

The Realization of Islamic Politics of the Dutch East Indies Government and Its Effect on Islam (XIX-XX Century)

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Abstrak

Pada era penjajahan Belanda abad XIX-XX kebijakan politik hukum yang diterapkan memiliki tujuan untuk mempertahankan imperialismenya di Indonesia dengan menghapuskan hukum Islam dan mengutamakan hukum adat dan Barat. Tulisan ini bertujuan untuk mengetahui realisasi politik Islam Pemerintahan Hindia Belanda serta pengaruhnya terhadap Islam. Penelitian ini menggunakan metode sejarah yang terdiri dari empat tahapan, yaitu: heuristik, kritik, interpretasi dan historiografi. Berdasarkan hasil penelitian disimpulkan bahwa terdapat tiga pilar politik Islam milik Snouck Hurgronje yang digunakan oleh pemerintah Belanda saat mengekspansi Indonesia yaitu; 1) bidang keagamaan, 2) bidang sosial dan masyarakat, 3) politik. Dalam merealisasikan politik Islam tersebut, Belanda awalnya memberikan ruang terhadap umat Islam dalam mengaplikasikan ajaran yang mereka anut. Kemudian, secara bertahap Belanda mempolitisasi hukum umat Islam untuk dapat membantu proses kolonisasi. Berbagai cara dilakukan seperti mempersulit masyarakat Islam untuk melaksanakan ibadah haji, melakukan ordonansi guru dan ordonansi pengawasan terhadap pendidikan Islam serta mengantisipasi segala aktivitas umat Islam yang terindikasi gerakan fanatik seperti Pan Islam dan Tarekat.

Kata kunci: politik Islam, pemerintah Hindia Belanda, pengaruh Islam.

Abstract

In the era of Dutch colonialism in the XIX-XX centuries, the political legal policies applied had the aim of maintaining imperialism in Indonesia by abolishing Islamic law and prioritizing customary and Western law. This paper aims to find out the realization of Islamic politics in the Dutch administration and its influence on Islam. This research uses the historical method which consists of four stages, namely: heuristics, criticism, interpretation and historiography. Based on the results of the study, it is concluded that there are three pillars of Snouck Hurgronje's Islamic politics used by the Dutch government when expanding Indonesia, namely; 1) religious field, 2) social and community fields, 3) politics. In realizing this Islamic politics, the Dutch initially gave space to Muslims in applying their teachings. Then, gradually the Dutch politicized Muslim law to help the colonization process. Various methods were carried out such as making it difficult for Muslims to perform the hajj pilgrimage, conducting teacher ordinances and supervision ordinances for Islamic education and anticipating all Muslim activities that were indicated by fanatical movements such as Pan Islam and Tarekat.

Keywords: political Islam, Dutch East Indies government, influence Islam.

INTRODUCTION

In the Dutch colonial era, the political legal policies implemented had the main objective of perpetuating its power and

imperialism towards Indonesia, which at that time was referred to as the Dutch East Indies. When the Dutch tried to occupy Indonesia they had their own

difficulties because at that time the majority of Indonesian people had embraced Islam. This phenomenon made the Dutch have to have a strategy, especially knowledge about Islam, in order to integrate and deal with Indonesian society. In the early stages of their colonization, because the Dutch still did not have the right knowledge about Islam, they took a safe attitude by not interfering with everything related to Islam, because it was feared that it would cause a rebellion by people who were fanatical about Islam (Suminto, 1985). Thus, the Dutch government at that time did not have the ability to take the initiative in reading the needs of the problems of Muslims in Indonesia. The Dutch were reluctant to help provide funds in the construction of mosques because they still did not understand Islam and the social system in Islam.

However, because it did not have clear boundaries, the Dutch were not consistent in not interfering in the affairs of Muslims. The basic step that the Dutch took was through a bamboo divide policy by contradicting between customary law, Islamic law and Western law (Iqbal, 2012). In this case, the Dutch gradually began to get rid of Islamic law in favor of customary law and Western law. For example, the pilgrimage to Mecca by Muslims was restricted by the Dutch as a sign of concern for the spread of agitation and rebellion in Indonesia (Benda, 1980).

