

Variety of Indigenous Education in the Lampung Region during the Colonization Period

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Abstract

This article discusses the variety of indigenous education in the Lampung Region during the Colonization Period. This study aims to reconstruct past events related to indigenous education in the Lampung Region during colonization. The results of the study show that the application of ethical politics had an impact on people's lives during the colonisation period. Lampung, as one of the first colonisation destinations in 1905, led to the relocation of 155 families. In the early period before the arrival of the colonists from Java, the people of Lampung had implemented a concept of education in the family with inheritance carried out by parents to their children and grandchildren. The entry of Hindu-Buddhist and Islam influenced them. The variety and education system in the Javanese and Lampung colonists experienced significant developments with the emergence of the Ethical Policy policy initiated by Van Deventer. Indigenous people's education in the Colonization area of Lampung was only obtained from First Class Schools (De Scholen der Ferste Klasse), which later developed into HIS, Second Class Schools (De Scholen Der Tweede Klasse), and Village Schools (Desaschool), or People's Schools (Volkschool) and Schools. Agricultural vocational (Landbouwschool or Cultuurschool) Lampung does not have ELS, Europesche Lagera School, HCS, Hollands Chinese School, or Shcakel School types of schools. Meeting the needs of secondary and vocational education is only obtained from schools in Java, Palembang, or West Sumatra because, in Lampung, there are no schools such as MULO, AMS, HBS, or Higher Education in the Dutch colonial period.

Keywords

Colonisation, Education in Lampung, Ethical Policy, Indigenous School

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Introduction

Lampung Province is the gateway to Sumatra Island. The history of this province cannot be separated from the dynamics of society. Community life in the Lampung region has shown harmony between the indigenous people of the Lampung Tribe and the migrant community since colonialism. This province is known by the motto *Sai Bumi Ruwa Jurai*, which means that Lampung consists of two judges: Lampung Pepadun and Lampung Saibatin. However, with the immigrant population living in Lampung, this can be interpreted as a household that comes from two lines: the indigenous people, namely Pepadun and Saibatin, and immigrant residents from outside Lampung (Imron Ali, 2005). The indigenous people of the Lampung tribe, consisting of Pepadun and Saibatin, also have differences. In Jurai Pepadun, the inhabited settlement pattern is along the river flow, which has an estuary direction to the Java Sea, while in Jurai Saibatin has a settlement pattern that exists on the coast and along the river flow that has an estuary into the Indonesian Ocean; the difference between the two is also seen in the language speech, that Jurai Saibatin has dialect A while Jurai Pepadun dialect O (Khoiriyah, 2019). The relationship between migrant communities and the indigenous people of Lampung is harmonious in living their social lives.

Social integration in Javanese and Lampung tribal communities is shown in social activities such as cooperation, mutual tolerance between tribes, and coordination. This is due to supporting factors such as a sense of self-awareness as social beings. Still, inhibiting factors in this harmony can cause conflict, such as misunderstanding different languages (Desike et al., 2021). (Sada et al., 2018) stated that this harmony reflects community life guidelines such as *Nemui Nyimah*, which means that in community life, the community applies a polite attitude of respecting guests, being friendly, and being open to everyone in the community. Besides that, it is also reflected in the implementation of *Nengah Nyappur*, which means that people like to hang out, interact in society, and communicate with others. In addition, the value of *Sakai Sambaian* is implemented, which means that cooperation and social spirit are essential in the community. The values implemented in the Lampung tribal tradition, known as the *Piil Pesenggiri* principle, influence maintaining harmony and the spirit of togetherness (Amaliah et al., 2018). *Piil Pesenggiri* is used as a guideline and consists of two words: *Piil* means taste or stance that must be maintained, while *Pesenggiri* prioritizes self-esteem. So, the meaning of *Piil Pesenggiri*, in short, is to prioritize self-esteem. The principles of self-esteem are *Pesenggiri*, *Juluk Buadek*, *Nengah Nyempur*, *Sakai Sambayan*, and *Nemui Nyimah* (Imron Ali, 2005; Rosa, F. O., & Mundilarto, W. I., 2020).

