

## Islamic and Dutch Schools in Jambi During Colonial Era

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### Abstract

This article discusses the development of Islamic and Dutch schools in Jambi, 1901-1942. This study adopted a historical method, including, heuristics, criticism, interpretation, and historiography. Jambi was one of Dutch territories. All aspects of life were governed by Dutch rule, including education. Education in Jambi had been developed since the entry of Islam at the end of the 11th century, long before the Dutch education system was introduced in the 20th century. Since the ethical policy had been enacted, all colonies were obliged to implement the Dutch or European education system and open Dutch schools, including in Jambi. Dutch schools for indigenous people were established in 1914 under *Hollands Inlandsche School* (HIS). These schools trained indigenous or local people in the language, which distinguished it from the students of *Europeesche Lagere School* (ELS) which had existed since 1903. In its development there were several Dutch schools such as *De Tweede Klasse School*, *Volkschool*, *Vervolgschool*, Special Education for the Chinese, vocational schools or *Ambacht School Voor Inlanders* (ASVI). Therefore, the implementation of the Dutch education system in Jambi was particularly well-developed, but on another hand, it could not replace the traditional education system which had been previously and informally implemented by the community in *langgar* (small mosques) and madrasas. These traditional schools were formalized and fulfilled with facilities, in this regard classrooms and halls.

**Keywords:** Islamic and Dutch Schools; Ethical Policy; Jambi.

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### Introduction

In 1901, the Dutch East Indies Government implemented the Ethical Policy. One of the scopes of this policy was education. As a result, since 1901 the Dutch East Indies Government established Western schools. Before Western schools were established, Islamic-oriented traditional education had been existed. When Islam entered Sumatra around the 13th century, learning was only carried out at home, in the mosques and other smaller places of worship (*surau*). However, at the beginning of the 20th century, those places gradually transformed into madrasas or *pesantren* (Islamic boarding schools) (Rif'ai, 2011, p. 76).

According to Suwondo (1979), one of the Dutch territories located in Sumatra was Jambi. The administration of the government was carried out by an Assistant Resident. In that case, the Dutch opened schools for natives. The schools established by the Dutch East Indies government in Jambi for the *bumiputra* were three-year

elementary schools called *Volkschool* and a five-year high school named *Vervolgschool* or better known as *Hollands Inlandsche School (HIS)* (Tideman & Sigar, 1938, p. 136).

Dutch schools introduced learning model, either management, technology, or teaching materials. Meanwhile, non-religious teachings initially consisted of reading, writing, arithmetic, natural science, life sciences, history, and others. Following the colonial policy, *bumiputra* were given limited opportunities to attend Dutch schools. HIS was attended especially by the children of officials from *bumiputra* (first grade school and second grade school). It was designed specifically for the children whose parents have positions in the government. In addition, the economic gap has also created the formation of elite groups. The marginalization resulted in Islam emerging as an anti-colonial force that played a major role in fighting the Dutch colonialists (Soyomukti, 2017, p.117).

The Jambi people formed an Islamic association called *Tsamaratul Insan* in 1915. This association later played a role in establishing madrasas in Jambi, such as *Madrasah Alijauaren*, *Madrasah Nurul Islam*, *Madrasah Nurul Iman*, *Madrasah Saadatul Daeren*, and *Madrasah Al Chairiyah* (Yunus, 1979, pp.169-171). Based on the description above, two forms of education emerged in Jambi, namely Islamic education through madrasas, which was considered as traditional education, and Western (Dutch) schools, which were considered to implement modern education system. Therefore, this article focuses on the implementation of the education system in Islamic (traditional) and Dutch schools in the period 1901-1942 and the adaptations carried out in the implementation of each of these educational systems in Jambi.

## Method

The research method used in this article is the historical method. The historical research method aims to explore facts, experiences, and past developments by making interpretations of the data of past events. This study uses four stages of historical research methods, namely, heuristics, source criticism, interpretation, and historiography. The first stage of writing this article is heuristics (source collection) consisting of primary and secondary sources (Beni, 2008, p. 185). Primary sources were collected from the National Archives of the Republic of Indonesia (ANRI) including the *Staatsblad van Nederlandch-Indie* collection, as well as other Dutch East Indies colonial government letters including *Memorie van Overgave van Resident Jambi, 30 September-26 September 1913* and *Binnenlandsche Bestuur no 236*. Secondary source data were obtained from a book entitled *Djambi*, written by J. Tideman, *J. Jaar van uitgave 1938*, a report entitled *Sejarah Pendidikan Daerah Jambi* by the Regional Cultural Inventory and Documentation Project, Center for Historical and Cultural Research, Ministry of Education and Culture, which was obtained from the Museum Siginjai Jambi library, and the book *Sejarah Kebangkitan Nasional Daerah Jambi*.

