

THE HISTORY OF EDUCATION IN WEST JAVA, INDONESIA: FROM TRADITIONAL ERA TOWARD MODERN ERA

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ABSTRACT: *The history of education in West Java, Indonesia has been so long. If it is begun with informal education in family life, then its history can be started since people have been familiar with family life, a period of time that has never ended its beginning (time of immemorial) and its ending. Meanwhile, non-formal education is acquired from social interaction between an individual and another, between an individual and his community, and between a community and its surrounding community. The true formal education was gained since Sundanese people in West Java interacted with the great tradition, from the religion and civilization of Hinduism-Buddhist, Islam and Western. These three waves of civilization had influenced our national life, from old times up to recent times, included education sector. This paper, however, tried to discuss the history of education in West Java, its growth and development which had been existed since its earliest time – as long as the existing sources were possible – until the latest education development. Therefore, this paper tried to study the history of education in West Java, starting from Hinduism-Buddhist, Islam, Dutch and Japanese colonial, national independence and up to this recent development period.*

KEY WORDS: *history of education, West Java, Sundanese people and three waves of civilization in Indonesia.*

INTRODUCTION

Neleng neng kung, neleng neng kung. Geura gede geura jangkung, geura sakola ka Bandung, geura makayakeun indung (Kunto, 1986:153).

[*Neleng neng kung, neleng neng kung.* Grow up soon and be mature my son, then go studying in Bandung, to make your mother happy and prosperous].

That popular song among Sundanese people in West Java, Indonesia, implies the importance of education. In this case, the role of Bandung city, as the capital of

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West Java, in conditioning and facilitating education, is not only for people coming from Sundanese area but also for people coming from other areas of Java island and even people coming from other islands. Nowadays, Bandung is famous as a modern and advanced “education city” which provides various education facilities from kindergarten to college; from governmental education institutions to private education institutions; from religion education institutions to non-religion education institutions; and from strata programs to non-strata programs (courses and diploma). Viewed from education historical aspect, Bandung is a melting pot of education.

In the perspective of Indonesian community, education is meant broadly as the human’s and community’s effort informally, non-formally and formally in transferring moral values, religion, culture, science and skill from one generation to another. Therefore, education is a conscious effort to produce intelligent and moral people, based on each religion our national youths hold. Through education process, the illiterate society becomes literate society and once left-behind country becomes developed country.

The history of education in West Java, Indonesia has been so long. If it is begun with informal education in family life, then its history can be started since people have been familiar with family life, a period of time that has never ended its beginning (*time of immemorial*) and its ending. Meanwhile, non-formal education is acquired from social interaction between an individual and another, between an individual and his community, and between a community and its surrounding community. In other words, non-formal education means an education outside the school and it is still continuing until now.

The true formal education was gained since Sundanese people in West Java interacted with the great tradition, from the religion and civilization of Hinduism-Buddhist, Islam and Western. These three waves of civilization had influenced our national life, from old times up to recent times, included education sector (Lombard, 1996). In this context, I would study the history of education in West Java since its beginning until nowadays. Due to the vast history scope of education, the focus of this discussion was emphasized in formal education that was attempted consciously and in planning in every period of time.

This paper, however, tried to discuss the history of education in West Java, its growth and development which had been existed since its earliest time as long as the existing sources were possible, until the latest education development. Therefore, this paper tried to study the history of education in West Java area, starting from Hinduism-Buddhist, Islam, Dutch and Japanese colonial, national independence and up to this recent development period.

EDUCATION IN PRE-COLONIAL PERIOD

Education in West Java throughout the period of pre-colonial was aimed as planned and attempted education before the 19th century, when the Dutch colonial government actually introduced a modern education system. Thus, the education of pre-colonial period was divided into three: education of Hindu–Buddhist period,

education of Islam period and education of VOC (Verenigde Oost Indische Compagnie) or Dutch colonial period. This division was only periodic, because in fact each of education types – especially Islamic education – had been still continuing until nowadays, which was fitted with recent needs and challenge of times.

The existence of political entities, in form of Hindu-Buddha kingdoms in West Java area marked the new chapter in cultural history. Tarumanegara, Galuh and Pajajaran kingdom were founded in different period of times, starting from the 5th century to the 16th century A.D. (Ricklefs, 1991). As a political system, those Hindu-Buddha kingdoms needed supporting institutions and socialization, one of them was educational institution. As a means of socialization, education was an activity of people or civilized society in line with their period soul. Therefore, education in Hindu–Buddha period was fitted with values, living practice and political interest of kingdoms.