In the field of Islamic education, the policies carried out by the Dutch in the colonialization era greatly influenced the style of society (Wulandari et al., 2023). The reason is that education aims to serve the interests of the Netherlands. In other terms, the world of education was formed in order to produce people who were used as tools to strengthen the position of the Netherlands and to help maintain political and economic power (Setiawan, 2023).

First, Snouck Hurgronje wanted to create a society of indigenous elites who were obedient and subservient to the Dutch and able to work together to reduce the budget and control the Islamic fanaticism movement as a model of good behavior to inspire the lower classes. Meanwhile, Iden Brur and General Van Heutsz supported basic and practical education by using local languages as the language of instruction in native schools.

The threat faced by the Dutch from the people of the Dutch East Indies or now called Indonesia was finally recognized through the intelligence of Snouck Hurgronje. Snouck mentioned that Islam as a political doctrine was the real enemy of colonialism, not Islam as a religion. Through Snouck's thoughts and knowledge, the Dutch firmly and clearly made a policy towards Islam that referred to the three pillars of Islamic politics, namely: First, in the religious field (worship), Muslims are given the freedom to carry out religious rituals as long as they do not come into

contact with and interfere with the existence of Dutch power. Second, the social and community fields became a forum for the Dutch to foster the love of the Dutch East Indies Government for them through various customs and habits that apply and contribute to getting positive legitimacy. Third, politics. The Dutch closely monitored any activities that gave birth to resistance movements such as pan-Islamic political fanaticism (Suminto, 1985).

METHODS

The research in this article uses historical research methods. The process of historical research methods is to collect, test and critically analyze relics of the past by trying to synthesize from reliable sources. In order for the research results to be accurate, the relevant method to be used in this research is the historical research method which includes four stages namely; heuristics, criticism, interpretation, and historiography.

Heuristics is the collection of data or objects originating from a past time or era which can be in the form of relevant written or oral materials. The Heuristic stage in this research begins with reading a lot of bibliography related to the research topic, then the author filters out relevant data or history. The next stage that the author does is criticism. Criticism is the process of verifying historical information that has been obtained

(Dudung, 1999). After criticizing, the author conducts interpretation, namely drawing conclusions from the data that has been obtained. Then the results of the interpretation are organized into a comprehensive explanation. In this interpretation stage, the author synthesizes historical events that have been obtained from various sources and then arranged into a single unit.

The last stage is historiography, this step is a historical method used by the author in the preparation of a written work containing a series of accurate historical facts arranged in narrative form. The types of sources that are the basis for preparing this research consist of four sources, namely: written sources, oral sources, historical relics and quantitative sources. Based on the type of source, the presentation in this study uses written sources or secondary sources, which are sources that do not include or come from eyewitnesses to historical events (Dudung, 1999). The secondary sources included in the scope of this research include books, journals and internet sources.

RESULTS AND DISCUSSION

The Realization of Neltral Policies towards Religion

The Dutch entered Indonesia for the first time under the leadership of Cornelis de Houtman in 1596. However, prior to the Dutch arrival in Indonesia, many of the nobles and leaders of the Sundanese and

Javanese communities already had a strong influence on Islam. This phenomenon indirectly prolonged the crusading conflict among Muslims, as the Dutch had to deal with internal Islamic resistance in order to control trade. In the 18th century, many events occurred due to Dutch interference in the social, political and religious fields.

One area that suffered from local rulers on oppressive terms was the lowlands of West Java. So a revolutionary movement in 1750 erupted to oppose the sultanate led by an Arab woman named Ratu Syarifah. The reason for this rebellion occurred because Ratu Syarifah agreed to the banishment of Sultan Zainul Arifin to Ambon by the VOC. According to Ayip Rosidi, Ratu Syarifah was one of the trustees and the right hand of the Dutch. On the other hand, according to Vlekke, the rebellion led by Kiai Tapa was directed at Islamic leaders rather than Dutch colonialization.