Other secondary sources were private collections and various libraries in Semarang such as the Library of the Department of History and the Master of History at Universitas Diponegoro, the Central Java Regional Library, Semarang State

University, the University of Indonesia Library, and the Gadjah Mada University Library. In addition, to obtain processed data by means of literature studies, this research also uses various reference sources from articles, photos, pictures, and newspapers that can be accessed through online: [media.kitlv.org](http://media.kitlv.org), [library.lieden.edu](http://library.lieden.edu), [jstor.org](http://jstor.org), and others of relevance to complement historical sources.

### **Geographical Location of Jambi in 20th century**

Jambi lies on the East Coast of Sumatra between 0° 47'-2° 47' south latitude and 101° 26'-104° 33' longitude east of Greenwich. In 1930, Jambi was divided into the following areas: Jambi covering 17,412.19 km<sup>2</sup>, Muara Tembesi covering 5900.63 km<sup>2</sup>, Muara Tebo covering 6,837.19 km<sup>2</sup>, Bangko covering 7,196.25 km<sup>2</sup>, Muara Bungo 4,263.75 km<sup>2</sup>, and Sarolangun covering 3,313.75 km<sup>2</sup>. The total area covers 44,923.76 km (Tideman & Sigar, 1938, p. 1).

Meanwhile, the people of Jambi generally lived along the rivers and their tributaries. One of these was Batanghari, the longest river on the island of Sumatra. This river originates in Bukit Barisan and flow along the 800 km, becoming an important part of Jambi. In addition, the tributaries of the Batanghari flow to Tembesi with the direction of flow to the Merangin tributary. The river flows upstream to the Tabir area with the flow to the tributaries of the Pelepat and Jujuhan rivers. However, the northeastern region of the river Batanghari has its own water flow to the Tungkal area bordering Indragiri (Locher-Scholten, 2008, p. 40).

These rivers have significance means as waterway transportation. Jambi residents lived in the vicinity of the hamlets, varying in size and numbers from five hundred to eight hundred houses in Tungkal. In fact, Jambi itself is located on the banks of the river of Batanghari, about nine kilometers from the mouth of the river. In addition, there was a hamlet called Muara Tembesi located in the middle between Tembesi and Batanghari. This hamlet had a river that water level was at only three meters during the dry season between April and October. During the periods when water levels were low, the link between Jambi Hulu and Hilir was cut off. However, this was different during the rainy season, when rivers inundated the banks up to eight kilometers. Even when boats could sail in the rivers, they travelled very slowly. Until the 1920s, a steam boat could take 48 hours to travel about one hundred kilometers between Jambi and Muara Tembesi. However, although soil in Jambi was not very fertile, agriculture was the second most important livelihood after fishing.

In addition, in the lowlands, rice began to be planted in the fields by clearing and burning forests. Therefore, in more fertile areas such as Tembesi and Tebo, rice was grown in paddy fields. When there was excess production, the harvests were sent to the lowlands. Meanwhile, the flat terrain of Tebo and its relatively high location become most prosperous and most populated areas in Jambi. The prosperity of Tebo and Tembesi Hulu resulted in plenty of livestock (Locher-Scholten, 2008, p. 41).

## Islamization and Community Education System in Jambi

Since Jambi was controlled by Srivijaya in the 7th century, the Malay Kingdom began to rise and the Malay kings who originally embraced Hinduism and Buddhism later converted to Islam at the end of the 11th century. The King of Jambi, Orang Kayo Hitam, who was a strong adherent of Islam, transformed the Jambi Kingdom into an Islamic Kingdom as the Jambi Sultanate in 1500-1515 (*Sejarah Adat Jambi*, 2001, p. 45).

