

Towards a professional vocational education in the Dutch East Indies: Bataviaasche Ambachtschool 1886 – 1915

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ABSTRACT : Education in colonial society led to social change in the sense of changing value orientations and new social groups, but provided the greatest opportunity for elites (middle groups and leaders). Educational policy had its own aims and possibilities, but it was heavily influenced by the colonial system. The hypothesis used in this case is that education (policies and systems) is regulated according to the needs (of employers) and the development of the labor market, because this determines the demand for (skilled) labor. This is a fairly general hypothesis and a relatively general theoretical connection. We must make it applicable by relating it to the main characteristics and development of colonial society. That is why I will discuss below a number of economic, political and social aspects of the period after 1870 that were important to the development of vocational education. In doing this, the establishment of the Bataviaasche Ambachtschool Craft School in 1886 in Batavia served as a pioneer of vocational education which at that time was indeed needed by the colonial government and the existing world of work.

KEYWORDS: Bataviaasche Ambachtschool, Batavia, vocational education for private schools, Crafts, Carpentry,

I. INTRODUCTION

Education in the Dutch East Indies is a problem that has long been a topic of discussion that seems to never end because it covers a very long period of time, namely the period of Dutch East Indies colonial government rule which began after the take back of the Dutch East Indies territory from British rule in 1815. The conservative colonial policy which was reintroduced by Governor General Van den Bosch in 1830 was, in principle, a return to politics during the VOC era, namely so that the colony could provide maximum benefits to the parent country. (Clive Day, 1904, pp. 250-255). The period 1834 - 1848, which included the tenure of Governor-General Van den Bosch and J.C. Baud, shows an unchanging aspect with respect to education policy. It contains two characteristics: the further development and expansion of education for Europeans, and the preparation of an education plan for Indigenous people. However, the provision of basic education alone is not sufficient for this group; secondary education is considered the most desirable. The government has worked in this direction by establishing "institutes for girls" in Batavia and by subsidizing several private schools, which provide a wider range of primary secondary education; however, almost all of these schools as will be shown were of short-lived only. In 1839 he proposed to establish a gymnasium in Batavia. He pointed out that the children of Europeans and their descendants should all be considered middle class, so that ordinary handwork would only be done by Indigenous people. The lack of educational opportunities in the Dutch East Indies and the high cost of education in the Netherlands itself resulted in many Europeans making the Netherlands Indies their new homeland, who were equipped with knowledge about agriculture, factories, building techniques and so on. These provisions have a deliberate political background, which J.C. Baud who said that the Dutch East Indies needed not only competent administrators and jurists, but also men, filled with a warm attachment to the ancestral land, men who traded and walked incessantly radiated a desire to give to the population natives high conceptions of their rulers through noble, correct, and selective behavior" (I.J Brugmans, 1938, p.45).

Government involvement in non-Christian indigenous education began in the mid-nineteenth century with the establishment of the Inlandsche Lagere Scholen (ILS) for the children of the indigenous administrative elite. Towards the end of the century, it was decided to extend primary education to other circles of indigenous people. Two categories are now being introduced: first grade schools, for children of prominent indigenous peoples by occupation, origin, wealth or education, and second-grade schools, for children from less prominent indigenous peoples. In addition, there are several secondary education for indigenous people in the form of vocational training. There are dozens of first grade schools (*eerste klasse school*) and hundreds of second grade schools (*tweede klasse school*), but the government does not have the funds to run this school system into expanding population education on a large scale. Governor General Van Heutsz decided to solve the problem by introducing a simpler form of popular education namely Village School or *Volkschool*.

First of all, local governments must provide classroom equipment and teacher payments; then the government provides subsidies for this. Within a few years this school had been established in the thousands. The second grade school was gradually closed. For the purpose of resident education, government issued textbooks in various local languages. In the period after 1870 there were changes in society that made technical education necessary in the Dutch East Indies. The development of modern infrastructure, the mechanization of sugar mills, the use of new energy sources (coal, oil, electricity), all of this requires trained specialists, middle management who cannot be recruited from the company's trained craftsmen. After 1870, the enactment of the Agrarian Law allowed private entrepreneurs to invest in agriculture and plantations in the Dutch East Indies. With this, an economy based on the export of agricultural products emerged. To make this development possible, the colonial state had to invest heavily in the creation of an infrastructure adapted to it. Other industrial companies, such as metal companies, have also emerged as suppliers to these state-owned and agricultural companies. After 1890 there was an extraordinary growth in capitalist activity (Henk Laoli, 1994, p. 7).