Piil Pesenggiri's philosophical guidelines that exist among the indigenous people of Lampung help to make the relationship between migrant communities and indigenous people of the Lampung tribe harmonious. The indigenous people of Lampung accept and are kind to the migrant community, while the migrant community can adapt well to live side by side and settle in Lampung until now. As an example of the social integration process of the Javanese and Lampung communities in Menggala Village, Tulang Bawang Regency, the community can coexist with mutual respect (Desike et al., 2021). The diversity of tribes in Lampung has existed since the Dutch colonial era, when Lampung Province became the leading destination for population migration since the colonization era, precisely from 1905 to the 1980s, due to the implementation of Ethical Politics. (Christine, 2019) stated that the Ethical policy acknowledges that the Netherlands has benefited by exploiting Indonesia; therefore, through this policy, it becomes a reward for this exploitation. The programs introduced theoretically aim for economic, social, and political advancement, including agriculture, irrigation, public works, village sanitation, personal hygiene, and limited education for indigenous peoples. This ethical policy has pushed society towards progress but remains under the auspices of the Dutch government (Wulandari et al., 2022)

The colonization that occurred in Lampung was part of the Ethical Policy implemented by the Dutch Colonial Government by seeing that poverty and density in Java increased even in terms of social and economic in rural areas, Javanese people remained unfavourable and tended to be reasonably bleak (Galih, 2017). The application carried out by the Colonial Government in the Dutch East Indies or Indonesia has shown dynamics; this can be seen by the implementation of a conservative policy before 1870 with the application of cultivation (*cultuurstelsel*), liberal policies with open-door politics until finally, an ethical policy was implemented which had the basis of application as a form of compensation and services to the Dutch East Indies (Indonesia) who have contributed to the Netherlands through economic activity; it is also a reward for policies implemented before ethical politics significantly harms the natives. The condition of the people is increasingly suffering and miserable. The misery was caused because, during the Dutch occupation of the archipelago, policies were implemented such as decentralization, bureaucratic, and feudalistic policies, to forced activities such as the *preangerstelsel* monopoly which was later adopted in the forced cultivation system or *Culturstelsel* for the benefit of the colonial order itself (Putri Anggastri, 2023); this is what ultimately prompted the figure of C.T. Van Deventer to conceptualize criticism of the policies implemented by the Colonial Government and provide recommendations for the Dutch government to assist indigenous people and people in his

colonies area, this was done by Van Deventer; who was of the view that the glory and prosperity obtained by the Dutch did not only come from the work of the Dutch themselves but it could be achieved due to the contribution of the efforts, and hard work of the Indonesian people Deventer wrote his thoughts through an article entitled *Een Eereschuld* or known as the Debt of Honor in *De Gids Magazine*, Amsterdam in 1890 and officially proclaimed by the Queen of the Netherlands to coincide with 1901 (Susilo & Isbandiyah, 2018). The Colonial Government applied implementation in the Ethical Political System in three important policies, namely Immigration (Transfer of people for equity), Irrigation (optimization of the agricultural system) and Education (Implementation of Education).

The implementation of this policy chose Lampung to be one of the destination areas in efforts to move and distribute the population at that time. The Dutch government assigned H.G Heyting, who is a Resident Assistant, to analyze and review the possibility of holding a process of transferring Javanese people to other regions until finally, Sumatra Island was selected precisely in the Lampung area to implement the policy (Khoiriyah, 2019) stating that. The implementation of this program policy has finally been realized. In the field of immigration or transfer of occupation can be seen from the performance of the transfer of Javanese residents to the Lampung Tataan Building Area; in 1905, Hyting sent a group of 155 families (heads of families) from the Kedu Residency area Central Java to the site in Lampung. In this place, they carried out village development under the name Bagelen, the first colonized village, followed by four villages between 1906 and 1911 (Nanda et al., 2017). This population transfer became the forerunner of the development of the Lampung region and the implementation of Ethical Politics in the area; through this Immigration program, two other programs, namely Education and Irrigation, also showed traces of application. Regarding irrigation, the colonial government implemented several policies by building irrigation canals to optimize agricultural systems and increase agricultural production. One example is the Construction of the Gutter Irrigation Channel in Pringsewu in 1928. The existing irrigation network in this area is an expansion of Pringsewu colonization, which was first built by the colonial government, accompanied by the allotment of 2 hectares of irrigated land (Astri dewi, 2017) and the construction of dams such as the Argoguruh Dam in Tugineneng, Pesawaran which flushed the Sukadana Colonization in 1935.

Sukadana colonization was part of a colony formed by the Dutch East Indies government; the opening of this colony was motivated by the complete colonization of Gedong Tataan; responding to this, the government opened a new area again in 1932, which was located in the northern part of Tanjung Karang called Gedong Dalem from here the Sukadana colonization developed until its place reached 47,000 bau (Angga Febri S, 2021) The development of Ethical Politics that occurred in the colonization area in Lampung Province, in the field of Immigration and Irrigation, was carried out in conjunction with implementing educational programs. The expansion of Western-style education is an official sign of Ethical Politics, although, on the other hand, education is applied to provide labour outage; on the other hand, teaching used during the Ethical Politics period provides knowledge and increases the level of understanding of indigenous peoples (Shiraishi, 1997). The education provided ultimately led the natives to the things learned by the Dutch. On the other hand, the natives with a level of critical thinking gave birth to a new social class in the Dutch East Indies or Indonesia to achieve independence through intellectual struggle as a form of struggle transformation.