In 1885, the Dutch East Indies government issued their policy on religious neutrality which was contained in the 119th paragraph of 1885. The article stated that the Dutch East Indies government declared freedom of religion and neutrality in religious affairs as long as it did not take actions that disturbed security or order. However, the Dutch government has a tendency to be inconsistent with its policies. This means that the policies given to the Indonesian

people, such as: 1) towards animist societies, the Dutch government has prohibited certain practices such as prohibiting the custom of making humans as sacrifices, revenge wars, beheadings, etc. 2) Towards Hinduism, the Dutch government banned the custom of forcing a widow to burn herself after the death of her husband. 3) For Islam, the building of mosques would not be interfered with by the Dutch East Indies government. However, they were very worried about the pilgrims returning from Makkah. This phenomenon led the Dutch East Indies Government to regulate the law on the organization of the hajj in 1859 more strictly. 4) For Christians, there was a social gap between the previous religions, because Christians received more full attention from the Dutch East Indies Government, especially in terms of religious activities (Rumila Sari, 2014).

During Dutch rule, Muslims continued to perform the Hajj rituals as a Dutch technique to reduce Muslims' suspicion of them in relation to several regulations that were detrimental to Muslims regarding religious freedom. Under tragic conditions, Muslims departed for the Hajj using minimal means, the fleet that transported them to perform the Hajj was the Kongsì Tiga boat. This boat was a merchant ship provided by the Dutch for trade logistics purposes. In fact, the conditions in which the pilgrims rested were like a ship carrying livestock (Depag,

2013). The reason the Dutch East Indies government did not prohibit the Hajj ritual was as a form of political interest so that Muslims remained well intertwined and avoided negative impacts on their existence in the archipelago.

However, over time the Dutch East Indies government felt threatened by the implementation of the Hajj ritual. So, in 1824-1859 the tightening of the restrictions on Muslims who would perform the hajj returned to the fore. This fact opened a new page that the Dutch experienced degradation of the existence of Muslims who returned to their homeland after performing the Hajj ritual. Because the Dutch East Indies government felt a change in Muslims, such as the emergence of a rebellion movement against some of their policies and behavior in the archipelago. The Dutch East Indies government's policy of tightening the implementation of the Hajj began to be realized in 1825. On this occasion, Muslims had to face the reality of the high cost of the hajj from the nominal amount that should be paid. This was a policy of the Dutch East Indies Government so that there would be fewer Muslims going on the Hajj. In the following period, policies and tightening of the implementation of the Hajj continued to be intensified. One of them was the Dutch East Indies government issued a new regulation in 1859. At this moment, Muslims who had returned from the holy land from Mecca

had to take the Hajj exam after arriving in the country. One of the things that was tightened for Muslims was that they had to be able to show that they had visited Mecca. For Muslims who passed the Hajj exam, with the policy of the Dutch Government, they had to wear special Hajj clothes, such as robes, white turbans or white skullcaps. In addition, they will also be given a Hajj gelan as a sign that they have performed the rituals of the Hajj pilgrimage.

Based on this, in theory the Dutch government seemed not to want to interfere in the affairs of all religions, but in reality the Dutch government seemed unable to maintain control and supervision of the various oblique turmoil that arose around the colony. Various ordinances and policies issued by the Dutch Government were still unable to stem the birth of movements that would endanger their existence. The Dutch East Indies government did this, because they were not completely neutral in all religions, the aim was to maintain security and order and preserve their power in Indonesia (Suminto, 1985).

Realization of Social, Cultural and Community Policies

The arrival of the Dutch to the archipelago caused several negative polemics. It was proven that their power over the Dutch East Indies gave birth to social stratification, namely the emergence of

class divisions in the social life of the Dutch East Indies community as well as inequality from the political and economic sectors (Rumila Sari, 2014). This phenomenon gave birth to a new institution in the colonial era in the archipelago. The negative impact of the birth of social stratification on the sustainability of community life is the legitimization of divisions and class differences between people. For this event, Soekanto said that the Dutch East Indies society fell on the line of social differences in the form of stratified classes (Soerjono, 1982).