A few decades later, the government established a four-year "Leadership School" to prepare the children of indigenous leaders and other prominent people for job positions in the indigenous government bureaucracy. Part of the instructions are in Dutch. In 1900, Dutch was fully introduced as the language of instruction, the subject matter was expanded to a number of law subjects and the course duration was extended to five years. In their new form, these schools are now called the Training School for Indigenous Employees (*Opleiding School Voor Inlandsche Ambtenaren* = OSVIA). In the mid-1800's, the government also established a medical school for the indigenous population. This Batavia-based school became known as the Javanese Doctor's School. The original curriculum included only one year of training to become vaccinated, but has been expanded and extended. In 1875 the course duration was increased to five years and Dutch was introduced as the language of instruction. This school only accepted a handful of pupils from among the Javanese aristocrats, due to which the medical profession was often looked down upon and attached only to administrative and official functions. Therefore, the government is taking steps to recruit a sufficient number of students for this training, including by accepting children intended for this purpose by their parents to ELS free of charge. In 1902 the length of the course was increased to seven years and the school was renamed *School tot Opleiding van Inlandsche Artsen* (STOVIA). The doctors trained here are qualified to treat indigenous patients. Then STOVIA became the basis of the Medical Faculty (Herman Burgers, 2011, p.148).

Real government intervention for the first time in low-level agricultural and vocational education for the indigenous population took place in the years that followed. In the previous period only in a few places (especially in areas outside Java) had schools established by the Zending association, where simple skills or craft education was given to missionary school students, while government interest in this branch of education was limited to the provision of moderate subsidies. A modest attempt to promote the practice of handwork among the Javanese was made in 1904, at the initiative of the then district head of Ngawi, with the piloting of several cottage industry schools in the district, most of which had to be resumed soon after. canceled because they were found not meeting the objectives. The only school that has survived is the one in Ngawi which, after reorganization in 1907, had caused a declining existence to languish for some time and then disbanded recently (D.G. Stibbe et al., 1919).

In 1905/6 by order of J.E. Jasper carried out a study on the need for the indigenous population to obtain broader and better training in engineering, showing that there is no particular impetus for industrial development among that population, but that the indigenous population of some development with the right preparation will be able to be formed into skilled craftsmen. very good and then encountered an almost infinite number of good lives in industrial enterprises controlled by Europeans. Thus, where the promotion of handicraft education could bring insignificant categories of indigenous peoples to higher social and economic levels, the government decided, as part of a long-term plan adopted in the 1907 budget, to expand and reform indigenous education, including handicraft education to take a stronger approach to indigenous peoples and to establish three craft schools for this purpose (D.G. Stibbe et al., 1919).

II. THE INTEREST IN VOCATIONAL EDUCATION

In the period after 1870 there were changes in society that made technical education necessary in the Dutch East Indies. The development of modern infrastructure, the mechanization of sugar mills, the use of new energy sources (coal, oil, electricity), all of these require well-trained specialists, middle management who cannot be recruited from the company's trained craftsmen. After the colonial government enacted the Agrarian Law of 1870, it allowed private entrepreneurs to invest in agriculture and plantations in the Dutch East Indies. With this an economy emerged based on the export of agricultural products. To make this development possible, the

colonial state had to invest heavily in the establishment of an infrastructure adapted to it. Other industrial companies, such as metal companies, have also emerged as suppliers to these state-owned and agricultural companies. After 1890 there was an extraordinary growth in capitalist activity (Henk Laoli, 1994, p. 7). In general, the general education policy in the Dutch East Indies reflected a pluralistic society which, according to Furnivall, was characterized by distinctive stratification, daily practices, and conflicts of interest. The colonial government saw education as an economic asset to produce cheap and competent subordinate skilled workers. It is also an instrument for individual welfare for those who acquire several academic credentials, which in turn allow them to enter professional jobs within the government bureaucracy (J.S. Furnivall 1948, pp. 3767, 380).

The Willem III Gymnasium School and the Hogere Burger School which were later established in Semarang and Surabaya The women's Hogere Burger School in Batavia were the only opportunities for Dutch and Indo-European population groups to obtain government secondary education apart from some vocational education. The current school institutions which are essential for comprehensive basic education (Muloschool) officially do not exist and are still continuing on the initiative of private individuals. In 1884 a school was founded in Makassar by the Zending association where young people from underprivileged families who had completed primary school received mathematics education, linear drawings and buildings, French, English and subjects used in basic education. In the following year an institute for secondary education with a two-year course for girls (Wilhelminaschool) was established through the involvement of private individuals in Semarang, which in 1883 had also established a teaching school for teachers. Furthermore, it can be pointed out that some private primary schools also have advanced classes, which provide a similar education to the current Mulo schools. Coincidentally, Europeans who wanted secondary education in the Indies had to choose vocational education and enter teacher education or craft schools. There were no teacher training schools to obtain a European teacher certificate which the government then decided to organize evening training courses in Batavia (1871) and in Surabaya (1891). Everything is left to the initiative of the individual personally. It should be noted that this branch of education was started immediately by the Roman Catholic church; by 1890 as many as sixty Ursuline monks had already attended courses for relief action in Batavia, Semarang and Surabaya (Henk Laoli, 1994, p. 15).