There were not many historical sources of Hindu-Buddha period in West Java explaining the effort and process of education. From the existing studies, it was assumed that education process was formally conducted in *padepokan-padepokan* or boarding school institutions. Educational institutions were founded by the permit of king. The teachers were invited and trained to teach knowledge, skill and life values related to Hindu and Buddha religions. The students following the learning process were still limited, in which they came from elite social classes (*Brahmana*, *Ksatria* and *Waisya*) whose their main duties were: to learn, to teach, to sacrifice, to give and to take (Said & Mansur, 1953:14-17). Educational process was individual and classical by the tradition of a dominant oral presentation.

There was also other education type outside king patronage. Accordingly, Benedict R.O’G. Anderson called such institution as counter institution for the authority, which its concrete form was seen in traditional schools in the history of education in Indonesia such as *pondok*, dormitory and *pesantren* or Islamic boarding school (Anderson, 1972:52-57). The locations in which educational process persisting took place in remote areas such as in the middle of forest or in the mountains. The students learned from their teachers (*pandita* or *kyai*) everything related to mysticism, *kadigjayan* (body strongly), morality and the essence of power. In such type of education, it could not be ignored the effort of someone searching for knowledge and taking education process through *lumpang* (personal journey) from one place to another as described in *Bujangga Manik* [Scholar of Manik] in Sundanese society (Noorduyn, 1982:413-442); or in *Serat Cabolek* [the Book of Cabolek] in Javanese society (Anderson, 2000).

The growth of Islam in Indonesia did not change the existing culture and structure radically. Therefore, the educational institutions at that time were accommodated and developed in accordance with value needs and Islam educational practice. Islam educational practice patronized by the king was still exist for the interest of power, as seen from the presence of palace-*ulama*, *penghulu* and *modin* or official Moslem scholars of kingdom palace (Hisyam, 1998). They were parts of kingdom bureaucracy system, whose main duty was to strengthen the mechanism of king power (Moertono, 1989). The emergence of Islam kingdoms in West Java area such

as in Banten and Cirebon – as had been described by Taufik Abdullah – had steady structure and pattern in which the presence of *kraton* (the center of power), market (economic effort), and mosque (religion and education activities) were the integral social synergy (Abdullah, 1987).

The Islam educational system that was independent and outside the authority patronage was seen in the presence of educational institutions such as *pondok pesantren* or Islamic boarding school. According to Zamakhsyari Dhofier, Islam educational institution was autonomous with the figure of *kyai* (or *ajengan* in West Java) as its central point surrounded by his students (*santri*) living in *pondoks*, its mosque as a place for religious service and Islam education (Dhofier, 1983). There was not accurate data of the total number of *pondok pesantren* education institution in West Java area in the early period of Islam development. However, it was not doubtful that *pesantren* had significant role in educational process of Moslem community in Indonesia, therefore Taufik Abdullah called it as “fortress” and “alternative” institution. The first was related to the role of education to prevent the value of Moslem’s belief and faith from the attack of other cultures that were not Islamic, while the last was related to the role of value order and social structure that could be offered to community in line with the demand and teaching of Islam (Abdullah ed., 1983).

The other aspect of Islam education in West Java area was the relationship between *kyai* and *pesantren* with its wide Sufism network. This Sufism organization was an effective and massive educational media to socialize esoteric value in Islam such as simple living (*zuhud*), be patient, resignation and keeping the faith to Allah SWT. The relationship between the Sufism teacher – students was so personal and intimate that made this organization develop widely in West Java area as had been described by the Sufism development of *Tijaniyah* in Cirebon, *Rifa’iyah* in Banten, *Syatariyah* and *Qadiriyyah wa Naqsyabandiyah* in Tasikmalaya (Nasution ed., 1990).

In later development, Islam educational development had experienced reformation. It was triggered by the demand of inside and outside. As pointed out by Karel A. Steenbrink, *pesantren* education that had taken pre-Islam form in the 19th century experienced a lot of adjustment due to its direct relationship with Arab world (Mecca) and the challenge of secular Western educational system (Steenbrink, 1986:23-25). The emergence of reformer group had triggered more needs to build a new paradigm in modern Islamic education to fight against TBC (*Taqlid, Bid’ah* and *Churofat*) that were assumed to be one of Islam community deterioration. The educational system of *pesantren* experienced the improvement whether from curriculum, classical method, madrasah system or its orientation in educational purpose.