Furthermore, at the beginning of Islamization in Jambi, Islamic teachings developed in a very limited environment and aimed at instilling a fundamental belief/*aqidah* Islamiyah. The teaching methods were used was lecture and discussion. The students were the children of officials in the Jambi Kingdom and traders. The teacher was Ahmad Salim, who was educated in Mecca. Classes were conducted at home or in places where people could gather, such as a market. In addition, there were other Arab and Jambi educators who have finished studying in Mecca. They were Qadhi Haji Muhammad Thaiyib, Qadhi Muhammad Saman Yamany, Qadhi Abdul Ghani, and Qadhi Nasaruddin. The subjects given are Tawhid, Fiqh, Tasawwuf, and Quranic recitation (Usman, 1981, p.142).

In subsequent developments after the 16th century, there were two institutions that were influenced by Islam, education in mosques and *madrasah*. The traditional education system initially took the form of gatherings at houses, small prayer houses, and mosques. It developed into a format similar to the physical appearance of buildings with modern facilities and management. Subjects also expanded from Islamic teachings and Koran recitation to include practical religious services, then religious lessons in madrasas in the form of selected curricula such as monotheism/*aqidah*, morals, *fiqh*, *hadith*, tafseer, Islamic history, and Arabic (Nurani, 2017, p. 117).

### Teaching System

Classes that were given in prayer houses were given through sermons and question and answer sessions, and explaining the lesson by providing examples for students to follow. This shows that the lecture method is carried out by the teacher or *kyai* (religious leader). In this case, the role of *kyai* was more dominant by giving lectures than the students discussion. Unlike the question-answer method, where students played a more prominent role, *kyai* delivered teaching materials and gave students the opportunity to ask questions. After that, the teacher usually explained Islamic religious lessons to students. Then, the students were given the opportunity to ask questions or get further explanations. In addition, there was also a demonstration method that was very simple, which was only limited to the teacher's knowledge by reading and then repeating it by the students (Zainuddin, 1981, pp. 25-26).

The evaluation of students or *santri* is carried out according to the provisions of each of the educational institutions. There are usually evaluations that are carried out every six months and there are also evaluations that are held every four months (Agung & Suparman, p.16). There are also self-defense activities that are usually carried out by *santri* after learning is violated. However, this religious education

institution does not link religious teachers as educational and teaching activities in self-defense activities. Children in the village used to learn self-defense after they had been violated. They learn traditional martial arts such as pencak silat (Zainuddin, 1981, p. 24-25).

### *Teaching System in Madrasas*

In the field of education, general knowledge that has developed does not necessarily become part of the lessons that will be studied in madrasas. Not all religious education institutions teach religious and general knowledge at the same time. There are also madrasas that only teach religious knowledge. This is because religious teachings are the most important lessons in religious education institutions (Bafadhal, 2008, p. 76).

The importance of studying religious knowledge then makes the madrasa used as a place to study until the evening. Then the activities in the madrasa continued with *mutholaah*. Therefore, in general, students really master the science of Islam. Furthermore, madrasas in Jambi generally only studied religious knowledge without studying general science. The students learn from books that are already in Arabic. This is done so that the students easily understand Arabic. The students are also trained to read and write Arabic, with the hope that *santri* are fluent in Arabic (Musrifah, 2005, p. 287).

Then, the literary language studied in madrasas is Arabic which is derived from the words of the Koran. Knowledge of Arabic grammar will complement Arabic knowledge. The thing that cannot be separated from the teachings of Islam is that religion is used as law, for example religious law relating to something that is right and wrong. Law or religious rules become something that is certainly put forward. Apart from the *Qur'an* and *Hadith*, in studying religious law and Islamic teachings, the science of interpretation is also studied. Therefore, the *Qur'an* and *Hadith* as well as interpretations are the main sources in studying law in madrasas. There is management of educational institutions or commonly referred to as caregivers. Such management systems are commonly referred to as *bedongan*, *sorongan* and *wetonan* (Mursal, 2016, p. 181).

### **Teaching Profile in Langgar and Madrasah**

Educational facilities have also begun to develop in religious educational institutions in Jambi before the 19th century, such as *langgar* and madrasa which already have their own school buildings. Some of the existing school buildings have a teacher's room and tend to have a hall. This makes the hall have several uses, including being used as a place to celebrate or commemorate major Islamic holidays, and can also be used as a place for deliberation for villagers or villages. In addition, development activities are usually carried out by coordinating with the village head or the village head obtained from non-governmental organizations (IAIN Research Team, 1979, p. 9).

