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Jong Java in The Whirlpool of The Indonesian National Movement

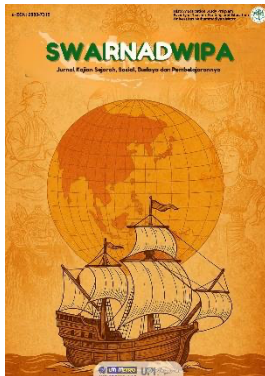
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Abstract

This article discusses the journey of Indonesian youth organisations, from Tri Koro Dharmo to Jong Java, as part of the Indonesian national movement during the ethical policy period. The research method used is historical research with a literature study approach to reveal how the changes from Tri Koro Dharmo to Jong Java reflect the development of the Indonesian youth movement. Based on the results of the research, it was found that the education provided by the Dutch colonial government, although intended to create a skilled workforce, actually gave rise to educated youth who fought for Indonesia. The youth's dissatisfaction with the dominance of their elders in Budi Utomo led to the establishment of Tri Koro Dharmo in 1915, which was later renamed Jong Java in 1918. This organisation initially focused on Javanese culture but became increasingly inclusive by accepting young people from all over Indonesia. Through congresses and meetings, Jong Java fostered a sense of unity and political awareness among young people. The name change to Jong Java signified a transformation from a limited organisation to a more open one. Jong Java's success peaked with the 1928 Youth Congress, which united various youth organisations in the struggle for Indonesian independence.



Keywords: Tri Koro Dharmo, Jong Java, Youth Organization, Nationalism, National Movement

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INTRODUCTION

During the Ethical Policy era, many young men and women, or educated people, emerged from this era. All educated people were members of the nobility or those who had access to education at that time. Since education was introduced to indigenous Indonesians, many ideas emerged from these students to fight for Indonesia. From the 19th to 20th centuries, these students came up with ideas for establishing organizations to fight for Indonesia, uniting all students to form the organization's strength (Raharjo & Kumalasari, 2016).

As part of the Ethical Policy, the education system was largely aimed at producing ready-to-use workers, whom the Dutch government considered low-skilled labor. Indigenous people in Dutch colonies were placed in the Dutch government bureaucracy, allowing the Dutch government to govern their colonies more easily, as they were perceived as having a better understanding of the conditions there than the Dutch

government itself. The colonial government could also afford to pay low wages to indigenous employees (Sari & Rizqi, 2019).

It turned out that the implementation of the Dutch Ethical Policy resulted in losses for the Dutch government itself. Moral politics can help isolated people learn more, helping them understand their plight. This is what fueled the beginning of the liberation movements, which eventually led to the Indonesian national movement. Due to the moral politics implemented by the colonial state in its colonies, these movements were dominated by university students and contemporary student elite groups. Subsequently, these intellectual groups formed youth organizations to assist the national movement in achieving its goals.

The hardship and suffering caused by colonialism spurred the Indonesian people to become nationalists. After emerging from colonial rule, Indonesians sought self-determination after experiencing similar pressures and hardships. The influx of liberal, socialist, and democratic ideologies into Indonesia accelerated the national movement, fostering a sense of nationalism. Nationalism shifted the method of warfare from physical to mental. The Dutch government itself, which provided education opportunities for local residents, was one of the tactics used to counter this. Native Dutch citizens had access to education thanks to the government's ethical policy.

In 1908, the first youth organization, Budi Utomo, was formed, chaired by Dr. Wahidin Sudirohusodo, who had previously attended the Javanese Medical School (STOVIA), along with Sutomo, to raise scholarships for the aristocratic class. After Budi Utomo was formed and became very influential among students, the Budi Utomo congress on October 5, 1908, held in Yogyakarta, considered that the role of youth was gradually decreasing because many of Budi Utomo's administrators were civil servants and retirees. Eventually, many youth resigned from Budi Utomo and founded Tri Koro Dharmo (Sugiharti, 2016).

RESEARCH METHODS

The research method used in writing this article is the historical research method. According to Kuntowijoyo (2003), the historical method is a systematic procedure and principle for collecting and evaluating written historical sources effectively and critically. This method has several steps to achieve the objectives discussed here. This method includes data collection, interpretation, and rewriting of the written work. Library study techniques are data collection methods that involve the process of gathering information from relevant sources, such as books, literature, records, and various library materials. With this method, researchers conduct studies of these sources to obtain the data needed for their research.

RESULTS AND DISCUSSION

The History of the Birth of Tri Koro Dharmo (Jong Java) in the National Movement

The Budi Utomo Association was not a youth organization, as demonstrated by its first congress held in Yogyakarta on October 5, 1908. Budi Utomo had developed into a group of older people, with almost all of them holding senior leadership positions. After Dr. Tjipto and Suryodipuro left their positions as Budi Utomo senior leaders, the youth had no representation. This meant that all meetings and decisions were governed solely by the older, *priyayi* (*priyayi*) class. Decisions made by the Budi Utomo senior leadership could not be influenced by young students. Satuman observed a trend of the younger generation being excluded from the organization. Due to conflicts among Budi Utomo youth and the increasing number of student resignations, STOVIA students decided to establish a youth organization. The youth believed they needed to build an organization that would allow them to participate in youth-related matters. Furthermore, it was hoped that the youth

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organization would develop into a dedicated community of youth with a strong sense of Indonesian nationalism (Raharjo & Kumalasari, 2016).