Along with that, since the 16th century, European people such as Portuguese and Dutch came to Indonesia to trade and spread Christianity. The effort of education through Catholic Mission organizations was done by Dutch restricted to the social strata in which the Mission and Zending located. It was interesting that Sundanese people in West Java, at least until late 19th century and early 20th century, were not interested in the activities of Mission and Zending. The effort of religious

proselytizing by these Sundanese people intended to do conversion toward Christianity always failed. The effort of Zending seemed only successful to make Chinese people interested, not Sundanese. As reported by NZV (*Nederlandsche Zendingsvereniging*) that: “God gave us in the Chinese, what we did not find in the Sundanese” (Coppel, 1986:19). In this context, that Sundanese people in West Java similar with Islam was true, as “Malay” was similar with Moslem.

COLONIAL EDUCATION AND SOCIAL CHANGE

Traditional and religious educational system had experienced challenge and change in the 19th century, along with the effort of Dutch colonial government to introduce a secular, modern and pragmatic educational system. The expansion of Dutch colonial authority had reached Java and some areas outside Java, and its authority consolidation needed an efficient and modern bureaucracy machine. In such thing, education was seen as a vehicle to prepare software and hardware for the modernization process of the Dutch colonial government. The type and level of education were introduced starting from elementary education to higher education (Brugmans, 1938).

Rationalization of the policy of education needs was Ethic Politic (*Ethische Politiek*) in 1901. As had been stated by I.J. Brugmans that Dutch colonial government, in this case Minister of Education and Governor General in Indonesia, tried to execute the formal educations from elementary and secondary levels to higher level (Brugmans, 1987:176-194). At the same time, social and religious organizations such as *Paguyuban Pasundan* [Sundanese Organization] and *Muhammadiyah* [Organization of Mohammedan followers] participated in trying to execute the formal education in elementary and secondary levels. The education type tried by these organizations was alternative education to create competent and well-manner national cadres in the future. In one side, these schools adopted modern Western educational system, but in other side they modified the aim, content and educational process that was proceeded to be in line with their interest and struggle wish.

The prevailed elementary and secondary education types in Dutch colonial period generally involved: ELS (*Europese Lagere School*), HIS (*Hollands Inlandsch School*), and HCS (*Hollands Chinese School*), each of them was passed for 7 years; and HBS (*Hooger Burger School*), MULO (*Meer Uitgebreid Lager Onderwijs*), and AMS (*Algemeen Middelbare School*), each of them was passed for 6 years. The secondary formal education included vocational schools such as trading schools, agricultural schools, educational schools, vocational engineering schools and so forth (Nasution, 1983).

Meanwhile since 1920s and following years, higher education institutions were founded in Indonesia such as THS (*Techniek Hooger School*) in Bandung in 1920, RHS (*Recht Hooger School*) in 1924, Medical High School in 1927, and Literature Faculty in 1940, all of them were in Jakarta. By introducing these higher educational institutions, even in limited numbers, Indonesian people experienced social mobility process, either horizontally or vertically. In sociological perspective, this social

mobility was a trigger of social change emergence (Johnson, 1987). Therefore, education, social mobility and change were important variables for the process of human development in the world.

Since the first decade of the 20th century, we had seen the great social change in Indonesian community, including in West Java area. Western modern education had been responded by traditional elite groups that then created modern elite groups willing to reach their advance, prosperity and independence of Indonesian people (van Niel, 1982). These educated groups, even in the relative limited number, would be *Priyayi Baru* (New Upper Class) or *Menak Baru* (New Aristocratic) and became the vehicle of modern nationalism movement emergence as anti-thesis of discriminative, exploitative and repressive colonial system. In imagined alternative political community, they wanted an egalitarian, populist and prestige social and political system – including educational aspect (Anderson, 1983). In other words, in educational aspect they wanted a national educational system that would give equal opportunity for all national generation, be democratic in its pedagogical process and have well-manner and competence as “community torch” (Yamin, 2004).