In 1830, the Dutch began a new round of suffering for the political and socio-cultural life of the people of the Dutch East Indies. One of the populist policy products of the event was known as *Cultuurstelsel*. The cruelty of the *Cultuurstelsel* system meant that the crops produced by the people of the Dutch East Indies were drained by the Dutch colonialists. In fact, one-fifth of the farmers' produce was extorted as a reason for paying taxes. Some types of crops included in the *Cultuurstelsel* nomination such as sugar, coffee and tea. When entering 1870, laws against the Agrarian sector began to be regulated as a protection of people's rights to their land. This phenomenon occurred because the plains of West Java began to be touched by investment and the proliferation of

plantations, on the other hand, farmers lost land due to intervention by landlords.

Then, based on Snouck Hurgronje's thinking about political Islam in the social field, it became the basis for the Dutch East Indies Government to make the cultural customs of the Indonesian people a vehicle for a transitional approach to Dutch cultural behavior in order to make Indonesian people well adapted to Dutch culture. So that the Dutch East Indies Government could transfer the Islamic traditions of the Indonesian people to Dutch cultural habits. Through this politics, the Indonesian people, especially Muslims, will be separated from the rules of Islam. Because one of the things that the Dutch East Indies Government feared was if the indigenous Muslims carried out a resistance movement against its power (Benda, 1980).

This political association seeks to strengthen the relationship between the colonized country and its colonizer through the use of culture by using the education sector as the main shield. It aims to keep the existence of colonialism strong. One thing that is hidden behind the politics of association is that it is not purely to develop the indigenous people, but only a formality or for the benefit of power. Because in reality not all people were affected by this association policy. In practice, only a few people have successfully attempted to break away from their natives. As in the policy of

establishing an education program initiated by Snouck Horgronje, only the children of aristocrats could get an education.

To start its Islamic political system, the Dutch East Indies government provided access to education to the indigenous people as a form of solidarity with its colony called the education association policy. However, in reality only the nobility and a few selected groups managed to enjoy this education, even then with Western curriculum materials that had been adjusted by the Dutch East Indies Government. The purpose of education applied to indigenous people with a typical Western education curriculum method is that they become colonial accomplices, as well as controlling Indonesian people who will fight back so that the Dutch colonial power area remains under control. However, in the next period the education organized by the Dutch East Indies Government actually threatened their existence. The education that had been built turned out to be a worry like dynamite that would destroy so that it could turn into resistance to colonialization. Based on this fact, the education association in the following year was further emphasized by the Dutch East Indies Government by conducting special supervision on educational institutions, especially those based on Islam (Ricklefs, M, 2007).

In the era of Dutch colonialization in the archipelago, education was a very sacred thing because it became one of the political fleets for the continuation of power. The dichotomy of education was completely controlled by the Dutch Government as a basis of interest with the status of the colonizing nation in improving the quality of its colonies in terms of science so that later they have competence in helping them in various affairs. This was also intended to get positive attention from the community as a service in the field of education (Tirolian, 2016). On the other hand, based on the class division carried out by the Dutch East Indies Government, the noble class specifically received educational opportunities to be prepared to become helpers (Ary, H, 1986). However, the type of education organized by the Dutch East Indies government during the colonial period discriminated against Islamic-based education which was generally owned by Muslims. This phenomenon makes Muslims experience difficulties in terms of freedom to get religious education. The contradictory action taken by the Dutch East Indies Government was to prioritize general education over religious education for Muslims Nevertheless (Muhammad, 2015).

The vigilance of the Dutch East Indies Government towards the development of education among the community by issuing a teaching staff

ordinance policy and a school ordinance. Because the dream of preserving colonialism must be realized by anticipating all forms of concerns about movements that threaten power. One form of strategy that is applied is to open educational space to the community with various restrictions and strict controls. The status of Muslims as the majority predicate in the archipelago made the Dutch have to compete ideologically by issuing policies in the field of Islamic education. the Dutch East Indies Government's concern about Islamic religious education was evident when the issuance of rules governing Islamic religious education or what is known as the teacher ordinance. The island of Java, except for the Yogyakarta and Solo areas, was included in the area that felt the policy of the Ordinance policy in education. The tightening system for Islamic education was further strengthened in 1923, if previously the ordinance had an impact on teaching staff then in this period it developed in the ordinance of educational institutions. The weakness experienced by the indigenous people related to the education ordinance is the increasingly difficult access to education, restrictions on private schools are almost entirely limited to be reached by the people (Suminto, 1985).