The situation in craft education is more or less the same where government involvement in this area is still lacking and private initiatives are left to train technicians and craftsmen. This happened but only after 1880. In 1881, the Graafland missionaries, who considered it necessary to train personnel to "teach young people to be trained for useful manual labor" at the teacher training school in Tanawangko (Minahassa), sawed wood, carving furniture is perhaps the oldest example of craft education in indigenous societies. On the other hand, a handicraft school was founded in Batavia in 1886, where education was given in blacksmithing, carpentry, building, carpentry, hand drawing and line drawing. Schools, which of course cover the poorest strata of the Indo-European population, experience an uphill battle: students often leave school prematurely, either because of physical strength or inadequate poverty, which forces them to find work. Even a small daily allowance allocation doesn't fix this problem. Semarang had the same school in 1892; associations formed for that purpose aim to fill the void, which consists of this, that for each low-paid employee job, a group of applicants register themselves, while for better paid jobs, which require thorough knowledge of any profession, even before suitable Indigenous or Chinese inhabitants of Indo-Europe can be found. Like the school in Batavia, the handicraft school in Semarang received government subsidies.

In the 19th century the government no longer operated the handicraft school directly, because its establishment in Surabaya had ended. However, in some cases, there was an exception to this rule: military attention was paid to the training of craftsmen. As early as 1835, General De Stuers had put forward plans not only to train 'native children', born to military personnel with native women, for soldiers, but also to become craftsmen, which, according to General Cochius expected a few years later, "in these areas a civilization will emerge, which is now completely lost." In 1848, the king's authority to implement this idea was finally obtained; this created a student corps, and Kedong Kebo (since 1854 Gombong) was designated as the location. Apart from the construction shop in Soerabaja and the weapons shop in Meester-Cornelis Batavia, where practical training could be obtained for military technical functions, this institution was not without meaning. A member of the main committee, who attended a military pupil school in 1849, noted how it has been proven here, "that mixed-blood children are not as stupid, blunt and backward as they are supposed to teach." The corps, which is led by a captain rank of 100 people and is planned to increase to 200 people. The education, provided by the military, was arranged so that each boy spent three hours a day at school and three hours in the workshop, where he could learn various crafts such as tailors, shoemakers, carpenters. After ten years of military service, students would be handed back to civil society and make a living there armed with this craft. This school lasted until 1912 and then because

handicraft education had developed sufficiently, its existence was no longer needed. However, arrangements still exist that promote the attainment of craft education by children of military personnel. There is no vocational education other than nursery and crafts schools for the Dutch. The agricultural school at Buitenzorg, founded in 1876, was partially closed in 1882 (for Europeans) and in 1884 completely (also for the indigenous population). The existence of vocational education for the indigenous population was shorter than vocational education for Europeans. Apart from training for indigenous veterinarians which had existed for some time in Surabaya (abolished in 1876) and training for indigenous midwives at the hospital in Weltevreden (discontinued in 1875), there is only one institution, which has had lasting success, namely the School. Javanese doctor in Batavia (Weltevreden). Before 1900 there were several handicraft schools in Java. These schools come from individual initiatives and do not usually last very long. The students consist of Indo-European people. Schools want to provide them with a livelihood through education. Companies and the government import most of their trained personnel from the Netherlands. Technical education administered by the colonial government only began in 1900 as a result of increased investment by companies and the government after 1870 so that the demand for craftsmen and technicians had increased to such an extent that regular deliveries became necessary. Imported labor is becoming increasingly expensive. The government took it upon itself because private initiatives failed and because it has assigned a new role to itself.

III. BATAVIA SCHOOL OF CRAFTS AND CARPENTRY (BATAVIAASCHE AMBACHTSCHOOL)

Based on the 1886/1887 report submitted by the Batavia "de Ster van het Oosten" (Bintang Timur) Association, it is known that the School of Crafts and Carpentry (Bataviasche Ambachtschool) in Batavia was founded on June 1, 1886 by Sessler and Blondeau. At that time this school was still a prep school. On August 1, 1886, education began by giving practical lessons about blacksmiths and carpenters. Lessons by teachers are given in classrooms located in a warehouse built behind the Watering Office. The teachers are Sergeant Major Sanerbrei and Boerenbeker, retired class-1 mechanics, while theoretical lessons covering arithmetic, hand drawing and line drawing are given by Juklaar, teacher at the Willem III and Cornelis Gymnasium, private teacher and Lont, supervisor. Class-1 Civil Public Works. They get paid for the hard work done and as compensation for transportation costs for each course hour is for the subjects of ironwork and woodwork, respectively f. 1.15, -; Counting f. 3, -; Hand drawing f. 2.30, -; Line drawing f. 2, - (ANRI, Algemeene Secretarie Grote Bundel (GB) Besluit 1891-1942, No. 549).

During the last year, two of the members of the Board of Directors were forced to terminate their membership because of their departure to the Netherlands, namely P. A. Van Der Made and J. D. Mijer. However, since the latter's absence was only temporary, it was decided not to fill his place for the time being, and to invite him back to resume his post upon his return, which Mr. Mijer accepted. Mr. H. J. Meertens, a civil law notary here, was asked by the Council to fill the position of Mr. Van der Made, stating that he was willing to do so. A very sensitive loss befell the Council in the last days of 1891 due to the resignation of Mr. S. J. W. Vanbuuren, who for health reasons left to spend several months in Europe (Verslag, 1895, pp. 31-32).