In addition to buildings, the learning tools used are still simple. The equipment is generally in the form of mats, benches, blackboards, and tools that are practically used daily. These tools are obtained through waqf and alms from community leaders,

scholars, or the community itself. The teacher figures who already existed in Jambi before the 19th century can be seen in Table 1.

Table 1. Religious Figures who Taught Islamic Religion in Jambi, 1626-1893.

No.	Name	Year
1.	Sayid Husin Ahmad Baraqbah	1626 M
2.	Haji Ishak bin Karim Mufti Jambi	1700 M
3.	Kemas Haji Muhammad Zein bin Kemas Haji	1815 M
4.	A. Rauf Al-Jambi As- Syafi'I Al- Asy'ari, Al-Naqsyabandi	
5.	Pangeran Penghulu Noto Sgomo Kampung Magatsari	1852 M
6.	Syekh Mohammad Syafe'I Bafadhal	1855 M
7.	Sayid Alwi Al- Baithi	1860 M
8.	Al-Qadhi Abd. Ghani bin Haji Ab. Wahid	1875-1888 M
9.	Kyai H. Abdul Majid bin H. Moh Yusuf Keramat	1893 M

Source: Said, 1981

Initially, these teachers held religious education and religious lectures so that people would be aware of the importance of studying religious knowledge. However, in subsequent developments there was a desire to teach religious knowledge to children, especially the children of Jambi Sultanate officials and government groups, with the aim of later becoming officials not only educators, but also as broadcasters of religious knowledge. This was done in order to maintain the integrity of Jambi in the face of threats from cultural influences and foreign powers (*kafir*), or the process of struggle against the Dutch.

There are also teacher figures who come from outside Jambi, namely teacher figures derived from Arab Ethnicity in Jambi City commonly known as Malay Arabs (*Habib*). This is because the Arab ethnicity in Jambi City is a mixture of Malay natives and Arab descendants through marriage. Ethnic Arabs are thought to have come to Jambi around the 16th century in groups under the leadership of Habib Husin Baragbah and Muhammad Sufi Bafadhal. The arrival of ethnic Arabs in Jambi City received a good response from the people, they were also made scribes for Arabic writing by the Sultan of Jambi.

This Arab ethnicity then led to the birth of scholars in Jambi City who participated in the struggle to help Indonesia's independence, especially in Jambi. These scholars include Sayid Husin Ahmad Baraqbah, Sheikh Muhammad Syafi'i Bafadhal, and Sayid Alwi Al-Baithi. The works of the teacher figures above include the Qurrotul Al-ain book which was later copied and written by the Jambi *ulama*, namely Kemas Haji Muhammad Zein bin Kemas Haji A. Rauf Al-Jambi As-Syafi'i Al-Asy'ari 1815. Jambi *ulama* namely Kyai H. Abd. Majid bin. H. Moh. Yusuf Keramat 1893 also wrote and copied the book I'anah Ath-Tholibin. The book is the work of Zainuddin Ahmad bin Abdul Aziz Al-Ma'bari Al-Malibari Al-Fannani and the work of Sheikh Ali bin Abdullah bin Mahmud bin Sheikh Muhammad Arsyad Al Banjari.

Their work was then written and copied by Jambi scholars into Arabic as teaching material for madrasas in Jambi. Besides being written in Arabic, the language used by

the people of Jambi's daily life is Malay. Therefore, all the books listed above have also been written and written in Malay by the Jambi *ulama* (Usman, 1994, p. 146).

Meanwhile, the Jambi community's fanaticism towards Islam caused only Islamic organizations to be allowed to exist in 1915. Therefore, the Jambi community initially only formed an association called Tsamaratul Insan, then the Jambi community built a madrasa (Umi, 2015, p. 116).

Table 2. Schools, Teachers and Addresses of Private Madrasas in Jambi Around 1915.

No.	Name of School	Teacher	Address of Madrasa
1	Madrasah Nurul Iman	H. Ibrahim	Kampung Tengah
2	Madrasah Nurul Islam	K.H. M. Saleh	Tanjung Pasir
3	Madrasah Al Jauharen	H.A. Majid	Tanjung Johor
4	Madrasah Saadatul Daeren	H.A. Syukur	Kampung Tahtul yaman
5	Madrasah Al Chairiyah	H. Hasan Anang	Sungai Asam Jambi

Source: Suwondo, 1979.