The presence of private schools posed a serious threat to the Dutch East Indies government. So the preventive step

taken by the Dutch was to issue the latest regulations so that institutions that organize the education system first report data, objectives, methods, curriculum and where learning is held. This was to make it easier for the Dutch to monitor any suspicious movements that could hamper the colonialism system.

Policy Realization in Politics

Before 1889, the Dutch colonial government's policy towards Muslims in Indonesia seemed to have no clear objectives, which could be seen from the inconsistency of the politics formulated (Boty et al., 2023; Juwita, 2005; Setiawan & Kumalasari, 2018). In 1889 AD Dutch political policy was based on the objective facts of Hurgronje who had given his role to the implementation of colonial politics in Indonesia. The political policy was based on science that was carried out with a cunning strategy (A, 1978). At the time of Hurgonjre's arrival, the Dutch policy seemed to be soft, although it still had the same goal of destroying and obscuring the value of Islam from its adherents (Titik, 2001).

Snouck Hurgronje's thoughts on the Islamic political system motivated the Dutch to maintain their power in the archipelago. Because in essence, Dutch colonialization in the archipelago is a fertile field that must be maintained, therefore, any emergence of resistance that comes from among Muslims must be

immediately dissolved. The tarekat and Pan-Islamic movements became a red radar for the Dutch East Indies Government to always be closely watched because they were affiliated with Islam. The Dutch East Indies government considered that its colonialization was threatened by the two movements, which were indigenous people with Islamic ideology. The policies issued by the Dutch East Indies Government eventually always led to a tendency to reduce the Muslim movement as a bulwark in guarding against the development of an ideology for independence.

Based on the location of the Dutch East Indies Government's suspicion was directed at Muslims who had a forum for unity in an assembly, because usually the internal association consisted of religious figures who were able to trigger the spirit of struggle to fight injustice committed by the colonials. Therefore, the Tarekat movement received special attention from the Dutch East Indies Government (Suminto, 1985). Several events occurred within the scope of Islamic movements such as in 1885 called the Cianjur-Sukabumi event, then in 1888 the movement occurred in Cilegon-Banten and finally in 1919 the movement in Garut. Although the actual movements that occurred were not entirely based on the tarekat movement. However, the level of concern that had been embedded in colonial thinking about Tarekat became a

dark propaganda raised by the Dutch East Indies Government. The above events became a strong reason for the colonials to limit the movement of Muslims so that the seeds of rebellion that could threaten the power of the Dutch government could be paralyzed.

Just as the Dutch government was concerned about the Tarekat movement, the Pan-Islamic movement became the next focus to always be wary of, because both movements have religious affiliations. The difference between these two movements is that the Pan-Islamic movement is an external movement while the Tarekat movement is an internal movement. The actors of the Pan-Islamic movement according to the Dutch government were driven by those who had performed the hajj, which made the Dutch government often monitor their activities. Classically, Pan Islam resembles the concept of caliphate, which wants to unite the vision and mission into one unit in terms of politics and religion. This phenomenon is like what happened in Turkey, where the concept of Pan Islam was used to unite Islamic brotherhood from all over in one command of Ottoman Turkey (Suminto, 1985). The concept of Pan-Islam turned out to penetrate the distance between Asia and Africa to support and join, because in fact it was a colonized area of Western cruelty. The presence of Pan-Islam was finally warmly welcomed by Muslims in all corners

touched by colonizers, because this was the first forum for a movement for Muslims to unite and free themselves from all forms of oppression. In the end, Pan-Islam was seen as a threat to the West, as it could provoke resistance from Muslim countries under its control.

