

The Development of Welfare Politics of the Dutch East Indies in 1900-1918

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Abstrak

Artikel ini bertujuan untuk: (1) Menjelaskan bagaimana sistem politik di Hindia Belanda, (2) Menganalisis bagaimana terjadinya politik etis di Nusantara (Indonesia), (3) Menganalisis bagaimana sistem politik barat dan timur terhadap Islam dan menjelaskan Kebijakan Ordonansi terhadap Guru Agama Islam oleh Hindia Belanda, (4) Menjelaskan bagaimana kegagalan politik etis dapat terjadi. Penulis menggunakan metode dalam penelitian sejarah yang terdiri dari beberapa tahap yakni: mengumpulkan sumber, sumber kritik, interpretasi, dan historiografi. Hasil dari penulisan artikel ini menunjukkan bahwasannya: (1) Kebijakan dalam politik etis dilaksanakan di Hindia Belanda didasari oleh keinginan kaum liberal di Belanda untuk mensejahterakan negeri jajahan, (2) Politik barat dan timur dalam Islam menyebabkan umat Islam ingin melepaskan diri dari penjajahan Belanda, (3) Kebijakan Ordonansi terhadap Guru Agama Islam oleh Pemerintah Hindia Belanda, (4) Kegagalan politik etis dilatarbelakangi oleh banyaknya reaksi terhadap pelaksanaan politik etis, Belanda mendapat keuntungan besar akan tetapi berbanding terbalik dengan kesejahteraan rakyat yang rendah.

Kata kunci: *politik, politik etis, penelitian sejarah, islam.*

Abstract

This article writing to: (1) Explain how the Dutch East Indies political system is, (2) Analyze how ethical politics is in the archipelago (Indonesia), (3) Analyze how the political system is ethical and eastern towards Islam, and explain the Ordinance Policy towards Islamic Religion Teachers by the Dutch East Indies, (4) Explain how the failure of ethical politics can occur. The author in writing article applied historical research method with consist of collecting sources, criticism source, intepretation, and historiograph. Results of this writing article indicate that: (1) Ethic politic policies implemented on the Duutch East indie were based on the desire of liberals in the Netherlands to prosper in the colonized country, (2) East-west politics in Islam caused Muslims to want to break away from the Dutch defense, (3) Ordinance Policy on Islamic Religion Teachers by the Dutch East Indies Government, (4) The political failure was motivated by the many reactions to the implementation of ethical politics, the Dutch got big profits but inversely the welfare of the people was low.

Keywords: *politics, ethical politics, historical research, muslims.*

INTRODUCTION

Politics has another term, namely polis from Greek, from the word polis which means a city within a city-state. Theoretically, many thoughts about politics in the West were influenced by philosophers from the Ancient Greek period (Hidayat, 2009; Setiawan,

Permatasari, & Kumalasari, 2018). Plato and Aristotle resolved that politics is a way in an effort to arrive at a good order in political society. Andre Heywood argues that politics is the activity of a nation that has the aim of maintaining, making, and amending various general regulations that govern the life of the nation. On the other

hand, at the practical level, politics usually cannot be separated from various conflicts, interests, and cooperation.

In the early 1900s, the Netherlands had begun to implement ethical politics. At that time the Dutch East Indies government had a mission to prosper the Indonesian people both in the fields of education and health (Laely, 2018). One of the programs organized by the Dutch East Indies colonial government was transmigration, irrigation, communication, flood management, industry, and protection of native-owned industries (Suciati, Kumalasari, & Setiawan, 2023). In practical terms, the application in the industrial sector does not have much influence on the indigenous population because most of the people still rely heavily on their profession in the agricultural sector. Idenzburg had ideas and draft laws which were later accepted by the Dutch parliament and became the Decentralization Act in 1903.

In summary, ethical politics can also be called the politics of reciprocity, namely, this is a policy of the Dutch royal government to repay the people's sacrifice during the *culturstelsel* or forced cultivation. This ethical policy aims to elevate the nation's status so that it is equal to European nations (MIZWAR, 2019). At first glance, this political model has had a very good influence on the education of the Indonesian nation, but in the implementation of education, the

Indonesian people are practically only given elementary-level education and the purpose of their education is none other than to fulfill employee posts or servants. Even so, the existence of this ethical policy implementation has a big impact on education, this has caused people to succeed in achieving abilities in education as evidenced by the emergence of many educated scholars.

