namely Bumiputra or Native Doctor. In 1914, the education policy at STOVIA improved again and children who wanted to go to school at STOVIA had to graduate from junior high school (MULO). The role of STOVIA in Indonesian education is the introduction of western-

style education in Indonesian education, scientific education in the field of medicine for the first time through STOVIA, and the open-mindedness of students to escape the shackles of colonialism. The major figures who have received STOVIA education are Dr. Wahidin Soedirohusoedo, Ki Hajar Dewantara, Dr. Cipto Mangunkusumo, and Dr. Marie Thomas.

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