This also affected the Dutch government in Indonesia. However, even though the island of Indonesia was far from Turkey, the fact that good relations between the two could not be denied went well. This caused the Dutch government to worry that the ideology developed among Muslims posed a serious threat to colonial existence. This action was taken by the Dutch as a form of anticipation of the past, namely when Aceh fought the Portuguese in Malacca and the sabil war that occurred in the 16th century, when Aceh had representatives in Istanbul. In these battles the colonizers experienced difficulties because Aceh had a complete supply of weapons given by Turkey (Samsudin, 1999). In the 20th century this war began to end after facing such bitter realities from both sides even though the situation had not fully normalized. The incident made the Dutch colonial government want to dissolve the Pan-Islamic movement in other colonial territories so that the events that raged in Aceh did not have an impact on other regions. One of the things the Dutch government did was to monitor every

pilgrim and Indonesian citizen living in the Middle East, especially Makkah.

The Influence of Dutch East Indies Islamic Political Policy on Islam

It can be said that the Islamic revival movement initially had no significant connection with the Dutch population. The traditional leaders also had no intention of giving their tribal teachings to foreigners (Rusli, 1981). The same thing happened to the Dutch Indies people who had no attachment to indigenous educators (Sanusi, 2018). However, this changed after Snouck Hurgronje's thoughts were adopted by the Dutch East Indies Government regarding Islamic political policies. Through the concept built by Snouck Hurgronje, it is known as "Political Islam" which is based on "Association". The essence of Political Islam is an aspiration to develop the Dutch state into two regions although geographically different but spiritually connected, namely, Northwest Europe and Southeast Asia (Yudha, 2015). According to Snouck Hurgronje, Islam as a religion was not the main enemy of colonialism. But the political doctrines contained in Islam such as Pan Islamism and fanatical agitation. Therefore, he emphasized that if fanatical Muslims emerged or became common, strong military operations were needed to restore the Dutch government's power.

The Dutch government's political policy towards Islam had a negative effect

on Muslims, as the right to politics and freedom was curtailed. On the other hand, the years 1825-1830 were a dark history of the fall of the Ponegoro war resistance. The impact of the defeat of the war was the westernization of the Javanese royal elite, while westernization was one of Snouck Hurgronje's thought invasions. At this moment, Snouck's role had a dual character as a Dutchman who wanted to fight for religious freedom, especially Islam, and defend the rights of religious rituals. But in essence, Snouck had a special mission to paralyze the legal and political order of Muslims.

Snouck's depoliticization and delegitimization of politics and law occurs until now, which ultimately makes certain circles affected and avoid Islamic law and separate Islam from politics (Saidin, 2019). In addition to separating religious activities from the political stage, Muslims were also excluded from colonialization political activities in Indonesia. Muslim religious activities were suppressed and controlled by the Dutch Government. In the same way, Islamic legal products were regulated, selected and made according to colonial wishes. Thus the term Colonial Islam was born, which must be loyal to the Dutch Government. The religious activities of colonial religious politics were to observe, discipline and to control internal Muslims. The influence of Dutch East Indies Islamic politics is getting stronger and reducing the power of Indonesian

Islam. This is a phenomenon inherited from Snouck Hurgronje's Islamic politics. For, Islam as a religion had to be separated from political doctrine in order to conform to the principles of the worldview that also shaped Indonesian modernist Islamic thought.

In addition, one of the things that made missionaries fail in Sundanese enclaves, according to Alwasilah, was the cultural values contained in Sundanese culture and reflected in populist expressions and proverbs in Sundanese society, such as the following

1. Humans must have a noble purpose in life.
2. Humans are a small unit of the universe, so we must conserve nature and not destroy it in order to make a profit.
3. Humans should be aware of and learn from nature, society, and God.
4. Humans need teachers who guide them about good and bad.
5. Humans should learn from, primarily, parents and then from others.
6. Humans must maintain and respect positive values that are still relevant as guidance.
7. Humans must follow the example of parents and ancestors in carrying out traditions, so parents must set an example as a model of good behavior.
8. Humans must pay attention to

traditional wisdom in facing the future.