Since ancient times, Islam has played an important political and ideological role in the history of the Indonesian nation. The essence of Islamic politics in Indonesia mostly stems from the fact that in the teachings of Islam, there are very few boundaries between politics and religion (Effendi, 2012). In the political program on colonial education to the Indonesian people, most of whom are Muslims, the Dutch colonial anxiety was motivated by the political developments that were taking place in Indonesia (Anggraeni & Setiawan, 2022; Boty, Dardiri, Sunarso, Setiawan, & Fadli, 2023; Setiawan, 2023). From the point of view of the Dutch colonial government, politics, especially those based on ideology, were seen as something that threatened the security regulations that had been implemented by the Dutch, besides that they also had an impact on how the Dutch domination and colonialism continued in the archipelago.

The efforts of the Dutch colonial government in an effort to monitor Islamic

school education were to make policies in the form of government regulations (organization) regarding teachers and government regulations (organization) "Wild Schools" (Orddonantied Wildescholen) (MAFTUH, 2009). Regulations issued by the Dutch government also had an impact on many forms of injustice. This has an impact on Muslims who are lagging behind in various economic, cultural, political, and educational developments. This statement shows that the Dutch government is constantly trying to dilute the development of Islam, through educational regulations (Setiawan, Aman, & Wulandari, 2020).

METHOD

The type of research method used in writing this article is the type of historical writing method. The historical method is to examine the data from historical research carried out in an integrated manner. Finding the truth in these sources requires investigation, description, and study of events that have occurred in the past (Sastranegara, Suryo, & Setiawan, 2020). In this method, there are several steps, namely heuristics, criticism, interpretation, and historiography (Wasino dan Hartatik, 2018).

This research uses the historical method. In (Syamsuddin dan Nursam 2007) historical research begins with gathering sources (heuristic), testing the

authenticity of data, interpretation, and historiography or writing again to be better. The research was conducted using only secondary sources to study and analyze the development of Dutch East Indies welfare politics during the 1900-1918 period. Secondary data is in the form of scientific journals with the theme of topics related to politics practiced by the Dutch East Indies government besides that they also come from accurate source data which can be used as a study in this article.

Next is the source criticism stage, at this stage, there are 2 stages, namely internally and externally. External criticism is carried out by checking the correctness and completeness of historical sources both from physical conditions, while internal criticism is carried out by examining the contents of the sources that will be used later (Syamsuddin & Nursam, 2007). At this stage, the author sorts out various credible journal sources. The next stage is the stage of interpretation, this stage consists of types of interpretation, analysis, and synthesis. Analysis means examining various historical sources, while the type of synthetic interpretation means connecting (Kuntowijoyo, 2013).

The Interpretation stage in this article is carried out by combining descriptions from journal articles that have been studied so that later a good and clear result is obtained. The researcher examines various references that have

been collected regarding the development of Dutch East Indies ethical politics, Islamic politics, and the decline of Dutch East Indies ethical politics. The synthesis stages were carried out by researchers to unify various understandings of the meaning of the Dutch East Indies' political and ethical politics toward Islam in the archipelago.

The last stage of the focus of this research is the stage of writing history or historiography. Writing history must prioritize the chronological aspect (Kuntowijoyo, 2013). In fulfilling the chronological aspect, this article is written according to the sequence of events. In discussing the article coherently explains the political developments from ethical politics to Islamic politics towards the Dutch East Indies.