Since the implementation of Ethical Politics, education has been significantly increased by establishing schools for Chinese and Indonesian descendants from rich lineages with a Western educational orientation. In addition, education development also showed development by the vertical line because, at that time, there was the establishment of MULO and AMS, which were more open to Indonesian children compared to HBS. Therefore, this became a way to continue at the college or university level. It was during this period that the education system finally reached its completeness. Understanding this as the destination of this colonization, Lampung has traces of the history of education for its people in this era of Ethical Politics because it is realized that the growth has not matched the increase in the number of schools in Java and the number of schools involved outside Java. Therefore, researchers are interested in formulating and studying it through a paper with the article's title, namely the influence of Ethical Politics policy on the development of education in colonization areas in Lampung.

Research Methods

This research uses Historical Research Methods. The historical research method is a process carried out as a form of effort or step in searching, collecting, testing, selecting, separating, and presenting historical facts and their interpretation systematically and in an orderly manner (Abdurrahman, 1979). In this method, several steps are carried out, and four stages are used: Heuristics, Criticism, Interpretation, and Historiography (Notosusanto, 1978). This article is written to reconstruct an event or event in the past within a limitation of the concept of space and time; this is a historical article with the title *Variety of Indigenous Education in the Lampung Region during the Colonization Period*. At the beginning of the article, the Heuristic Stage is the initial stage in the historical research method, which is an

activity to search and collect sources used in the next step (Sayono, 2021). Some of the findings used as primary sources are photos and data from indigenous schools in Bagelen in the National Museum of Transmigration, Pelita Magazine in 1935, which contains Besluit Resident Lamposche District November 12, 1934 Number 711, Pelita Magazine in 1933, which has Statsblad Year 1933 No. 285 and Pelita Marga Magazine Year 1940 which contains Besluit Tuan Besar Resident Lampoeng No. 890 on December 17, 1932. Data collection in this study was carried out using Library Techniques, Documentation Techniques, and observations at the National Museum of Transmigration located in Pesawaran Regency, Lampung. The implementation of research during a pandemic like today has also required researchers to be able to search and search online related to sources that have a relationship with existing problems by looking for them in the National Library (Perpusnas) RI, the National Archives and in the Laboratory and Library of the History Education Study Program, University of Lampung.

The next stage of tracking is Verification. At this stage, researchers conduct a series of checks on the content and truth of a source in historical research (Gunawan, 2015). This stage aims to understand the head from the original historical context and reconstruct an event sound from the start. The verification process or criticism is carried out in two types, namely Internal Criticism and External Criticism. Internal criticism is carried out on the criteria of sources found by testing the content and material of the source itself.

In contrast, external criticism is carried out on sources' authenticity or accuracy and authenticity and matters concerning external aspects of the head. After going through the verification stage, the next stage for researchers is the Interpretation Stage. Researchers carry out this stage by interpreting an event and providing a theoretically based view. The interpretation for researchers to imagine situations and conditions that happened in the past is targeted at sources that have been carried out at the criticism stage so that the validity of the original good represents events in history (Aditia Padiatra, 2020). After going through a series of existing stages, the results of the interpretation that researchers do are arranged in a series of facts of an event. These stages are referred to as Historiography. This stage is the last peak carried out by researchers in writing based on historical research methods.

Result

Implementation of Education Before Ethical Politics in Lampung

The people of Lampung live traditional lives. Customary rules, including education, always guide Jurai Saibatin and Jurai Pepadun. The implementation of education that took place at this time was separate from the role of the Hindu-Buddhist and Islamic periods. However, the historical traces show that before the modern education system, as it is today, the people of Lampung maintained the current culture. This means that in ancient times, the education applied to the people of Lampung initially used traditional methods. This method is implemented in family life. As social creatures, humans have needs that must be met; in traditional education in the family environment, ways that support human life are inherited, such as making food, planting rice, etc. Because of that, in this case, the community positions a grandfather, grandmother, mother, and father as teachers in transferring these skills and knowledge; in other words, the home was the leading educational institution at that time. The educational process at that time was passed on in the form of guidance to his children as the successors of the family; the conception of education taught at that time was like the distribution of duties to different boys and girls; boys were prepared to acquire the skills needed later as leaders of family unity by sharing traditional titles and girls were taught various knowledge about cooking, sewing and various crafts and even dances. The people of Lampung also have a kinship system consisting of small kinship consisting of the nuclear family called *menyanak*, *senumwou* or *saigalamban*, who live in the same house and the kinship of the extended family and the *Buay krabatan*.