The composition of the management as of January 1, 1893 consisted of:

W. P. Groeneveldt, Board Member of the Netherlands Indies, Honorary Chair.

A. D. J. Groenemeijer, Chief Engineer of the Department of Public Works in Surabaya, honorary member,

A. Mijer, Chief Engineer van den Waterstaat, chairman.

J. H. Bik, retired engineer captain, treasurer.

Members:

H. J. Hardeman, director of the Willem 111 Gymnasium in Batavia.

J. E. De Meijer, Chief Engineer of the Public Works Department.

J. W. TH. Van Schaik, Chief Engineer at State Railways.

S. D. Bodde, Bookkeeping at a Package Delivery Company.

W. R. J. Baron Van Lijnden, acting head of operations
the Westerliners.

J. Van Delden, chef der lirma Reynst & Vinju in Batavia.

B. N. Tuinenburg, Captain of the Intendant.

H. J. Meertens, Notary Public Law in Batavia.

A. D. J. Groenemeijer, Head of the Engineering Section of the Department of Public Works in Surabaya, an honorary member (Verslag, 1895, pp. 32).

The number of students at the beginning of June 1, 1886 was 42, but at the end of November, only 22 were left or nearly half of the total number of students in the first six months. The ratio became more favorable in the second semester, namely from 80 students who were initially accepted but still at the end of May there were only 48 students, so that 32 students left school in the first year, namely 20 students in the first semester and 12 students in second semester. Meanwhile, the Board of Directors is seriously involved in identifying various actions that can improve this situation. Of the 32 students who left there were 9 students who left school without giving clear reasons, 4 students for resigning, 5 students because they were accepted into paid jobs, 3 students because their family reasons left Batavia or because the school was located in the area in Molenvliet it is considered too far from their home, 2 students because the carving profession is not taught there, they previously had attended education in the Kemayoran area and the last 9 students had to be expelled because they lacked enthusiasm and lacked discipline.

In this initial period the students were divided into two parts, namely part I and part II. Part I is for students who have all day study time and Part II is for those who can only take advantage of evening classes through the office or other daily tasks or attend school. The lesson schedule given for Part I is as follows:

No.	Subjects	Day	Time
1.	Wrought iron	Monday - Saturday	07.00 – 13.00
2.	Count	Tuesday, Thursday, Saturday	16.00 – 17.30
3.	Draw hands	Monday, Friday	16.00 – 17.30
4.	Draw a line	Monday, Wednesday, Friday	16.00 - 17.30

To draw hands and draw lines, part I is divided into 2 parts, namely part A and part B, so that if part A follows the hand drawing lesson, part B follows the line drawing lesson and it is done alternately every week. Part II is scheduled for every Tuesday, Thursday and Saturday afternoon from 16.00 to 17.30. The hand drawing and line drawing are the same as for Part I where they follow the lesson together. Due to time constraints, arithmetic lessons are not taught in this section. The list of students of the Preparatory Craft and Carpentry School in Batavia from June 1886 to April 1887 is as follows:

- June 1886

No.	Student's name	Tuition fee
1.	Blondeau	f. 5
2.	Jacobs	f. 5
3.	Cohen	f. 5
4.	Vogelenzang	-
5.	Conrant	-
6.	Trip	f. 10
7.	Heupner	-
8.	Fuestner	-
9.	Noordhoven	f. 10
10.	H. Loth	f. 10
11.	C.A. Loth	f. 10
12.	Bochem	-
13.	Schefer	-
14.	Schuler	f. 10
15.	Engelbregt	-
16.	Sibhald	f. 2,5
17.	Van den Daal	f. 5
18.	Micola	f. 5
19.	Van Aaken	f. 5
20.	Osiech	-

- December 1886

No.	Student's name	Tuition fee
1.	Vogelenzang	-
2.	Heupner	-
3.	C.A. Loth	f. 5
4.	Bochem	-

5.	Schefer	-	
6.	Osiech		-
7.	De Bruijn		f. 5
8.	A. G. Coorengel	-	
9.	C.C.L. Toorop		-
10.	Maetherus		-
11.	C.Sluite	-	
12.	Tromp		f. 5
13.	Tollens		f. 10
14.	Gilbert		f. 10
15.	Frans		f. 10
16.	De Vries	f. 5	
17.	Van der Linden	f. 5	
18.	A. Schrijn		f. 5
19.	Benjamins		f. 5
20.	De Lassassie		f. 5
21.	Maulani	-	
22.	Macara		-

- Bulan Januari tahun 1887

No.	Student's name	Tuition fee	
1.	Vogelenzang		-
2.	Heupner	-	
3.	Bochem	-	
4.	Schefer	-	
5.	Osiech		-
6.	De Bruijn		f. 5
7.	A. G. Coorengel	-	
8.	C.C.L. Toorop		-
9.	Maetherus		-
10.	C.Sluite	-	
11.	Tromp		f. 5
12.	Tollens		f. 10
13.	Gilbert		f. 10
14.	Frans		f. 10
15.	De Vries	f. 5	
16.	Van der Linden	f. 5	
17.	Benjamins		f. 5
18.	De Lassassie		f. 5
19.	Maulani	-	
20.	Macare		-
21.	J.W. Coorengel	f. 5	
22.	Honig		f. 5
23.	Du Paay	-	
24.	J.C. Groeneveld	f. 5	
25.	Coenraad		f. 10
26.	Zaalberg	f. 5	