RESULTS AND DISCUSSION

Dutch East Indies Colonial Ethical Politics

The political strategy of the Dutch government in the colonized areas in the early 1900s underwent many transformations. The early 20th century was marked by the rapid development of the economic sector and the expansion of the authority of the Dutch government on a large scale in various parts of Indonesia (Djumhur & Danasuparta, 1976). The victory of the liberal party in the Dutch parliamentary council was very influential in determining what policies the Dutch government would take toward each of

the colonies. The elites of liberal political parties who uphold equality and freedom want the colonial lands to be given prosperity. Changes in policy regulations in the political system of the Dutch government towards the Dutch East Indies colony were the role of figures, namely Van Deventer, Van Limburg Stirum, and Brooshooft. This figure created a new idea for the colonial territories in the Dutch East Indies which is known as ethical politics (Scholten, 1996).

Practically speaking, the implementation of welfare politics carried out by the Dutch government was the desire of the Netherlands (Susilo, Agus, 2018). In general, ethical politics aims to improve the welfare of the Indonesian nation but must be under the control of the Dutch East Indies colonialists. The Ethical Policy was established in the early 20th century in 1901 when the Dutch queen Wilhelmina delivered her annual speech. At the beginning of its implementation, this welfare policy was carried out well and responsibly, but over time the implementation was not carried out properly. The Dutch government at that time was worried if it allowed it, if the government allowed the suffering of the natives it would trigger widespread popular resistance against the Dutch government.

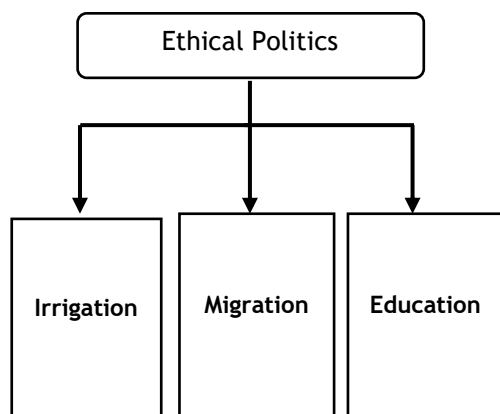


Figure 1. Ethical Politics Period Program

When Idennburg became minister of colonial affairs, after serving as minister and serving as head of the general area, Idennburg then carried out ethical politics, especially in the field of education (HERI, NURHAJI, 2017). From the side of the Dutch government itself, it has been stated that there are new policies namely: emigration, education, educational irrigation, migration, and irrigation. In supporting efforts to implement these principles, it is necessary to have budget funds so that the Dutch government has a debt of around forty million gold taken on the Dutch government. Society at that time experienced a lot of progress in the field of education after the implementation of ethical politics in the early 1900s. This system basically created rapid progress, this was because the Dutch Government did not restrain the rights and obligations of the Indonesian people in receiving education. However, not all groups of people can be accepted at schools with this Western curriculum system, but only

people of royal and aristocratic descent can receive education at schools founded by the Dutch (M. I. Birsyada & Siswanta, 2021).

At the beginning of the 20th century Indonesian society has shown various rapid economic developments and various expansions under colonial rule continuously in every region. The Dutch government generally used a radical central system, a strict government, and absolute power holders. Changes in the government system began in 1903 when a decentralized system began to be carried out, one hand permitting rights to give independent self-government to other local governments and on the other hand being able to establish representative bodies (Locher-Scholten, 1996).

The formation of the People's Council, this institution became a place for political training for various elites in Indonesia and a place to bring these Indonesians closer to Western ideas. The people's assembly could not achieve the people's wishes, this was because most of the members of the assembly itself consisted of heads of government on one side and the Dutch on the other (Kartodirdjo, 1992). The existence of a decentralized system provides many differences in income to various groups in society. Decentralization is a method to encourage awareness in politics, among elites who have been influenced by Western ideas (Niel, 1984).

West-East Politics Against Islam in the Archipelago (Indonesian)

Before the arrival of the Europeans, an Islamic political system was formed in the archipelago which was amazing (M. Birsyada 2016). Where at that time the focus of one of the most important things in the population was literary works, folklore, and culture which was thick with mystical elements, the government at that time was still in the form or form of a Monarchy (Bisyarda, 2016).

At this time, Muslims have great autonomy in determining their politics. This political independence was destroyed by European intervention in the local Islamic system. The fall of the Islamic political system into the hands of the Dutch government had a major impact on the social situation of Muslims. They now live behind the policies of the colonial government (Mudzakkir, 2016).

