



## Exploring the Relationship between Colonial Education and Nationalism in Indonesia: A Reading of Pramoedya A. Toer's *This Earth of Mankind*

FX Dono Sunardi<sup>1\*</sup>, Pratiwi Retnaningdyah<sup>2</sup>, Slamet Setiawan<sup>3</sup>  
<sup>1,2,3</sup> Universitas Negeri Surabaya, Surabaya, Indonesia



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### ABSTRACT

**Objective:** The research investigates the relationship between participation in colonial education and the emergence of nationalism in Indonesia. To better understand this relationship, it mainly analyzes the main character's portrayal of Pramoedya A. Toer's novel, *This Earth of Mankind* (1990). **Method:** The study uses a literary analytical approach to explore and interpret the main character's experiences and reactions within the colonial educational system as depicted in the novel. **Results:** The research concludes that merely undergoing colonial education does not directly lead to the rise of nationalism in Indonesia. Instead, individuals' complex and subjective experiences within this system, particularly navigating identity amidst challenges, foster nationalist sentiments. The protagonist's journey, as depicted in the novel, showcases how these subjective experiences contribute to developing nationalist feelings. **Novelty:** A distinctive aspect of the study is its emphasis on subjectivity, highlighting how individuals can autonomously and uniquely respond to challenging situations. The research also offers a nuanced perspective on the influence of colonial education on the growth of nationalism in Indonesia, addressing gaps in existing literature and building upon Viswanathan's (1989) inquiry into the mechanisms through which colonial education impacts nationalist sentiments.

## INTRODUCTION

Exploring colonial educational methodologies offers insights into the emergence, progression, and revitalization of contemporary nationalism in numerous postcolonial regions across Asia, Africa, Australia, and South America. In the context of this article, "colonial education" pertains to the structured pedagogical practices endorsed by colonial authorities, disseminated to indigenous populations or the subjugated, underpinned by distinct colonial doctrines and objectives (Adick, 2023; Alrasheedi, 2023; Iswahyudi, 2023; Luluhan & Pranjol, 2024; Zembylas, 2022). Such pedagogical endeavors were inherently designed to perpetuate and reinforce colonial dominion. Moreover, the proliferation of this educational paradigm often coincided with the promulgation of Western jurisprudence and pedagogy, as delineated by Gill (2022) and Varela (2020), thereby augmenting the authoritative stature of the colonial regime. Expanding upon this discourse within educational scholarship, a comprehensive global initiative aimed at dismantling and mitigating violence's enduring ramifications within settler-colonial territories and previously colonized nations.

Some historians believe that colonial education effectively incites and inspires a new phase of enlightened resistance to colonialism among those living under colonial rule. Qian (2017) explores how history education has limited effects on nationalism among

Chinese high school students. Similar effects of the introduction and expansion of education in Africa are being analyzed by Odugu (2016). Even though education was biased and uninspiring due to being designed to meet the needs and interests of the colonizers rather than the well-being of the colonized, it still had this effect (Camufingo, 2021; Salusky et al., 2022). Prior to participating in education, colonial subjects may have primarily resisted colonialism through physical means such as wars and terrorism. However, after experiencing colonial education, they learned to resist more intelligently through modern organizations and boycotts (Becker, 2021).

Colonial education plays a significant role in developing national identity among colonial subjects in many colonized countries worldwide. This topic has garnered attention in research, with several studies exploring its effects. Nwanosike (2011), for instance, finds that colonialism and education were used to dominate and subjugate third-world countries, with colonial education initially serving as a tool to further the interests of the colonizers. Kim (2014) argues that music education, including that taught as part of the colonial curriculum, could be used for political purposes and to promote a sense of solidarity among people. Sai (2012) discovers that English-mediated official multiculturalism was promoted through education in late colonial Singapore from the 1930s to the early 1950s, suggesting that colonial education could awaken nationalism. Sharonova (2018) finds that intellectual colonialism, a form of colonization that does not involve the seizure of territory, was used by colonizers to maintain their superior status over colonial subjects through education.