Renewal and change in Lampung society occurred during the Hindu period, and this was marked by people's leaders who emerged feeling different positions from ordinary people (Project Team for the Study and Development of Lampung Cultural Values, 1997). The changes that occur show a dynamic shift in society. Not only is the world experiencing an emotional development or evolution, but groups, organisations, individuals, and sciences are also changing. The theory of social change presented by Auguste Comte (Father of Sociology) in his discussion is divided into two, namely social statics, meaning ideas about the order of society or social structure and social dynamics, which means theories about the development and progress of humanity. Social change occurs from simple things to more complex things by progressing through three stages (law of three steps/states): theological stage, metaphysical stage and positive stage or science (Bourdeau, Michel, Pickering, Mary & Schmaus, 2018). Changes and developments in science can be seen in the story of the Lampung tribe, which has an advanced civilization. Lampung has a script known as the Ka Ga NGa script. This alphabet is the Sanskrit alphabet of the Nagari God Letters, which is said to have similarities with the Batak, Bugis, and Palembang alphabets Ulu Pasemah and semendo. It shows that the people of Lampung had the beginning of a reasonably advanced civilization.

The family in Lampung society, as the minor system in the life of the Lampung community, has a role in passing on educated deeds and responsibilities and the role of a child to have awareness and submit and obey parents and existing customary laws. Therefore, the values applied are devotional to parents, leaders or balancers, and existing heads and kings. Therefore, the parents' families become special teachers for their children by providing introductory education provisions that are carried out in their respective homes. The connection of Hindu Buddhism in the history of education in Lampung is inseparable from the existence of the Kingdom of Tulang Bawang; this is because since this work became part of the power of the Srivijaya Kingdom by the Palas Pasemah Inscription in South Lampung, it can be an indication that at that time there were seeds of Buddhist teaching. However, until now, it has yet to be ascertained whether the education system applied at that time was carried out in the padepokan or not because it has yet to be. There are ancient building sources found. However, evidence of the contribution of education in Lampung at that time was the discovery of several statues and inscriptions that indicated the influence of Hinduism and Buddhism on traditional education in Lampung, such as Palas Pasemah Inscription (South Lampung), Ulu Belu Inscription (Wonosobo), Harakuning Inscription (Balik Bukit North Lampung Regency), Batu Bedil Inscription (Pulau Panggung), the natural form found could also be seen in the spells possessed by people who considered to have abilities like shamans, and in the form of statues are also found such as the Ox Statue in Muara Way Batu Laka.

The influence of Islam in the development of education is also seen in the lives of the people of Lampung. The spread of Islamic influence in Lampung, according to Hadikusuma, is inseparable from the 4 Umpu or Paksi Pak in Lampung society. One supporting evidence of the space of this religion in Lampung is the similarity of tombstone motifs found in Palas, Lamsel, similar to Malik Al-Saleh's tombstone in Samudra Pasai. The influence of Islam in Lampung is also inseparable from the relationship between Lampung and Banten; from these two things, the correlation shows that Islamic education in Lampung is carried out by planting influence through Islamic da'wah carried out by the missionary group. The result of Banten in Lampung has occurred since the beginning of the establishment of the Banten Sultanate by Fatahillah (Karima & Abianza, 2023). The beginning of the establishment of the Banten Sultanate influenced the entry of Islamic teachings into Lampung through Islamic da'wah carried out by missionaries from Bante (Mulianti, Ali Imron, 2013).

In the relationship between Lampung and Banten, there is some evidence of inscriptions that show this, such as the Kuripan Charter or Inscription found in Kec. Penengahan Lampung Selatan has content about the concept of a friendship treaty between Banten and Lampung during the reign of Sultan Hasanuddin with the Queen of Dara Putih (Wijayati, 2011). Other evidence is the discovery of the Bojong Charter or Dalung Bojong Inscription, which contains the grammar of the Sultan of Banten regulations regarding shipping governance, government administration, and trade systems in Lampung. Based on this presentation, this form of cooperation contributed to education. Islamic religious education is carried out in groups of family members through existing surau institutions and mosques.

Education in the family is carried out by instilling Islamic religious values; since childhood, children have been taught about Islamic creeds and morals, as well as praying five times and reading the Quran. Further developments show that institutional terms will eventually give rise to a pesantren and education in surau, langar and mosques (Fatimah & Firza, 2021). As an educational institution that was still traditional, education was applied at that time using the Halaqa system. It was carried out at night (Samsul, 2011) in the area that became the destination of the colony in 1930, precisely in Pringsewu, a pesantren led by KH. Gholib, which now is still standing and usually to deepen the religious knowledge of the students at that time, will study outside the Lampung region, such as in Banten; it is also not surprising if, in Banten, a Lampung village appears known as Lampung Cikoneng.