- April 1887

No.	Student's name	Tuition fee	
1.	Vogelenzang		-
2.	Heupner	-	
3.	Bochem	-	
4.	Schefer	-	
5.	De Bruijn		f. 5
6.	A. G. Coorengel	-	
7.	C.C.L. Toorop		-

8. Maetherus		-
9. C.Sluite	-	
10. Tollens		f. 10
11. Als Vocen		-
12. Frans		f. 10
13. Van der Linden	-	
14. Benjamins		f. 5
15. De Lassassie		f. 5
16. Macare		-
17. J.W. Coorengel	f. 5	
18. Honig (ijin Cuti)		-
19. Du Paay	-	
20. J.C. Groeneveld	f. 5	
21. Coenraad		f. 10
22. Zaalberg	f. 5	
23. D.A. Toorop		f. 5
24. Latuperissa		f. 5
25. Van Slooten		f. 10
26. Vos van Zalingen	f. 5	
27. Voermans		f. 10
28. Van den berg		f. 5
29. Muller		f. 5
30. Jacobs		-
31. Van den Braak		-
32. Kuhuwael		-
33. Sluite		-
34. Jamsee	-	
35. Van Rauzow		-
36. Fischer		-
37. Coppiens		-
38. Alting Siberg		-
39. Wasch		-
40. Grootings		f. 5
41. J. Groeneveld		-
42. Engelbregt		f. 5
43. Hulchbert		f. 10
44. Broedelet		-
45. Cramer	-	
46. Hocke		f. 10
47. A. Groeneveld		f. 5
48. J.D. Schrijn		f. 5

Based on the conditions mentioned above, the management on December 24, 1887 submitted an application for financial subsidy assistance of f.250, - / month to the Governor General of the Dutch East Indies Batavia to maintain and develop the school facilities and infrastructure he had founded. This request was granted and in the following year the subsidy was even increased 2-fold to the amount of f.6000, - each year (ANRI, Algemeene Secretarie Grote Bundel (GB) Besluit 1891-1942, No. 549). Besides that, the request to obtain statutory approval and recognition as a legal entity was considered very important for the Ambachtsschool Bataviaasche. The management also decided to change the school that had been converted into a foundation with its own board, which is the belief that now the management has enough ability to be able to carry out this direct supervision and provide assurance and trust to those who will send their children to school. The regulations for the Bataviaasche Ambachtsschool Batavia cover various matters related to the sustainability of the teaching and learning process carried out. The purpose of establishing this school is to provide a foundation for young people to develop lower supervisory technical jobs, such as machine operator work, carpentry and so on. With this aim, the school has a department of engineering and crafts. In terms of supervision of this school, without prejudice to the general supervision assigned to the Technical Education Inspector, appointed by a committee of five people, and dismissed by the Director of Education and Religious Affairs (ANRI, Algemeene Secretarie Grote Bundel (GB) Besluit 1891-1942, No. 3054). It is necessary to be aware of all the significant changes that are

taking place in schools and if necessary provide and advise the Director of Education and Religious Affairs, and submit proposals to the Director of Education and Worship who consider the importance of the school. The Commission will send the annual report referred to in paragraph 8 Article 6 before August 1 to the Head of the Department. Committee members have 24/7 access to all school rooms, if they consider this necessary for the proper performance of their duties.

Principals and teachers are appointed, suspended and dismissed by the Director of Education and Religious Affairs. The commission appointed one of the teachers to replace the principal if he was not available, was unavailable or was sick. School management is carried out by the principal. The principal is in charge of maintaining order and discipline in the school and ensuring that students are not subject to punishments other than legal ones, and in particular that no corporal punishment is imposed. He ensures, both by attending classes in person and in other appropriate ways, that teaching is organized regularly and according to the rules. He always provided the Commission with all the information he requested and communicated it of his own accord, which he considered important. With regards to financial management, the head is responsible to the General Audit Room. In accordance with the relevant rules, he must be responsible every month and an annual report on the funds provided to him under management. The principal must ensure that an inventory of school furniture, collections, tools, equipment, consumables, books and other educational aids is kept regularly. He keeps student textbooks. At the end of the school year, according to instructions given by the Director of Education and Religious Affairs, he compiles a report on the state of the school, the report of which must be submitted to the Commission by 15 July each year. Principals can be assisted in administration by school teachers.

The teacher acts alone in matters relating to school discipline or the internal school household, in accordance with the decision of the school principal. When a teacher is prevented from serving for any reason due to interference or other legal reasons, he or she must notify him as soon as possible, which should immediately take steps to replace him, if possible, by one of the other teachers. For no other reason, teachers and teachers, without the principal's permission, ignore the assignment assigned to him and deviate from the schedule. Principals and teachers must have their actual residence where the school is located, unless the Director of Education and Worship has granted an exemption from this obligation. Principals and teachers need an inspector's license to conduct public or special relationships and to carry out private activities outside school hours, which involve monetary enjoyment or other remuneration.