Allender (2009) also examines how colonial education shaped Indian nationalism. His study analyzes the changes in intellectual exchange between colonial India and the West over time and identifies the driving forces behind Indian nationalism. His work shows how significant changes occurred, such as educational exchange in India during the colonial era, leading to an intellectual divide between East and West that foreshadowed the more significant political divide in early 20th-century India. Overall, these studies suggest the importance of colonial education in advancing the interests of the colonizers, but also how it was sometimes "subverted" by the educated colonized to awaken national identity and sense of self-ness.

This research delves into the genesis and progression of contemporary national identity and nationalism within colonial subjects, attributed to their engagement with the education paradigm instituted by colonial authorities. Although myriad scholars have exhaustively explored this thematic domain, it is imperative to underscore the seminal insights of Bruce McCully, the author of "English Education and the Origins of Indian Nationalism." McCully posits that colonial education empowered subjects with the acumen to contest and undermine colonial hegemony. While this investigation concurs with McCully's assertions, it postulates that the crystallization of national identity and nationalism among colonial subjects is predicated on a more foundational construct: the inherent subjectivity of these subjects.

In elucidating this trajectory, the manuscript commences with an examination of the educational historiography of contemporary Indonesia, encompassing the socio-historical milieu and the rationale underpinning the colonizers' pedagogical endeavors for the colonized populace. Subsequently, the discourse transitions to elucidating how colonial education catalyzes the awakening of subjectivity within colonial subjects. Adopting a literary analytical approach, the cornerstone of this inquiry is *This Earth of Mankind* (1980 in Indonesian, 1990 in English), authored by Pramoedya Ananta Toer.

The protagonist's experiences within the narrative serve as a prism through which the metamorphosis of identity, precipitated by exposure to colonial education, is scrutinized.

The research aims to investigate the relationship between colonial education and the emergence of nationalism in Indonesia, using a literary analytical approach to explore the main character's experiences and reactions within the colonial educational system as depicted in the novel. The novelty of the research lies in its emphasis on subjectivity, nuanced perspective on the influence of colonial education on nationalism, insights into the emergence of nationalism in postcolonial regions, caution against reductive interpretations, and emphasis on safeguarding native heritage amidst colonial impositions. The ensuing segment of the research delineates the antecedents of this subjectivity, exploring its intricate genesis, molding, and manipulation. Concluding reflections contemplate alternative trajectories, probing their emancipation from colonial connotations and discerning their authenticity. In this context, a salient inquiry emerges: Can such trajectories be construed as manifestations of nationalism?

## **RESEARCH METHOD**

In order to rigorously examine and interpret the experiences and reactions of Minke, the protagonist in Pramoedya A. Toer's seminal novel, *This Earth of Mankind*, this study employs a literary analytical approach anchored in both textual analysis and interpretive frameworks. This methodological choice serves as a robust foundation for delving into the intricate layers of Minke's encounters within the colonial educational system, as depicted within the narrative landscape of the novel. Central to this research methodology is textual analysis, which involves meticulously examining the novel's narrative structure, character development, and thematic elements. This approach facilitates a comprehensive understanding of the colonial educational system's portrayal and impact on Minke's intellectual and emotional trajectory by dissecting the text at macroscopic and microscopic levels.

Furthermore, the study employs interpretive frameworks to contextualize Minke's experiences within broader socio-historical and cultural paradigms. This entails a critical engagement with secondary sources, historical documents, and theoretical perspectives that shed light on the colonial milieu depicted in the novel, thereby enriching the study's interpretive depth and analytical rigor. Recognizing the multidimensional nature of the colonial educational system and its implications for Minke's character development, this research adopts an interdisciplinary lens that integrates insights from literary studies, historical analysis, and postcolonial theory. By synthesizing these diverse perspectives, the study aims to elucidate the complex interplay between individual experiences, institutional structures, and broader socio-political dynamics within the colonial context.

In alignment with ethical research practices, this study acknowledges the importance of reflexivity and critical self-awareness in navigating the complexities of interpreting literary representations of historical and cultural phenomena. This entails articulating the researcher's positionality, theoretical biases, and methodological assumptions, fostering transparency and intellectual integrity throughout the research process. This research, therefore, methodologically situates itself within the intersection of literary analysis, historical inquiry, and theoretical engagement, employing a multifaceted approach to explore Minke's experiences within the colonial educational system as

depicted in *This Earth of Mankind*. By adopting a rigorous and interdisciplinary methodology, the study contributes meaningfully to scholarly discourse on the complex dynamics of education, colonialism, and identity within literary representations of historical contexts.