The presentation on education that existed in Lampung long before the implementation of Ethical Politics shows that education is still traditional. Teaching is mainly in the family environment with a system of inheritance from parents to children, with the house as an educational institution as well as matters related to customs And so on, conveyed through events and ceremonies themselves (Fatimah & Firza, 2021). Moreover, the development of the Hindu-Buddhist period caused some disturbances in the life of the people of Lampung with the discovery of some relics, such as inscriptions. However, it has yet to find a place that has become a fundamental educational institution. However, after entering the Islamic period in Lampung, educational institutions have transformed through learning carried out in surau-surau, mosques, violations, and even contact with the Banten Sultanate. Through these developments, Islamic figures emerged in Lampung who had a significant role such as Raden Imba II establishing a force to attack the Netherlands in collaboration with Kiai Arya Natabraja and the Head of the Top Marga Batin Mangundang, as well as the people of the Watermelon area, the lingga sultan, to the sailors of Bugis and Sulu (Arif et al., 2022), Raden Intan II who dared to resist the rule of the Dutch colonial government (Alamsyah et al., 2022), and K. Haji Gholib who founded a pesantren as an Islamic educational institution in Pringsewu and formed the Hezbollah Army against Dutch colonialism.

Ethical Political Policy and Education Systems in Colonization Areas

Early Ethical Politics and Regional Colonization

The implementation of Ethical Politics focuses on three conceptions: development in irrigation, immigration and providing education for the Indonesian people. The performance of these matters impacted the nation's progress but remained under the control of the Dutch colonial government. One of the significant impacts is the existence of education policies. This caused changes in people's thinking towards progress and struggle to realize Indonesian independence in different ways in previous times so many scholars who are intelligent and have visionary views for education, such as Ki Hajar Dewantara who founded Taman Siswa, INS Kayutanam by Mohammad Sjafe'I (Fatimah & Firza, 2021). Policies implemented with the existence of Ethical Politics caused Bumiputera, or indigenous people, to be introduced to the culture and knowledge brought by the colonial government. Therefore, many schools established were oriented towards the colonial government (Rifa'i Muhammad, 2011). The implementation of this policy is based on the main idea that the provision of education at a low level for indigenous people or bumi putra must be adjusted to the needs of the colonial government.

Ethical politics was at the root of the problems of humanity and the economic benefits of the Netherlands, which contributed to the contribution of the natives. The criticism directed at Dutch colonialism was increasingly intensified even in the work of Max Hevelar in 1860. In various others and subsequent developments, there was a significant accumulation of Dutch voices in favour of alleviating the suffering of oppressed Javanese (Rangga Galih, 2017). Van Deventer, as a figure from liberalism, made a significant contribution through his essay, namely The Debt of Honor in 1899 (Kartodirdjo, 1992). Van Deventer criticised the financial system of the Dutch government, which at that time did not carry out a process of separation and distinction regarding the finances of the mother country against its colonies. The break was carried out since 1867, and it was explained that during 1867-1878, the withdrawal of money had reached 187 million Guilders with the name Batiq Slot Politics. This break did not make it increase but instead seemed to exploit. Therefore, the finances since 1879 needed to be returned and were a Debt of Honor. It was this increase in voice to be able to repay the favour that ultimately made Queen Wilhelmina move. The Queen made a speech in 1901 stating that the colonial government would try to improve the fate of the indigenous population by implementing three programs: education, irrigation and emigration (Shiraishi, 1997).



Figure 1. The arrival of Javanese people in Lampung

Source : UPTD Lampung Transmigration Museum Management Center

The implementation of this policy finally encouraged the implementation of colonization for the first time in the Lampung Residency area, which was carried out with the Bagelen Placement Area in 1905, Wonosobo Placement Area in 1922, Trimurejo Placement Area in 1932 and Sukadan Placement Area in 1932. This transfer process was finally also accompanied by the implementation of policies in terms of irrigation by making several irrigation canals, such as in the Pringsewu colonization area opposite Bagelen, which made the Talang irrigation canal in 1928, and the Argoguruh Dam in Tugineng, Pesawaran, which irrigated the Sukadana Colonization in 1935. Based on data obtained by the author from UPTD, Gedong Tataan Transmigration Museum Management Center, Lampung Province, It was found that the Placement of Colonists in the Colonization Period from 1905 to 1943 showed a figure of 51,010 Heads of Families or as many as 211,720 people. Still, over time, these colonists spread to the surrounding areas. Over time, the Gedong Tataan colonization area has an increasing population density. Therefore, the residents or colonization community began to take action to expand the new colonization area by spreading it to the site and area around the Gedongtataan colonization (Astri Dewi, 2017).