The Director of Education and Religion instructed one teacher from each section to manage the section warehouse under the general supervision of a chief. The principal instructs the teachers in maintaining the rooms in which they teach, as well as in the tools, tools and aids they use. In the event that the same room, tools and assistance are used by more than one teacher, the principal decides who will be responsible for this. If deemed necessary, the Director of Education and Worship will appoint an instructor for the teacher. Students majoring in building are taught in carpentry, handicrafts and crafts, theory subjects, enlarging knowledge of building materials, trade administration, Dutch language, mathematics and physics, physical exercise. Students of the mechanical engineering major are taught in the subjects of table and bench making, welding and sheet metal work and metalworking, handicrafts and crafts, subject theory, enlarged material knowledge, Commerce administration, Dutch, Mathematics and Physics, Practical exercises.

Education is given in three years according to a program to be determined by the Director of Education and Religious Affairs. School hours are determined by the Commission in accordance with the Head, subject to further approval by the Director of Education and Worship. Each year, two months before the start of the school year, the principal must send to the inspector to approve a curriculum described for practical education that is compiled in consultation with the teachers concerned. Each year at the end of the school year, a general lesson is held, which exhibits the work produced last year. Class promotions and final exams. Students who are left behind in some subjects due to illness or other circumstances, may be licensed by the meeting mentioned in the previous paragraph in one or more animal subjects to take the promotion exam, for which the exam at the start of the new school year is taken by the head and the teacher appointed by him. If the student has passed grade 6 or above in each subject of the examination, they will be promoted; in all other cases they are not promoted.

IV. ITS EXISTENCE IN THE MIDST OF SOCIETY

In 1901 the Bataviaasche Ambacht School in Batavia was taken over by the government. The government wants to provide a growing industry and state services with low-tech personnel. So schools had to send bankers, machine drivers, mechanics, carpenters and other craftsmen. But there are also social considerations: the impoverished Indo-European and Dutch must be offered a future.

Therefore, the handicraft school in Batavia was free and until 1907 could only be accessed by 'Europeans' with a Western education for five years. In this 3-year school they learn the basics of carpentry, blacksmithing and banking, as well as basic measurement and physics, arithmetic, construction drawing, material knowledge and Dutch. In Semarang and Surabaya there are also subsidized craft schools for 'Europeans' (Henk Laoli p. 18-26). Although the idea of a craft school for Indonesians existed at the beginning of this century, it did not immediately emerge.²¹ In 1909 and 1910 the first three craft schools were established specifically for Indonesians (in Surabaya, Batavia and Semarang). Minister Fock first developed their technical training plan in 1907, which we must place in the context of ethical politics. Apart from training workers for state and business services, they also wanted to offer an alternative source of income to the indigenous population (due to the anticipated problems in agriculture). It is also hoped that this will encourage the emergence of an "indigenous industry" by training craftsmen. Strange, because even before it was founded it was established that only European industry and government services required skilled craftsmen. In order to stimulate this "indigenous industry" there must also be a so-called ambulance school for education and information in rumors. However, mobile schools were not established due to a shortage of teachers.

The existence of these schools is still far from expectations. In 1912, to promote the "indigenous handicraft industry", the director of the Department of Agriculture, Lovink, proposed setting up a small school in an industrial center outside the main city. Since 1915 a 2-year craft school was established which is open to all children who have completed secondary school. In 1920 there were eight schools with about 400 students. In various discussions so far (1910s and 1920s) it was felt that craft schools did not fulfill their goals. European employers felt that the school provided supervisors who were too theoretically trained rather than skilled workers. This is called the 'toucan question'. It is believed that the school did not reach native workers, but was recruited from an elite who considered themselves too highly of a 'toucang'. In addition, the graduates do not end up in 'customary crafts' nor do they set up their own workshops. Indigenous companies train their own troops. Even then, it was claimed that European industry and State services paid them more as skilled workers than they could get from the "indigenous handicraft industry". Skilled craftsmen often surpass the level of workers. This was explained by the great need for this kind of sub-supervisor in the situation in the Indies, where most of the workers were unskilled. Entrepreneurs want a simplified curriculum. According to the Education Report, the fix was to establish more craft schools (Oorschot, H.J. van, 1956, p. 3-6).

At the beginning of the 20th century, it was felt that Java would not industrialize itself and that the need for skilled workers would be limited to the demands of European industry. Apart from the European atmosphere, there is also an industrial atmosphere of the population which consists of home industries and small businesses, which do not touch with it. This view paid little attention to the influence of the colonial system on indigenous peoples. It also leaves some leeway for native middle management ideas. Moreover, the Indonesian response to the new possibilities was not sufficiently recognized. It can be assumed that the small-scale indigenous industry was also influenced by Western technical developments and the presence of Western business. Industrial policy aimed at the Dutch East Indies as an independent unit could encourage industrial development. With all kinds of consequences for the development of the labor market.