These madrasas in the end brought the renewal of Islam in Jambi. However, the renewal of religious ideology in Jambi did not lead to the flow of young (young people) and old groups in religion. Therefore, it was these madrasas that became the pioneers of the development of Islamic (private) schools that developed in Jambi in the next period (Suwondo, 1979, p. 65).

Madrasah Nurul Iman is the madrasa that was first established in Jambi, that was founded in 1915. Madrasah Nurul Iman was the oldest madrasa in Jambi. Its students do not only come from Jambi, but also come from Rengat, Tembilahan, and Riau. The total number of students who used to be 600 people even reached 2000 people (Ali, 2017, p. 12). They all studied in typical buildings such as *surau* and mosque as shown in Figure 1.



Figure 1. Madrasah Nurul Islam in Tanjung Pasir, 1920.

Source: KITLV Collection No. 88851.

In addition to the Nurul Iman madrasa, there is one student and alumni of the Saadatudaren Madrasa in Tahtul Yaman Village named S. Muhsin al Marawa from Palembang. He has continued his studies to Mecca, even to the point of becoming the

principal of the Madrasah Darul Ulum in Mecca (Salam, 1987, pp. 13-14).

Apart from Madrasah Nurul Iman and Madrasah S'adatudaren, in Jambi there is also Madrasah Nurul Islam which was founded by H. Ahmad bin HA Syakur in Tahtul Yaman village in 1915. Two other madrasas were founded in 1915 in Jambi, namely, Madrasah Jauharen which was founded by Kemas Saleh bin Kemas HM Yasin in Kampung Tanjung Pasir and Madrasah Al Chairiyah founded by H. Hasan Anang on Sungai Asam Jambi in 1915 (Zainuddin, 1981, p. 30).

The existence of Madrasah Nurul Iman, Madrasah Nurul Islam, Madrasah Al Jauharen, Madrasah Saadatul Daren, and Madrasah Al Chairiyah made these schools a separate threat to the Dutch colonial government in Jambi. This is evidenced by the establishment of five madrasas in Jambi which began in 1915. These madrasas were generally developed by Tsamaratul Insan since 1915 in Jambi.

### **Dutch Schools in Jambi**

Modern education in Jambi developed because of the mixing of education system from the West. In this case, there was a mix of education from Dutch schools in Jambi, or better known as Western School. Western education in Jambi only emerged at the beginning of the 20th century, after the Dutch conquered it as a colony, unlike in Minangkabau or Bukittinggi where Dutch schools had existed since the 19th century (Suwondo, 1979, p. 37).

Starting from the death of Sultan Thaha Saifuddin in 1904 as a consequence of the resistance against the Dutch, in 1906 in Jambi, including Kerinci became a resident led by a resident. Therefore, since 1906 Jambi was included in the constitutional bonds of the Dutch Government in Indonesia. As a result of the Ethical Policy, the policy taken by the Dutch East Indies government in Jambi was to introduce Western education system by opening schools for the natives (Suwondo, 1979, p. 37).

### ***Europeesche Lagere School (ELS)***

Europeesche Lagere School or ELS was an elementary school established in Jambi in 1903 during the colonial era of the Dutch East Indies and were attended by Dutch children. In addition, the school also accepted *bumiputra* children and Foreign East groups, but their numbers were limited and few (Zainuddin, 1981, p. 53). One of the ELS buildings in Jambi can be seen in Figure 2.

Meanwhile, the children of nobles and prominent figures are deliberately sent to enter the ELS school according to the position of their parents. This of course made the school principal more accepting of Dutch children as his students, and if a quota was still available, the *bumiputra* and Chinese children would be allowed to become students.

This elementary school was located in Jambi. The system was the same as the lower schools in the Netherlands, with subjects taught including Dutch, reading, writing, arithmetic, natural sciences, earth science/geography, singing, and drawing. In addition, Dutch history was also taught. In September 1934, the ELS school in Jambi had 44 students and 2 teachers (Suwondo, 1979, p. 53).





Figure 2. European Elementary School in Jambi, 1920  
Source: KITLV Collection No. 88814).