When, towards the 1930s, the alliance strategy had ended because it failed to deal with political competition in a colonialist society which had led to oppression on one side and bad deeds against politics itself so that a synthetic ideology arose in which this colonial ideology tried to describe the growing colonial population towards an ideology of synthesis between the West and the East.

Colonial problems can only be resolved and resolved by placing them in the order of a large cultural process, namely the meeting between the two

great cultures of the West and the East. The contract described by the federation strategy is seen as bad because it has rejected the contact of its spiritual and cultural cores that have met one another. It is seen that working together in a different way which is the motto of the associationist community's encouragement will not manifest integrity, because Western customs are only narrowly agreed upon and their development is not hidden from one another, namely Western and Eastern customs (Kat Angelino, 1931).

The role of the West turned out to be none other than to advance Eastern countries. In addition, the West received the moral and spiritual strength to initiate the evolution of the East, so it is like providing cooperation between the West and the East in such a way, and through the path of respecting the individual nature of all sciences. One of the things that can prevent the idea of synthesis is the dispute over the variety of skins. The strategy of imperialism must also convey understanding or synthesis of ideas by fully embracing the invitation of Western hegemony, in addition to other things to cultivate the characteristics of a population that is in sync and peaceful with the West to become its core substance. The Dutch side has listed three basic principles of the new policy.

Education, immigration, and irrigation (education, migration, and irrigation). To realize this, funds are

needed to be able to carry out such a project. The project resulted in the debts of the imperialist regime reaching around 40 million Gulden (M.C Ricklefs, 1991).

During the 19th century, there were many riots in rural areas which were basically driven by religious experts. When encountering this matter or problem, Snouck Hugronje admonished him not to slander religious experts as the key to rioting. It must be excluded from religious experts who carry out their obligations as educators of religious knowledge and who are not used in their position as or as chairmen to carry out strategic agitation. To be able to create this, strict matters were implemented and tightened monitoring of the agenda of religious experts. During religious study activities, reading the Koran, religious education to all of them is legal and needs to be given its own freedom. At that time, the regime was encouraged to act vigilantly and religious agendas began to be misused for strategic moves against the government regime (Hurgronje Snouck, 1923).

Ordinance Policy (Islamic Religious Teacher) of the Dutch East Indies Government

Political changes in the 1900s influenced the direction of Dutch East Indies government policy, especially on religious matters. The government system that was originally neutral at that time towards religion changed immediately to decree or

corner one religion. Politically, the Dutch East Indies government at that time tried to advance education for the Bumiputera people, especially after the implementation of the Ethical Politics system in Government and at that time not only divided the Muslim community but also got rid of the board of Islamic boarding schools who were reluctant to accept subsidy assistance from the regional government. outskirts or interior. As a result of this attitude, Islamic boarding schools do not get the development of a more modern science series (Huda, 2007).

The different strategies and regulations of the Dutch East Indies regime were in monitoring Islamic educator organizations namely the implementation of the "Teacher Ordinance", this rule required teachers or religious instructors to have a permit from the government. Making every individual element of society unable to be free in educating in organizations, providing education, if they do not have a letter of approval from the government for a teaching license (Suminto, 1985).

Historically, the background to the issuance of this Teacher Ordinance policy was none other than politics under the pretext of suppressing something like that, as a result, education related to religion did not become a cause or a trigger factor for the people's resistance to the colonialists. An event that served as

a lesson for the Dutch East Indies government so it issued the Teachers' Ordinance was the event of the Cilegon community in Banten facing the colonialists in 1888 which was called the Banten Peasant Revolution (Maksum, 1999).

Periodically, the Dutch East Indies government revived the Teacher Ordinance program on November 2, 1905, only for a few areas such as Java, and Madura, with the exception of Surakarta, and Yogyakarta where the implementation of this policy or program could greatly affect and hinder the implementation of the Muslim faith. In Indonesia, at the time it was emphasized for religiously devout groups of people in their own way. According to Deliar Noer, there are distinct effects in carrying out the Ordinance policy for the implementation of the Islamic science creed, namely as follows: (a) The total number of religious teachers has decreased due to problems with licensing administrators to educate from the government. (b) It is difficult to enter the report index for the ruling officials because almost all of the teaching staff are already there.