Discussion

Implementing the Ethical Politics policy also shows significant things in education in the Lampung Residency area with the establishment of village schools. The establishment of village schools is a school that belongs to the government, and residents are spread across several locations of the Lampung Residency (Karsiwan, Wakidi, 2013). However, if viewed in terms of colonial perspectives and perspectives, the purpose of colonial policy expenditure to provide educational services has not been separated from the policy before the existence of Ethical Politics itself, namely producing skilled employees willing to be paid low and, in other words, it can be seen that through education the colonial government only used natives to create competent but low-paid labour (Suwignyo, 2019). The implementation of education by the Dutch colonial government is inseparable from the general characteristics shown; this feature is the application of Gradualism, which means that lower instruction is given slowly and gradually and as simply as possible. Besides that, there is also a dualism system, which means a system that provides different schools for Dutch children (western) and indigenous children (islands onderwijs), robust control, limited schooling, equalization with the concordance system and unsystematic planning.

The origination of ethical politics initiated by Van Deventer has become the seed for the development of education in the colonist area of Lampung. But another fact is undeniable: At that time, the colonial government needed workers to take care of administration and plantations at a low level and tried to smooth the wheels of government and Dutch companies in the Lampung region. As a first colony, Bagelen has shown a development related to the level of education in the Gedong Tataan colonization area with the construction of educational facilities carried out by the colonial government by establishing the Bagelen School. This village school has an elementary school-level position intended for the community around the area to educate the children of colonists born to indigenous people (Setiawan, 2018). Implementing education as a form of performance of Dutch Ethical Politics also shows significant development. This can be seen by forming elementary school education in the form of:

1. ELS or Europeische Lagere School
2. First Grade School or De Scholen der Ferste Klasse
3. HES or Hollandsch Chinese School
4. HIS or Hollandsch Inlandsche School
5. Second Grade School or De Scholen Der Tweede Klasse
6. Vervolgschool, Schakelschool

However, at the beginning of this ethical policy in the Lampung region, there was only the Number One School, which later developed into HIS, which was formed in two places, namely in Tanjungkarang and Menggala around 1902, the Number Two School, and the Village School. The Number One School was started in these two areas due to specific considerations, such as in Tanjungkarang, near Gedung Tataan and Teluk Betung, because the Dutch first occupied the Tanjungkarang area. In contrast, Menggala because this area became a pepper trading port area. The development of School Number I eventually developed into HIS, and only children from specific groups could be in this school with an education period of 7 years and using Dutch, such as children of officials, depati and other important officials, while ordinary people could only go to Class II schools and village schools.

The development of grade II schools in Lampung or Vervolg School was conducted for five years without Dutch. Class II schools have reduced the length of learning time from the original five years to 3 years, which is too expensive for Bumiputra children (Afandi, Alifia Nurhusna, 2020). Schools have a total of 16 schools in Lampung, such as in Gedongtataan, which is intended for children of colonials or transmigration coupled with agricultural lessons, Kedondong, Teluk Betung, Kalianda, Tanjungkarang and so on. The application of ethical politics in education is also carried out in the establishment of Village Schools (Desaschool) or People's Schools (Volkschool) in Lampung, with a learning period of 3 years. In the formation of this school, three conditions must be met, namely:

1. The village community carries out the construction and payroll of teachers because the government will only assist in facilities.
2. The development carried out must be carried out in the trial stage
3. The implementation is done by not forcing students to attend school (Afandi, Alifia Nurhusna, 2020).

The establishment of this village school is in Lampung with a total of 114 schools that run education for three years as located in Onder-Afdeling Telukbetung as many as 29 schools, Sukadana 21 schools, Kotaagung 14 schools, Kotabumi 34, Menggala 16 schools. According to Pelita Magazine, in 1937, the Gedongtataan Colonization area under Onder-Afdeling Telukbetung (the capital of Lampung Residency) had 21 village schools. The implementation of the establishment of new village schools spread across the Lampung region so that it increased significantly with the decision of the Lampung Resident through Besluit dated June 17, 1939, such as in the village of Rancang Purwo (Sukadana Colonization), in Ganjaran Village, Bumi Arum. Schools were also established with a curriculum entirely

determined and regulated by the colonial government (Nasution, 2015). The curriculum applied is simple, with activities such as learning to read, write, and count.



Picture.2.Village School in Bagelen, Bangunantataan
Source : UPTD Lampung Transmigration Museum Management Center

Implementing the learning process in village schools certainly has a close relationship with problems regarding the payment of education fees and the provision of wages or salaries within the school itself. Based on the presentation made by (Afandi Alifia Nurhusna, 2020) regarding the requirements for the formation of village schools above, it can be seen that the financing for the construction of buildings, teachers and education staff at that time came purely from the donations of the village community itself, in other words, the process of providing education from 1907 to 1922 was the result of mutual assistance and self-help collection from the community, However, in 1922 he made compensation to the village treasury who had handled the problems of education and village schools.