### ***First Grade School (De Eerste Klasse School)***

The firstgrade school was among elementary schools in Jambi. The elementary schools taught Dutch subjects from grade three to grade five. The Dutch language subject in the First Grade School in Jambi made Dutch the language of instruction up to the sixth grade of Elementary School. In 1911, the length of study in first grade schools was extended to seven years. Subsequently in 1914 first grade schools were transformed into HIS (Tideman and Sigar, 1938, p. 36).

### ***Hollandsch Inlandsche School (HIS)***

*Hollandsch Inlandsche School* or HIS was a Dutch school for the natives in 1914. HIS was located in the city of Jambi. The length of education for HIS was seven years. HIS students were children of prominent figures such as the *demang*, assistant *demang*, and local civil service (*Staatsblad*, 1936, No. 552). The school situation is shown in Figure 3 and 4.



Figure 3. Hollands Inlandsche school (HIS) in Jambi, 1920.  
Source: KITLV Collection No. 88815.

Initially, the HIS curriculum in 1914 taught reading and writing. Reading involved regional languages in Latin script while writing dealt with Malay and Arabic in Latin script. The 1915 curriculum included lessons in history, singing, and physical

education. HIS schools in Jambi general used three languages the local dialect, Dutch, and Malay as language of instruction (Nasution, 2015, p. 114).



Figure 4. Students in Front of School in Jambi, 1928.  
Source: KITLV Collection No. 120998.

In general, subjects taught at HIS had in common with in ELS. However, regional languages and Malay were included among the subjects taught at HIS schools. As of September 1934, there was only one HIS school in Jambi City with six teachers and 194 students (Tideman & Sigar, 1938, p. 136).

#### ***Second Grade School (De Tweede Klasse School)***

In Jambi, the Second Grade School or *De Tweede Klasse School* was an elementary school for the natives during the Dutch colonial period. This school was located in Jambi City. The language of instruction used in this Second Grade School was the local language, Malay language. The length of education was initially only three years, then changed to five years in 1920. Those who attended the school were a small part of the villages who wanted to break away from their traditional environment and to work as employees in commercial companies or as civil servants (Tideman & Sigar, 1938, p. 145). During the 1929 Economic Depression, which hit all parts of Indonesia, including Jambi, Second Grade Schools in Jambi were forced to make savings to meet the needs for stationery and textbooks. As a result, it was converted into a Village/*Marga* School called *Volkschool* (Village School) in 1929 (Djumhur & Suparta, 1979, p. 136).

#### ***Volkschool (Village School)***

In Jambi there was a new school, namely the Village School or *Volkschool* in 1929 (Djumhur & Suparta, 1979, p. 136). *Volkschool* is a three-year village school located in Jambi. Both the salary and the procurement of buildings with tools and other costs in organizing the *Volkschool* are borne by *Marga*. *Volkschool* in this case is a stand-alone school. The government limits itself to general supervision, teacher education, provision of books, teaching tools, and providing assistance in the form of things that are unavoidable. The number of Jambi *Volkschools* in 1933 and 1935 can be seen in Table 3.

Table 3. Number of *Volkschool* in Jambi, 1933 and 1935

	Year	
	1933	1935
Kota Jambi	18	19
Muaro Tembesi	13	13
Sarolangun	18	19
Bangko	16	18
Muaro Bangko	20	18
Total	99	100

Source: Tideman, 1938, p. 144.

Village Schools (*volkschool*) expanded gradually in line with the development and financial capacity of the Village and *Marga*. Therefore, this type of schools was located in a village or *marga* in Jambi. Meanwhile, this school eradicated illiteracy because the lessons included reading, writing, and arithmetic. The subjects were all given within three years. These village schools were taught by clerks who were assisted by other teachers. Furthermore, at first the Village Schools in Jambi could not develop and many were empty. This was because the people showed animosity towards schools founded by the Dutch. In addition, Village Schools also prioritized the acceptance of students from the Pamong *Marga* (Suwondo, 1981, p. 53).

### ***Vervolgschool* (Secondary School)**

Furthermore, as a continuation of the Village School, in 1930, *Vervolgschool* was established in Jambi. The length of education at *Vervolgschool* was two years after the Village School (*Volkschool*). It took five years of education to complete the school (Tideman & Sigar, 1938, p. 145).