The concept of the role of the colonial state in society had changed after 1900. The Netherlands wanted to carry out ethical policies in the Indies that would bring prosperity and development to Indonesians. Such a policy means that the state can play a guiding role in society. Education is one of the most important tasks a country can undertake within that vision. However, this ethical policy is very ambiguous. On the one hand, he wanted to modernize and westernize the population of the Dutch East Indies. This meant, among other things, that indigenous middle management implementers were fully trained according to Western standards. On the other hand, they want to respect "customs" and make connections with existing conditions. In this sense, the government must provide education that leads to handicraft education for "indigenous industries". One type of education aims to abolish "apartheid", while others affirm it. Van Doorn argues that this stimulation of segregation is characteristic of ethical politics. Legislation maintains an ethnically stratified class society, where Europeans must top the list. Among the Europeans there was a difference between the so-called totok, the white European, the immigrant who did not normally live in the Indies and the Indo-European. This ethnic segregation policy is in line with similar developments in society, he said, where ethnic groups in colonial societies (European, Indonesian, Chinese) were stronger to separate themselves from one another, both in terms of social and political organization (Doorn, JAA 1994, Bab 2 and Chapter 3) Ethical politics immediately challenged the boundaries of colonial policy. The creation of an indigenous elite through education went against the use of Indo-Europeans for the same work as Indonesians. Technical education emerged and not from ethical policies, because the state wanted to provide opportunities for poor Indo-Europeans to develop.

This may be called social policy, but also racial policy. Hence, it involves a conflict with ethical politics. The penetration of Indonesians in and after the First World War into the ranks of Indo-Europeans in the civil service generated a lot of resistance. This expansion of Indonesia's share was due more to a shortage of Europeans than to political deliberate action. Indo-European is the mainstay and problem child of the Indian government. Technical courses are prepared for those who are poor or unable to attend Western basic education or HBS. The increasing share of Indonesians in European technical education threatened their position (the Europeans living in schools in the Dutch East Indies were mostly Indo-European). In colonial society, there was a clear contradiction between state enterprises and private companies. The Dutch colonial state was an official state: the civil service corps was relatively extensive, the administration modeled centralist and bureaucratic, and heavily focused on regulation. Such practices are against the company. Apart from its interests in the developing economy, the colonial state also had social responsibilities since ethical politics. Welfare policies and protection of indigenous peoples from the consequences of capitalist expansion inevitably lead to conflicts with entrepreneurs. Moreover, state and business are two very different markets. The state is the domain for educated Indonesians, but is not discussed in Western business (Doorn, J.A.A. 1994, p 57).

The colonial labor market was characterized by imported Western workers trained for business. Van Doorn called the Dutch colonial state and its ethical policies a project. This project is destroyed by the contradictions I have already mentioned. In this sense, the colonial state could never develop sufficient capacity to act autonomously if it depended on business. In its bureaucracy, the colonial state tied the indigenous elite to itself and created jobs for the newly educated. At the beginning of this century, this elite was still completely unfamiliar with technology. Its members hold administrative and administrative positions and do manual labor for their subordinates. Elite members who receive training choose government jobs for reasons of prestige. However, after 1910 some of them also started choosing technical education. Meanwhile, Indonesians who are less fortunate can also attend handicraft training. Another characteristic of ethical politics is patronizing. Everything is for Indonesians, but it's nothing because of them. The state does need Indonesians as civil servants, but not in leadership positions. This is very typical of the Dutch colonial situation. In India, only the top tier speak English. A much larger group than in Indonesia had secondary and tertiary education. Therefore, the need for educated Indonesians in the Indies was much less.

Real government intervention for the first time in low-level agricultural and vocational education for the indigenous population has taken place in recent years. In the previous period only in a few places (especially in areas outside Java) had schools established by the Zending association, where simple skills or craft education was given to missionary school students, while government interest in this branch of education was limited to the provision of moderate subsidies. A modest attempt to promote the practice of handwork among the Javanese was made in 1904, at the initiative of the then district head of Ngawi, with the piloting of several cottage industry schools in the district, most of which had to be resumed soon after. canceled because they were found not meeting the objectives. The only school that has survived is the one in Ngawi which, after reorganization in 1907, had caused a declining existence to languish for some time and then recently dissolved.

In 1905/6 by order of J.E. Jasper carried out a study on the need for the indigenous population to obtain broader and better training in engineering, showing that there is no particular impetus for industrial development among that population, but that the indigenous population of some development with the right preparation will be able to be formed into skilled craftsmen very good and then encountered an almost infinite number of good lives in industrial enterprises controlled by Europeans. Thus, where promotion of handicraft education could bring the insignificant category of Indigenous people to a higher social and economic level, the government decided, as part of a long-term plan adopted in the 1907 budget, to expand and reform indigenous education, including handicraft education to take a stronger approach to indigenous people and to establish three craft schools for this purpose, of which are more below. The first steps in the field of lower education in Dutch agriculture were taken in 1911 under the strong leadership of the Ministry of Agriculture, Industry and Trade, so that this branch of education was still in its infancy (D.G. Stibbe et al., 1919)

The decision discussed in number 28 on the promotion of handicraft education for indigenous people led to the establishment in 1909/10 of craft schools in Batavia, Semarang and Sourabaya. Such new schools have been or will be established in Djokjakarta, Tasikmalaya, Kediri and Makassar. The intention is that these schools should have students ready for the craft, whether this will be done independently or in a large European industrial company. Therefore the aim is to form skilled workers. The government envisions further expansion of handicraft education in such a way that these craft schools will start up as centers, smaller ambulance schools, where students graduate from larger schools under the supervision of company directors in Europe in stages

Acquire knowledge in a wider circle and the local population will spread. Teaching is provided in the areas of carpentry, bricklaying, forging, kettle making, cart making, blacksmithing, benches, machining metalworking, furniture making, rattan processing, painting and tin-copper plating. The students were divided into two groups: for woodworking and for ironwork. The course lasts three years. Malay is the main language in education.