9. Humans must remember the afterlife.
10. Humans should respect each other, practice etiquette, speak and behave politely and kindly.
11. Humans should protect the economically weak, favor the righteous, and act decisively.
12. Humans are endowed with power by God, so they should submit to Him.
13. Humans must have the qualities of sincerity, patience, intelligence, honesty, vigilance, and mental responsibility.
14. Humans should show a middle siger attitude (not going too far).
15. Humans must have ideal traits such asihurip (full of enthusiasm), waras (physically healthy), cageur (mentally healthy), bageur (good to others), bener (right), pinter (smart), ludeung (brave), silih asah (remind each other), silih asih (love each other), and dansilih asuh (take care of each other).

Based on the above facts, Ekadjati concluded in his work entitled "Islam; The First and Eternal Choice Religion of the Sundanese" that Islam has a close relationship with Sundanese culture. This phenomenon makes it easier for Sundanese people to embrace Islam when compared to other religions. This was proven when the presence of the West in

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the colonial era brought Christianity to be introduced to the archipelago, especially the Sundanese enclave. However, the Sundanese people's response seemed uninterested and even uninterested in the teachings brought by the Western colonials.

In addition to Ekadjati's work on the response of Sundanese people in religion, it is also supported by J. Verhoeven, a Dutch missionary, after conducting a comparative analysis between Sundanese and Javanese people. From the results of the analysis conducted by Verhoeven, it was found that the Javanese people were less devout in terms of religion. However, Javanese people are so tenacious and diligent in matters of work. While the Sundanese have a different character, in terms of work they have a level of laziness compared to the Javanese. However, they are a strong and devout society in terms of religion. Even an indication of their devotion to Islam can be seen from the enthusiasm of the Sundanese community in carrying out the pilgrimage to Mecca with the title of the largest group among several other regions. In fact, this phenomenon according to Gijsman is an indicator that Islam is not just a formality among the Sundanese community. However, Islam has fused and ingrained in their souls and daily behavior. In fact, Christianization in the Sundanese enclave according to Dutch missionaries was ineffective and even failed miserably

(Chaedar, 2009).

CONCLUSION

Based on the description of Islamic politics carried out by the Dutch East Indies Government in the archipelago, there are several important events, especially related to policies that lead to religious, social and political. The first political step taken by the Dutch in the archipelago was a neutral policy towards all religions, especially Islam, for example; Muslims in the archipelago were allowed to carry out religious worship rituals in accordance with the sharia adopted, even upholding and supporting the Islamic legal system and customary law of the archipelago. However, in reality, they clashed Islamic law, customary law and Western law because the Dutch East Indies Government wanted a law that could maintain power in its colony. Snouck Hurgronje's thought that customary law is the prevailing law in the archipelago while Islamic law is a foreign legal product. So then this phenomenon was utilized by the Dutch colonials to pit the law and enter several points of Western law into the archipelago. There are three pillars of Snouck Hurgronje's Islamic politics used by the Dutch government when expanding Indonesia, namely; First, the religious field (worship), Second, the social and community fields, Third, politics. In 1885, the Dutch East Indies government issued their policy on religious neutrality which DOI: 10.24127/hj.v11i2.8437

was contained in the 119th paragraph of 1885. The article stated that the Dutch East Indies government declared freedom of religion and neutrality in religious affairs as long as it did not take actions that disturbed security and order. However, the Dutch government has a tendency to be inconsistent with its policies. This means that the policies given to the Indonesian people are not fully given. One of them is the Islamic religion which makes it difficult to perform the hajj pilgrimage.

Furthermore, in the realization of the political field of association, the Dutch government launched its political tactics by providing opportunities for indigenous people to go to school but only among the nobility, and the material taught was only related to Western education. The Dutch also carried out a teacher ordinance and a supervision ordinance on Islamic education to limit the indigenous people to education. Finally, namely the realization of the political field, the preventive steps taken by the Dutch East Indies Government to maintain the security of its colonialization area were to crack down hard and firmly on all forms of movement that were considered to threaten its existence, one of the movements that was always watched out for and not tolerated was fanatical movements from among Muslims, such as Pan Islam and the tarekat movement.

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