In this context, there were a lot of national movement figures who were aware of the needs of education in reaching the wish of development, prosperity and independence. In West Java area, the figures such as Otto Iskandar di Nata, Dr. E.F.E. Douwes Dekker (then became Dr. Setiabudhi), Dewi Sartika, Ayu Lasminingrat and Siti Djenab tried to develop Sundanese community life through educational means (Lubis *et al.*, 2003:44). They founded modern elementary and secondary schools while maintaining the identity of Sunda and Indonesia. Moreover, educational woman figures from West Java area pioneered the emancipation struggle in educational sector to make them developed, independent and well behaved as had been gained by men in social and politic sectors. Meanwhile, the *Paguyuban Pasundan* organization also established “*Bale Pawulangan Pasundan*” [teaching institute for Sundanese] whose work was to manage and organize the modern education problems. In 1930s, the schools founded by “*Bale Pawulangan Pasundan*” were spreading throughout the areas in West Java area, 20 of by 48 schools in which 20 of them gained the subsidy from the government (Lubis *et al.*, 2003:54-55).

In the colonial period, Islam education had also been reformed. The PERSIS (*Persatuan Islam* or Islamic Unity) organization in Bandung founded in 1923, followed to establish modern schools (*madrasah*) in West Java area. In 1930s, PERSIS founded PENDIS (*Pendidikan Islam* or Islamic Education) next to PERSIS *Pesantren* intended to develop Islam community in facing modernization wave. The importance of modern, Islamic education was based on the fact that the existing schools were not teaching moral and ethic in line with Islam tenet (Lubis *et al.*, 2003:62). The variety of the existing education types in West Java area – starting from government schools, private schools, female schools and religious schools – showed that differentiation process in Sundanese community was directing toward the development and social change direction.

THE EDUCATION OF JAPANESE OCCUPATION AND INDEPENDENCE PERIODS

The education of Japan period had changed. All of Western things were going to be removed, including educational sector. Being aware of its image as liberator soldier, Japan changed the elitist and discriminated Dutch colonial educational system into the open and populist educational system. The various elementary schools based on race line in Dutch period were also removed and there was only one educational type, which was *Sekolah Rakyat* (SR) or People School for elementary level. Junior High School (*Shoto Chu Gakko*) and Senior High School had also changed – included the same level of vocational schools. The aim of education was more directed to the ideology of Japan war i.e. “the prosperity with the Great Eastern Asia” (Poesponegoro & Notosusanto eds., 1984). Therefore, the students were indoctrinated with practical teaching, *kinrohonsi* (voluntary labor service), the spirit of *Bushido* [Knight], *taiso* [sport] exercise, *seikeirei* [respect to Japan Caesar], Japanese culture and language, and also Indonesia history and language.

When Japan got more pushed against by the Allied forces in the war field, some of political policies – including education – had changed. Japan government re-opened some colleges that had been closed before in the early occupation such as Higher Medicine School (*Ika Dai Gakko*) in Jakarta. Besides that, in 1944 Higher Engineering School (*Kogyo Dai Gakko*) in Bandung and Veterinary Medicine School in Bogor were opened. Moreover, Government Academy (*Kenkoku Gakko-in*) was opened in 1945 in Jatinegara, Jakarta (Lubis *et al.*, 2003:173). The learning process in higher education institutions had experienced indoctrination, and then caused protest from the rest of Indonesia students by being on strike to study or getting out of the institutions (Nursam, 1995). In short, the education in Japan period – although it was open and populist – had not experienced significant development because it was in war situation.

Japan government allowed private schools to be re-opened. Furthermore, schools owned by PERSIS, Muhammadiyah, Taman Siswa, Paguyuban Pasundan, and Raden Dewi Sartika were re-executed in some regions/ residence in West Java. This policy was established because Japan government had limited capacity in educational sector, for example children who needed elementary schools in Bandung were 14,000 but the capacity of governmental schools was only 8,000 to 8,500 children (in 16 elementary), so that there were about 5,500 to 6,000 children who should be accommodated in private schools (Lubis *et al.*, 2003:174). But similar with schools executed by the government, private schools had been in *werit* (difficult) condition due to war period proceeded by Japan.