According to Pelita Magazine (April 1993 Issue No. 10), for the Lampung Residency area, the rates regarding fees and tuition fees for clans or villages were set by the Colonial Government. The implementation of this determination refers to the decision of the Statsblad of 1926 No. 530, which was then revised by issuing the conclusion of the Statsblad of 1933 No. 285 and a year later, a revision was also made on school financing in Lampung with the re-issuance of the Besluit Resident Lamposche District November 12, 1934, with Number 711. The following is a presentation of education costs according to sources from Pelita Magazine:

Table.1. Pelita Marga Magazine 1933 Year 1935
Pelita Magazine 1933 : Statsblad 1933 No. 285

Class	1 Disciples	2 Disciples	3 Disciples	>3 People
1	f. 1,25	f. 1,85	f. 2,25	f. 0,24
2	f. 0,8	f. 1,2	f. 1,44	f. 0,16
3	f. 0,5	f. 0,7	f. 0,82	f. 0,08
4	f. 0,25	f. 0,37	f. 0,45	f. 0,06
5	f. 0,15	f. 0,21	f. 0,27	f. 0,05
6	f. 0,1	f. 0,15	f. 0,18	f. 0,03
7	f. 0,05	f. 0,07	f. 0,09	f. 0,01

Pelita Magazine 1935 : Besluit Resident Lamposche Districten 12 November 1934 No.711		
Payment Class	Lowest income in a month	The highest income in a month
1	f. 60	Tak Terhingga
2	f. 40	f. 60
3	f. 25	f. 40
4	f. 12,5	f. 25
5	f. 7,5	f. 12,5
6	f. 3,5	f. 7,5
7	f. -	f. 3,5

Based on this presentation, it can be known that school funding at that time experienced several changes adjusted to the conditions of existing parents. Based on Pelita Marga Magazine in 1937, information was also obtained

that the colonial government's subsidies were only f. 16. 036. 08. Implementing education in these schools also causes problems regarding the study of teachers and education staff. This is the responsibility of the village treasury but related to the number of salaries of teachers and principals determined by the colonial government in force nationally with provisions for the amount that is determined by the length of teaching carried out by the conditions in the Director's Decree *Onderwijs en Kerodienst* ddo on December 21, 1933, with decree number No.34782 / B which was later revised through the Resident Decree in Lampung with the issuance of *Besluit Tuan Besar Resident Lampoeng* No. 890 on December 17, 1932. Based on *Pelita Marga Magazine* in 1940:

Table.2. *Pelita Marga Magazine* 1940

Year of Commencement of Work	Teacher Salaries	Principal's Salary
1-2 years	f. 15	f.20
3-4 years	f. 16	f. 21
5-7 years	f. 17	f. 22
8-10 years	f. 18,5	f. 23,5
11-13 years	f. 20	f.25
14-16 years	f. 21,5	f. 26,5
17-19 years	f. 23	f.28
20-23 years	f. 26	f. 31
26 years	f. 27,5	f. 32,5

Implementing primary education in Lampung also shows the absence of ELS, *Europesche Lagera School*, HCS, *Hollands Chinese School*, and *Shcakelschool*. Meeting the educational needs of the people in Lampung to continue their education at the Secondary and Vocational Levels requires them to go to Java, Palembang, or West Sumatra. Because in Lampung, there are no schools such as MULO, AMS, or HBS, vocational schools also do not exist in the Lampung region; in Lampung, there are only vocational schools with the field of teaching agriculture commonly known as *Landbouwsclfool* or *Cultuurschool* in *Hajimena Natar* which is the embryonic seed of agricultural schools in Lampung. This school has two departments: the Department of Agriculture and Forestry. The admission of students in this school accepts children who come from schools that use the language of instruction, namely Dutch, with an extended study time of 3 years with the aim that graduates can be employed as agricultural and forest supervisors, while those who want to continue their studies must leave the region from Lampung.

The implementation of education due to ethical politics significantly impacted the progress of the thinking of indigenous people in Lampung, both colonists and indigenous people of Lampung, which eventually became a movement towards independence. The development of schools in the colonization of Lampung itself is also inseparable from the emergence of private schools that originated and have been pioneered outside the Lampung region, accompanied by enthusiasm for religion. This can be seen with the emergence of *Taman Siswa* school on July 3, 1922, in Yogyakarta with the implementation of learning using the among system to build students into independent human beings born inner (Fitroh & Rosidi, 2023), *Muhammadiyah* in 1912 to uphold and uphold Islam through *tajdid* and *da'wah* movements (Azzahra, 2022). The establishment of *INS Kayu Tanam* by Muhammad Syafei by carrying out practical teaching originating from the people for the people.