It is recognized that young people aged 13-17 years, who have successfully completed grade 2 school (Tweede Klasse school). They pay tuition fees, however, there are exceptions which can be made for those who are less well off. Reinforced subsistence grants for a limited number of students. The maximum number of students for each school was set at 200. By the end of 1916, the schools in Batavia, Semarang and Sourabaya had 189,107 and 75 students, respectively. The schools are run by a (European) director, while the rest of the teaching staff consists of European workshop heads and indigenous crafts teachers. A supervisory committee has been formed for each school, consisting of seven members, some civil servants and some individuals, involved in large industrial companies. The first experience with a craft school was that it wasn't very popular. It soon became clear that student numbers were linked to the fact that students misrepresented their future in the first place. It turns out that education does not reach the people it truly envisions, but others who consider themselves too highly trained as workers. An increase in the crafts of the indigenous population could not be expected of such people. In 1914 handicraft education for Indigenous people was transferred from the Ministry of Education and Religious Affairs to the Ministry of Agriculture, Industry and Trade as a result of expanding the work of this Department with concern for industry.

This policy involves changes in the system that must be followed. Like agricultural education, it is deemed necessary to bring the education referred to here within the reach of *desaman* in its simplest and understandable form. The idea of a mobile school was abandoned, to make way for the establishment of simple craft schools in the villages, which had been placed under the leadership of European craft teachers, so long as there were no trained indigenous crafts teachers. Courses at these three schools, founded in 1915, run for two years. Students who have received basic education are accepted, while education is given in Malay or the national language. The aim is also that the Principal of *Eurpeesche* also annoys the established craftsmen around the school and tries to help them through advice and examples. For the formation of suitable craft teachers from natives, the eye has been drawn to large craft schools. The young people sent by these schools were led by large industrial companies (state railway workshops for woodworking and naval establishments for iron) for further training for 1.5 to 1 year, and then for 1.5 years in a fine craft school to be trained in teaching. It is also the intention of promoting indigenous peoples' industries (arts and crafts) in the same or similar way with respect to indigenous crafts (D.G. Stibbe et al., 1919). The private handicraft and industrial school number 28, which was subsidized to number 7 in 1916, is generally not expected to be appreciated, as they are not led by skilled workers and the teaching staff is generally ordinary craftspeople. Except for the benefits of these schools, subsidies are also provided to braid schools which were opened in 1915 by *Inlandsche Vereeniging* in Tasikmalaja and government craft education has been provided for this purpose.

V. CONCLUSION

At the beginning of the 20th century, it was felt that Java would not industrialize itself and that the need for skilled workers would be limited to the demands of European industry. Apart from the European atmosphere, there is also an industrial atmosphere of the population which consists of home industries and small businesses, which do not touch with it. This view paid little attention to the influence of the colonial system on indigenous peoples. It also leaves some leeway for native middle management ideas. Moreover, the Indonesian response to the new possibilities was not sufficiently recognized. It can be assumed that the small-scale indigenous industry was also influenced by Western technical developments and the presence of Western business. Industrial policy aimed at the Dutch East Indies as an independent unit could encourage industrial development. With all kinds of consequences for the development of the labor market. Government policies in education and industry and their contradictions, industrial development and the labor market insofar as they contain opportunities and limitations for those with technical education, and the contribution of education to the formation of new social groups. The reason for the emergence of technical education which in this case is the *Bataviasche Ambachtschool* is first of all the economic changes where specialists are needed for mechanics, infrastructure and energy resources companies, the division of labor is increasing and new professions are emerging. Also the development of the modern colonial state necessitated by this economic change required specialists who were trained, both in terms of conditions (infrastructure and services) as well as in administration and social care. The latter are ethical and social policies that recommend state intervention in education.

The reciprocal effects of education and labor markets in ethnically separated colonial societies will be the main topic of this research. If we are to analyze education as elements of social change, state politics, economic development and social relations in their colonial setting are important. As we have seen, they have a significant impact on labor supply and demand as well as political and economic opportunities in general. There is an assumption that the colonial state contributed to social change through its educational and economic policies. With desired and unwanted results. Furthermore, industrialization is an important part of economic development which we will discuss. He brought new skills, techniques, forms of social control, and disciplines. We can see social change as the emergence of new social groups partly as a result of education and industrialization. This implies a new social identity and a new political role. In the labor system, the effects of education (supply) and economic and technological change (demand) are united. How are these two systems compatible? To analyze these things, the concept of colonial economy, colonial labor market, and the colonial state (politics) is needed. This makes it possible to show contradictions and limitations in policy and society.

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