The surrender of Japan to the Allied forces in August 1945 had emerged a bright wish for Indonesian people. The independence proclamation was declared on August 17, 1945 and the first Indonesia cabinet was established in September 1945 under Soekarno-Hatta authority in which there was Cultural, Educational and Teaching Ministry trusted to Ki Hadjar Dewantara (Kahin, 1972). This ministry tried to rearrange educational system and structure in Indonesia related to its aim, lesson

planning, school level and type, teacher provision and other supporting facilities. But the situation of revolution and independence war during 1945-1949 was impossible for educational sector to develop optimally. For example, in Bandung and other regions in West Java, there were some schools changed their function as the evacuation locations for the refugees. In war filed, there were guerilla emergency schools. The teachers and students participated to fight against in order to maintain the independence, and then they were well-known as *Tentara Pelajar* or Student Soldier (Lubis *et al.*, 2003:252).

In the independence period, the school system and levels in Indonesia were only divided into three levels, which were elementary, secondary and higher educations. Six years-*Sekolah Rakyat* (SR), for example, was a form of elementary education in revolution era in West Java; its total number was about 9,471 schools. Meanwhile secondary education consisted of two levels, which were *Sekolah Lanjutan Tingkat Pertama* (SLTP) or Junior High School and *Sekolah Lanjutan Tingkat Atas* (SLTA) or Senior High School in which each of the level was passed in 3 years. The secondary education was also divided into three types of schools such as general secondary school, vocational secondary school and educational secondary school (Lubis *et al.*, 2003:253).

Meanwhile, higher education institutions were also founded by the government as the continuity of secondary education. In West Java areas, for example, there were Agricultural Faculty and Veterinary Medicine Faculty in Bogor, Engineering Science Faculty and Exact Science Faculty in Bandung, Physical Science Academy in Bandung and Military Academy in Cimahi (Lubis *et al.*, 2003:260). Such educational system and levels – elementary, secondary and higher education – would be the firm structure in educational world in Indonesia in the following periods.

Entering 1950s and 1960s, Indonesian people experienced situation of Liberal Democracy Period (1950-1959) and Guided Democracy Period (1959-1965). The first period was marked by free political situation as the impact of the win of independence revolution, while the last period was marked by authoritarian political situation in which the freedom was managed and determined by the authority. It had influenced the educational world in Indonesia. In 1950s, for example, Indonesian people experienced booming in educational world. By being put UU (*Undang-Undang* or Act) No.4 Year 1950 into effect, the government and community were given freedom to follow education starting from kindergarten to higher educational institution. The educational sector was not only managed by Ministry of Cultural, Teaching and Education but also might be managed by other relevant ministries.

Especially higher education in West Java, the period of 1950s/1960s was the golden age, considering that there were a lot of higher institutions emerged and founded in this period. UI (*Universitas Indonesia* or the University of Indonesia) in Jakarta was founded in 1950; PTPG (*Perguruan Tinggi Pendidikan Guru* or Teacher Education Higher Institution) as the pioneer of IKIP (*Institut Keguruan dan Ilmu Pendidikan* or Teacher Training College) in Bandung, which recently known as UPI (Indonesia University of Education) was founded in 1954; UNPAD (the University of Padjadjaran) Bandung was founded in 1957; and ITB (Bandung Institute of

Technology) was re-founded in 1959. Some private higher institutions were also founded in Bandung in 1950s/1960s (Rifai *et al.*, 1965; and Lee Kam Hing, 1995). For the first time in modern Indonesia history, Indonesian people were given wide and equal opportunity to get education in independent condition, starting from kindergarten to higher institutions; and it would implicate slowly and continually toward the national development.

Entering 1960s, the educational sector in Indonesia experienced stagnancy. In addition to declining economic condition, the government political policy had restricted the freedom to express and have organization. In the educational world, it was known the existence of “dualism” in which there were two ministries managing educational matters, which were *Kementerian Pendidikan Dasar dan Menengah* or Ministry of Elementary and Secondary Education; and *Kementerian Perguruan Tinggi dan Ilmu Pengetahuan* or Ministry of Science and Higher Institution. Each of them had contrasting educational policy because there was polarization in ideology and politic at that time. The aim of education, curriculum and learning process were full with authority ideology, such as the needs of MANIPOL (Manifesto of Politics) USDEK (the Constitution of 1945, Socialism, Guided Democracy and Economy and National Personality) were stated in curriculum of *Panca Wardhana dan Sapta Usaha Tama* or Civics subject in elementary and secondary schools. In higher institutions, some of the subjects were favored with indoctrination process (Hasan, 2007). The situation of undemocratic education would end soon by the break out of G-30-S (*Gerakan 30 September*) incident in 1965, in which students and college students walk on the street together to demand the reformation in various sectors. The action of these students finally ended the Guided Democracy period in Indonesia.