The students accepted at *Vervolgschool* were the children of ordinary people. This school was called *Vervolgschool* because it was a continuation of *Volkschool*. *Vervolgschool* were not as many as *Volkschool*, which were built at the *marga* level. In fact, they were very few of them. There have been no reports on the number of secondary schools in Jambi since it was founded by the Dutch East Indies government in 1930 (*Staatsblad*, 1935, No. 405).

### ***Particular Education for Chinese children***

Particular Education for Chinese children in Jambi was established in 1931. There are three Chinese schools spread across Jambi, namely in Jambi, Muara Bungo, Muara Sabak, and Kuala Tungkal. First, in 1931 there were three Chinese schools named Tiong Hoa Schools in Jambi. Tiong Hoa School in Jambi had 10 teachers, with a total of 293 students. Second, in 1931 there was a school called Keumintang in Muara Bungo. This Keumintang school had two teachers, with a total of 31 students (Khozy, 2020).

Third, in 1931 there were also Chinese schools in Muara Sabak and Kuala Tungkal, but these schools had already been closed, due to the limited number of teachers in the area. The subjects taught in these Chinese schools were reading, writing, arithmetic and many sports activities (Tideman & Sigar, 1938, p. 149).

### ***Vocational schools***

In Jambi vocational schools were established from 1939-1942. These vocational schools taught trade skills. The vocational school or ASVI in Jambi taught students to be carpenters and blacksmiths. The length of education for carpenters was two years, while for the blacksmith trade it took only one year (Septi, 2015, p. 116).

In addition, in 1939-1942 in Jambi there were vocational schools in the form of small commerce schools specifically for farmers located in Jambi and Sarolangun. The teachers were Abbas Usman, R. Jauhari, and H. Moh. Zen. In addition, there was also a *Cursus Volks Onderwijs* (CVO) vocational school, which was a vocational school for courses for public teachers in Sarolangun and Jambi. The teachers, among others, were Yusuf and Ibrahim from Sarolangun, while the CVO in Jambi was led by a teacher named M. Nuh (Zainuddin, 1981, p. 41).

However, in Jambi there were no women's vocational schools. This was because the Jambi people were orthodox, conservative, and determined not to send their daughters to mixed schools. This can be seen from the fact that some of the girls in Dutch schools came from immigrant areas such as Palembang and Padang or were not native girls from Jambi (Tideman & Zigar, 1938, p. 147).

In addition, there was a vocational school in Muara Bungo called Teacher Course C (KGC) led by a teacher named Usman. The vocational school in Muara Tebo was led by Ibrahim, and the vocational school in Sarolangun was led by M. Taher. In Jambi to enrol with other schools such as the *Normaalschool*, ASVI, and *Meer Uitgebreid Lager Onderwijs* (MULO) children must continue their studies to Palembang, Padang, Bukittinggi, and Jakarta (Zainuddin, 1981, p. 41).

### **Conclusion**

The development of Islamic schools in Jambi before 1901 occurred for two reasons. First, the development of traditional education in Jambi was influenced by Islam. Traditional education in Jambi, such as Islamic boarding schools and madrasas, was initially carried out in prayer houses or mosques, but gradually transformed into study rooms or classrooms. Unlike in West Sumatra or Bukittinggi, where Dutch schools had existed since the 19th century, Dutch schools in Jambi only emerged at the beginning of the 20th century, when the Dutch took control of it as their colony.

Furthermore, the development of Dutch schools in Jambi occurred because of the policy of Ethical Politics introduced by the Dutch in Indonesia. One of the policies introduced by the Dutch in Jambi was to open schools for the *bumiputra*. These schools include ELS, First Grade School (*De Eerste Klasse School*), HIS, Second Grade School (*De Tweede Klasse School*), *Volkschool* (Village School), *Vervolgschool* (Secondary School), Vocational Schools, and Particular Education for Chinese children.

The people of Jambi then established Islamic schools which were originally just an association called Tsamaratul Insan. These schools, founded in Jambi in 1915, were Madrasah Nurul Iman, Madrasah Nurul Islam, Madrasah Al Jauharen, Madrasah Saadatul Daren, and Madrasah Al Chairiyah. However, the Dutch schools in Jambi

were ceased to exist after independence, while Islamic schools remain until today.

### Statement

This article is a summary of the author's thesis entitled "Polarization of Traditional and Modern Education in Afdeling Jambi, 1901-1942.

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