STOVIA students saw the discord among the Budi Utomo youth and the increasing desire to leave school. As a result, they decided to form a youth organization specifically for young people. One of the intellectual young people who graduated from STOVIA on March 7, 1915, was Satiman Wirjosandjojo, along with Kardiman and R.T. Soenardi Djaksodipoero, a Rechschool student. At the STOVIA Building, Gg. Menjangan, Weltevreden, Jakarta, a youth meeting was held. At the meeting, young people discussed establishing an organization. The meeting resulted in an agreement to establish a youth organization. Tri Koro Dharmo, also known as Bon van Studeerenden van Java en Madura (Association of Javanese and Madurese Students), was a youth movement driven and filled by young students. The Tri Koro Dharmo organization is a youth group founded by Satiman Wirjosandjojo as chairman, with Sunardi (also known as Wongsonegoro) as vice chairman, and Muslich, Musodo, Abdul Rachman, and Kardaman as board members. The Tri Koro Dharmo organization, which consists of 50 STOVIA members, has three noble goals for its members. (Raharjo & Kumalasari, 2016).

Satiman Wirjosandjojo believed that Tri Koro Dharmo was merely a temporary association, meaning it would be transformed into an association for Indonesian youth. If non-Javanese youth wanted to unite, change would occur. Tri Koro Dharmo agreed that youth from across the archipelago should unite, because unity means strength. Satiman Wirjosandjojo's opinion was highly innovative at the time. Thus, Tri Koro Dharmo instilled a sense of unity. Students from Stovia, Kweekschool (Teachers' School), Weltevreden (Gunung Sahari), and Koningin Wilhelmina School (KWS) enthusiastically welcomed the founding of Tri Koro Dharmo. They were the first members of Tri Koro Dharmo (Rahman, 2015).

According to Article 2 of the Constitution and Bylaws, Tri Koro Dharmo's objectives consist of three noble goals:

1. Developing relationships between indigenous students studying in secondary schools, colleges, and continuing education courses and vocational training.
2. Increase interest in the arts and the national language.
3. Increase the general knowledge of its members (Jong Java Jaarboekje 1923: 115-116; R. Koentjoro Poerbopranoto's statement on Drs. Suhadiyono; Statements of Jong Java Figures).

This goal demonstrates an effort to modernize Javanese youth while fostering a love for their culture. Although the mind is considered modern, the heart remains Eastern. Tri Koro Dharmo was met with negative responses from some. Satirman was accused of being tribal. Tri Koro Dharmo was considered to be causing division in the Indies (Rahman, 2015).

The Tri Koro Dharmo organization has made significant progress. Surabaya students established their first branch in Surabaya shortly after Tri Koro Dharmo was founded in Jakarta. Students from MULO, PENGURUS BESARS (Hogere Burger School, General High School), and NIAS (Nederlandsch Indie Artsen School, Dutch East Indies Medical School) were members. They also published a magazine called Tri Koro Dharmo, named after the organization. Tri Koro Dharmo held its First Annual Meeting in Surakarta in April 1916. On this occasion, KGPA Mangkunegoro VII helped by granting permission for meeting participants to stay overnight and hold meetings at the Mangkunegaran Palace. A wayang orang performance entertained everyone after the meeting ended (Rahman, 2015).

Tri Koro Dharmo's Name Change to Jong Java

Tri Koro Dharmo was accessible only to students from Central and East Java for three years, who generally came from the nobility or lower classes. Not many Sundanese and Madurese students attended. There were several reasons why students from outside Java were unable to join Jong Java.

First, Tri Koro Dharmo had a narrow political perspective because it was rooted in Javanese culture. Javanese regionalism and ethnicity were its spirit and activities. Although Satiman stated that Tri Koro Dharmo was open to all teenagers, its name was already called "too Javanese." Second, Jong Java required members to be high school students. This regulation prevented many non-school youth from joining Jong Java at the time. Third, Jong Java required a minimum age of 18. This age requirement may have been unacceptable to students outside of Java. Therefore, they wanted a minimum age of 14. For a youth group, 18 was considered too "adult." Fourth, there was a problem with vocabulary. In Jong Java, the language used was Javanese. Furthermore, there was a rule that articles in other languages could only be included in the association's magazine, Tri Koro Dharmo, after the number of members reached 50. This rule was deemed unfair (Rahman, 2015).