The teacher only understands and understands Arabic letters, while the filling sheets or data submitted use elements of Dutch, some of them also use Latin spelling. The organization that at that time experienced difficulties in this regard was the Pesantren due to the fact

that it did not have the correct index arrangement in terms of the list of students, teachers, and subjects to be taught. This is the tip of why the government closed the pesantren. (c) The process of teaching and learning is hampered, due to none other than the limited number of teachers or instructors. The learning provided is also limited because of inspection controls from the government (Noer, 1994).

Theoretically, the issue of the Ordinance actually becomes crucial, especially for Islamic religious education. Because if you don't follow every government policy, you will immediately be closed. The government at that time also had authority over schools, madrasas, or places of educational organizations that did not have permits or provide learning materials that were hated by the Dutch regime (Hasbullah, 1995). It is also known as the Wild School Ordinance *Wilde school Ordonantie* (Mubin, 2020).

Ethical Policy Failure

The Ethical Policy which began to be carried out with a fiery spirit, because it was encouraged to uphold moral responsibility towards indigenous movements, to be precise at the beginning of the second decade in its implementation began to blur or not meet the target. The socio-political series since the National Awakening and the culmination of the first world war became

one of the driving factors that led to a situation in the political arena that increasingly weakened goals, including one of them, namely ethical politics itself. Apart from that, another failure in ethical politics appears in the Dualism that was maintained by the school system in ancient times which showed a comparison of the degrees of discrimination and elitism. Such problems could limit progress in the Western system of teaching that is held in high esteem by society. In this case, the goal of creating a humanization of relations between West and East as taught by ethical politics also did not materialize or failed (Marwati Djoended Poesponegoro 1992).

Since the emergence of the National Movement, it is not only the understanding of society and the people that have become more and more fervent but there have also been activities to achieve joint progress which have been carried out simultaneously by the people and all elements of the indigenous peoples themselves. The goal of ethical politics which is not only to build and awaken people's and society's understanding in carrying out this development has been taken over by the natives themselves. Thus, the paternalism of the ethical people was ignored or ignored by the Dutch East Indies government. The Dutch East Indies government's role was like a referee who could only supervise so that the development of various social forces

proceeded peacefully, and naturally, and did not cause or cause conflict with one another. Apart from that, the strategy of reciprocity (ethical politics) driven by the Dutch government also implemented improvements in the fields of water, land, resettlement, and knowledge, all of which can be concluded that there are still somewhat noble goals, but the intentions of these programs have a deeper meaning. hidden objects that were deliberately hidden by the Dutch as if they were still being used for the purposes of colonization which would be carried out by the Dutch with the aim of being the colonial mother of their colonies (Aji, Sumarno, & Hermawan, 2020).

CONCLUSION

Based on the results of research on the political development of the welfare of the Dutch East Indies 1900-1918. The conclusions obtained are:

1. Ethical politics was one of the policies enacted by the Dutch East Indies government in 1901. In which the Dutch East Indies government was obliged to advance and prosper the people in the colonies. Programs carried out by the Dutch East Indies government to carry out ethical political programs include Irrigation, Education, and Emigration.
2. At first the Dutch government was neutral towards Islam but gradually began to suspect Islam. This was motivated by the fear of the Dutch

when people's resistance emerged when at that time the majority of the people embraced Islam. At that time, the Netherlands issued regulations for the ordinance of Islamic religious teachers to monitor Islamic education in the colonies. Which is where this is done by requiring every religious teacher to have a permit from the Dutch East Indies government

3. The effects caused by the policy of ordinating Islamic religious teachers by the Dutch East Indies government include: (1) Reduction of religious teachers due to complicated licensing issues from the Dutch East Indies government, (2) It is difficult to make report data because this is still constrained in terms of language, language which must be used in reports must be in Dutch, but most of the teachers only understand Arabic, (3) teaching is hampered because the number of teachers is small and the examinations from the Dutch East Indies government are so complicated.

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