CONCLUDING REMARKS: THE EDUCATION IN DEVELOPMENT ERA

The term of “development” in modern Indonesia history was frequently identical with the modernization effort in various sectors, especially in economic sector, and it usually referred to New Order government era (1966-1998). Actually in 1969, the New Order government had proposed the program of REPELITA (*Rencana Pembangunan Lima Tahun* or Five-Years Development Planning) in which educational sector development was included in it. By the release of INPRES (Instruction of President) in 1974 marked the new phase of educational development in Indonesia because there were a lot of elementary and secondary schools funded by the government massively throughout Indonesia areas. In this era, it was well-known the existence SD [Elementary School] INPRES, SMP [Junior High School] INPRES, and etc. therefore, the infrastructure development in the New Order era was quite significant in leading Indonesian people toward the relative development and prosperity – including building, school, education facilities and infrastructure (Ricklefs, 1991).

In West Java area, the educational development in the New Order was going rapidly, either qualitatively and quantitatively. By considering the limitation of government budget, private parties were given opportunity to take part in education

sector. The following table showed the development of number of general and vocational schools in West Java in 1970s to 1980s:

N	Schools	1971	1974	1978	1985	1989
1	Kindergarten	567	747	933	-	2.700
2	Elementary School	9.734	10.116	13.921	23.081	23.891
3	Junior High School	483	565	621	687	850
4	Senior High School	126	135	141	116	208
5	Engineering Secondary School	33	54	56	25	29
6	Senior Economic Secondary School	53	60	64	23	23
7	Teacher Education School	32	33	69	23	22
8	Sport Teacher School	-	-	7	8	8
9	Family Welfare Secondary School	29	32	29	8	8

Source: Processed by Lubis *et al.* (2003:418-428).

The development of higher education in the New Order was quite significant. The quantity of government higher educations founded in 1950s/1960s were modernized and developed in 1970s/1980s. There were also a lot of private higher institutions founded in 1970s/1980s. The input of student entering Higher Institution or PT (*Perguruan Tinggi*) continually increased and the government determined the policy of NKK/BKK (*Normalisasi Kehidupan Kampus/Badan Koordinasi Kemahasiswaan*) in 1970s and *Wawasan Almamater* in 1980s. All Act of University was to organize the campus life in order to make the students finish their study faster and not involved in practical politic. This domestication policy was actually effective in 1970s/1980s, but it had created new middle-class educated generation who were sophisticated in their thinking way and analyzing, thus in the late 1990s it had succeeded in ending the regime of New Order by the spectacular Reformation movement (Sulistyo, 2001).

In 1990s until nowadays, the educational development in Indonesia had entered the new phase. There were a lot of governmental policy and programs presenting its significant concern to education sector. The introduction of WAJAR DIKDAS (*Wajib Belajar Pendidikan Dasar*) 6 Years or six-years compulsory elementary education; and now becomes 9 years, was a political will and government program that should be appreciated, however in its implementation, the tuition was still expensive and there were still a lot of drop-out students so that it caused the phenomena of “street children” and unemployment. In the context of Regional Autonomy, the government had succeeded in establishing UU SISDIKNAS (*Undang-Undang Sistem Pendidikan Nasional*) or National Education System Act; and *UU Guru dan Dosen* or Lecturer and Teacher Act that would secure and protect educational sector as profession. This policy has been still being discussed and socialized to public and it seems that it will be the phenomena about the importance of education sector in the development of Indonesian people.

Finally, if it is compared with the development of education in other nations – including education development in neighbor countries in Southeast Asia – the concern and policy of Indonesia government is still left behind. For example, in Malaysia, the Education Ministry is an important and big department in which all

its Prime Ministers have been the Education Minister. In Indonesia, the case is different. The President has not even been the Educational Minister, and the Educational Department itself is still in the later number if it is compared with other departments. Moreover, the social critics and educational supervisor say that "The Educational Minister sometimes does not understand clearly the educational world in Indonesia" (Djundjunaan in *Alumni Network UPI*, 2006). But we must be sure that the development of education in Indonesia will be better and more developed in the next times.

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ANDI SUWIRTA,
The History of Education in West Java, Indonesia

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