The emergence of school extensions of other schools outside Lampung, such as the establishment of *Taman Siswa* In the Lampung Region, the establishment of a student park was recorded in 1925 which was in the *Bangunantataan* Colonization area, which later stood in *Telukbetung* as the capital of Lampung *Keresidanan* and several colonization areas such as *Sukadana*. This student park still exists in Lampung province today. However, with the *Wilde Schoolen Ordonnannantie* issued on October 1, 1932, *Taman Siswa* experienced ups and downs. But from here, a figure from the Indigenous community emerged as a figure of the independence revolution in the Lampung region named *Prince Muhammad Noor*. In addition, in 1930, a *Muhammadiyah* school was established in *Telukbetung*. In 1937, a *Muhammadiyah* school was established in *Talangpadang*, adjacent to the *Pringsewu* and *Bangunantataan* colonization areas. One of the *Muhammadiyah* figures who emerged in the subsequent development was *Taib Jailahi*, who served as the principal.

The development of education due to ethical politics is what ultimately becomes an advance in the field of thought of the Indonesian people so that scholars from indigenous descendants emerge, which ultimately opens a new path to gain complete independence. The emergence of these intellectuals and scholars has changed the pattern of struggle and effort in achieving independence throughout Indonesia, including the Lampung region.

The history of education development in Lampung reflects the critical role of the family in Lampung society. As the most miniature system in the life of the people of Lampung, the family is responsible for passing on educated deeds. During the Hindu-Buddhist period, there are indications of Hindu and Buddhist influences in traditional education in Lampung, such as Palas Pasemah Inscription, Ulu Belu Inscription, and Harakuning Inscription. Furthermore, the Islamic period shows the relationship between Lampung and Banten, with evidence such as the Kuripan Inscription, which contains the concept of friendship treaty. This collaboration made an essential contribution to education then, mainly Islamic religious education carried out through surau institutions and mosques in the family. The process of implementing Ethical Politics policies also has a significant influence on education in the Lampung Residency area. Village schools, such as Sekolah Angka Satu, were established as part of this policy and developed into HIS in Tanjungkarang and Menggala around 1902.

Education development in Lampung also involved Class II School or Vervolg School, which lasted five years without Dutch. There are about 16 schools in Lampung, including one in Gedongtataan aimed at colonial or transmigrant children with agricultural lessons. The Ethical Politics Policy also includes the establishment of Village Schools or People's Schools in Lampung, with a study period of 3 years. The establishment of village schools is spread across various regions of Lampung, including Onder-Afdeling Telukbetung, Sukadana, Kotaagung, Kotabumi, and Menggala, with the number of schools reaching 114. The regulation of clan or village tuition fees was set by the Colonial Government, referring to various decisions of the Statsblad. However, it is essential to note that primary education in Lampung did not include ELS or Europesche Lagera School and HCS or Hollands Chinese School and Shcakelschool then. The need for teaching at the secondary or vocational level forces the people of Lampung to go to other regions such as Java, Palembang, or West Sumatra. This reflects the diverse and complex educational development in Lampung throughout its history.

Conclusion

The development of education in the colonization area in Lampung showed a dynamic. In the early period before the arrival of the colonist community from Java, the people of Lampung themselves had implemented a concept of education in the family with inheritances carried out by parents to their children and grandchildren. In the subsequent development, the Lampung community was influenced by the development process with the entry of influences from Hindu-Buddhism and Islam. Still, in the Hindu-Buddhist period, the system was only focused on education in families and undiscovered educational institutions. The significance of educational changes began to be pioneered during the entry of Islam in Lampung by collaborating with the Sultanate of Banten. Besides, education began in Surau, laggards, mosques, and even the people of Lampung. Some studies in Banten will be influential in the development of Lampung Cikoneng. Only then did the education system in the Javanese and Lampung colonist communities experience significant growth with the emergence of the Ethical Politics policy initiated by Van Deventer with three programs, namely Immigration, Irrigation, and Education by moving the community from Kedu Residency to the Lampung region, and in its development schools emerged which were used as places of education for colonist community residents in Lampung. Education applied in Lampung that can be enjoyed or obtained by the indigenous people of Lampung and people who became colonies because they were moved from Java can be seen by the establishment of schools in the colonization area of Lampung. Education of indigenous people in the Colonization area of Lampung was only obtained from schools such as First Class School or De Scholen der Ferste Klasse, which later developed into HIS, Second Class School or De Scholen Der Tweede Klasse, and Village School (Desaschool) or People's School (Volkschool) as well as Agricultural Vocational School or Landbouwschool or Cultuurschool and in Lampung there are no ELS or Europesche Lagera School and HCS or Hollands Chinese School and Shcakelschool. Meeting the educational needs of people in Lampung to continue their education at the secondary and vocational levels requires them to go to Java, Palembang or West Sumatra because, in Lampung, there were no schools such as MULO, AMS, HBS, or Perguruan Tinggi during the Dutch colonial period.

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