In 1918, strong pressure arose to expand Tri Koro Dharmo's membership to include students from outside Java and Madura. This expansion could not occur unless the Tri Koro Dharmo Statutes were amended. One of the changes made was to expand membership and change the association's name to a more neutral one. Tabrani Soerjowitjito proposed the name change. Instead of Tri Koro Dharmo, he proposed Jong Java.

On June 12, 1918, the First Tri Koro Dharmo Congress in Surakarta discussed the name change. The Batavia (Jakarta), Buitenzorg (Bogor), Surabaya, Semarang, Sukabumi, Serang, Mataram (Yogyakarta), Bandung, Magelang, Purworejo, and Ungaran branches attended the congress. Additionally, Boedi Oetomo, Perhimpunan Indonesia, Insulinde, Sarekat Islam, and Utusan Mangkunegaran attended the event. The first paragraph of Article 4 of Jong Java's constitution states that unity can be promoted by any legitimate means, including changing the name Tri Koro Dharmo to "Jong Java." This was another reason supporting the name change (Rahman, 2015).

Thus, the name Tri Koro Dharmo was changed to Jong Java to indicate that it was open to all youth. The association's goal was to build a unified Greater Java, which would be achieved through, among other things, fostering good relationships among Indonesian students, improving the skills of its members, and fostering a love of their own culture.

Jong Java's Role in the Indonesian National Movement

As the first youth organization, Jong Java has experienced progress in membership. Despite this, the culture of Greater Java remains strongly felt, with a strong emphasis on Central Javanese culture. However, this does not mean Jong Java is not considering collaborating with other youth organizations. Existing organizations will unite to foster unity. The name change indicates progress, emphasizing the importance of education, the role of women, scouting, and sports. Jong Java has held numerous congresses since its founding. These congresses aim to help resolve issues within and outside the organization. Many spoke about current political issues, such as the 8th congress in Bandung. Since its founding, Jong Java has not been involved in politics, and its members were prohibited from engaging in political activities or joining political parties. However, the congress was held due to numerous emerging issues (Sugiharti, 2016).

The 8th Jong Java Congress in Bandung, held from December 28, 1925, to January 1926, demonstrated the movement's shift toward politics. This congress focused on current political issues.

As the upcoming charter indicates, the association's executive board may concentrate on politics, as the policy clearly indicates the organization's political direction. Jong Java strongly desired the unity of the Dutch East Indies.

Many organizations emerged after Jong Java's political turn. High school students in Jakarta founded the Indonesian Students Association (PPPI) in 1927, along with the

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Indonesian Youth Organization in Bandung. PPPI planned to hold a congress attended by representatives from all youth organizations to achieve fusion. The idea was finally discussed at a meeting in Jakarta on May 3, 1928, and continued on August 12, 1928. Jong Islamieten Bond (JIB), Pemuda Indonesia, Jong Java, Jong Sumatranen Bond (JSB), Jong Celebes, Jong Ambon, Jong Bataks Bond (JBB), Pemoeda Kaoem Betawi (PKM), and PPPI attended the meeting. At this meeting, various options for holding the congress were discussed, and the decision was made to hold the congress in Jakarta on October 27 and 28. This second congress, or the Second Youth Congress, became a famous congress in the history of the Indonesian movement.

Jong Java held its 11th congress in Yogyakarta from December 25 to 29, 1928, two months after the Youth Congress. Jong Java agreed to merge with other organizations during this congress. The congress established a Preparatory and Fusion Commission, which discussed 15 articles. The results were approved, and from then on, Jong Java collaborated with other youth organizations to fight for Indonesian unity. Therefore, the 12th Congress was held in Semarang from December 23 to 29, 1929. This congress determined the dissolution of Jong Java and discussed the constitution and bylaws of Young Indonesia. This was a new way for Jong Java to continue fighting for Indonesian independence. To formalize the establishment of the new organization, the Grand Commission of Young Indonesia held a congress from December 28 to January 2, 1931. Young Indonesia had 2,300 members and 25 branches throughout Indonesia at its founding. Although the organization was not officially involved in politics, its ideals for an independent Indonesia were quite indicative of the direction of the political movement.

CONCLUSION

Tri Koro Dharmo's transformation into Jong Java reflects a significant evolution in the Indonesian youth movement, moving from narrow and regional representation to inclusivity, political awareness, and national unity. Beginning as a forum for the aspirations of the youth of Central and East Java, Tri Koro Dharmo transformed into Jong Java, with broader goals, encompassing all Indonesian youth. The name change to Jong Java symbolized the organization's openness and inclusivity, as well as its commitment to strengthening unity among Indonesian youth. Jong Java's transition into the political sphere, despite its initial absence from direct involvement in formal politics, marked a significant shift in the movement's focus and direction. Through collaborative efforts with other youth organizations and the formation of Indonesia Muda, Jong Java demonstrated its dedication to achieving Indonesian independence and strengthened a maturing and unified political movement. Thus, the journey from Tri Koro Dharmo to Jong Java is a significant example of the evolution of the Indonesian youth movement toward national awareness and unity in achieving independence.

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