## **RESULTS AND DISCUSSION**

### ***Results***

Colonial pedagogical initiatives engendered a cohort of educated colonial subjects, cognizant of the disparities delineating their socio-political milieu, a demographic sculpted by the very colonial educational systems they navigated. Within the Indonesian context, these erudite individuals were colloquially termed "brown-Dutchmen," emblematic of their assimilation of European cognitive frameworks juxtaposed against their ethnically congruent physicality. This dichotomy precipitated a pervasive sense of "disquietude," wherein these individuals, notwithstanding their education, grappled with an ontological incongruence: they remained peripheral to European socio-political paradigms yet diverged from their uneducated counterparts only in intellectual orientation, preserving their ethnic homogeneity (Allouche, 2023; Hadzic, 2022).

Exposure to colonial educational paradigms facilitated their assimilation and eventual embracement of Western modernity (Hartman, 2020). However, their evolving identities were ensnared within a liminal space, navigating the interstices of bifurcated socio-political hierarchies that dichotomized the populace into natives and Europeans, subjects and sovereigns, colonized and colonizers. Amidst this existential turbulence, a segment of this cohort, in defiance of the trajectories prescribed by their educational milieu, gravitated towards nationalism as a viable ideological refuge.

The advent of Boedi Oetomo (BO) in 1920 marked Indonesia's inaugural foray into modern "national" organizations, arising approximately two decades after promulgating the Ethical Policy in 1901. This colonial directive engendered a multifaceted framework encompassing educational provisions, infrastructural augmentations like irrigation enhancements, and demographic relocations, notably the dispersal of Java's populace to peripheral regions. Antedating the Ethical Policy, anti-colonial dissent within the region manifested as sporadic, localized insurrections. The incorporation of colonial education not only transmuted the contours of anti-colonial resistance but also engendered a conducive milieu for the proliferation of modern nationalist sentiments among colonial subjects (Maluleka, 2021). Preceding colonization, affiliations among subaltern communities were predominantly anchored in shared ethnic, religious, or linguistic affinities, with distinctions pervading groups such as the Javanese and Minahasanese or the Catholic inhabitants of East Nusa Tenggara vis-à-vis their Muslim counterparts in Aceh. However, colonial pedagogy catalyzed a paradigmatic shift, facilitating the conceptualization and realization of a cohesive nation-state, thereby heralding the inception of nationalist ideologies (Zimbico, 2023).

This study posits that colonial education is a relatively recent development in the history of colonialism in Indonesia, which is typically dated back to the 16th century when European traders first established settlements in colonized lands, built forts, armed themselves with soldiers and cannons, and implemented monopolistic trading systems to gain an advantage over non-European traders. It is worth noting that colonization in some areas occurred in the latter half of the 19th century. For example,

the Acehnese people in Indonesia submitted to Dutch rule at the end of the 19th century. Hindu Balinese continued to engage in conflict until the early 20th century. However, most people agree that the colonization of the Indonesian archipelago began much earlier (Ali & Sulistiyono, 2020; Bosma, 2020; Nugraha, 2023; Thahir, 2021; Tilley, 2021). Colonial education was first introduced in Indonesia, meanwhile, in 1901, more than three centuries after the start of Dutch colonization (Agustining Sih et al., 2021; Akbar & Handayani, 2022; Budiharso et al., 2023; Kroeze, 2021). Therefore, the inception of colonial education occurred much later in colonization.

The initial impetus for colonial powers to provide education to the indigenous populations under their control came from pressure from the legislatures of the colonizing countries. This can be traced back to the 17th and 18th centuries when many European trading companies struggled or went bankrupt due to poor management or low employee morale. As a result, the kings or emperors of these countries had to intervene and take control of the colonies. One example is the Netherlands East Indies Company (VOC), which operated a monopolistic spice trade before declaring bankruptcy in 1799, leading the Dutch throne to seize control of the colony. During the 18th and 19th centuries in the Netherlands, supporters of radical and humanist ideologies gained more support in parliament. These groups studied accounts of life in the colonies written by authors who had firsthand experience in colonial settings, such as *Max Havelaar* (a novel by Douwess Dekker under the pseudonym Multatuli, which described the cruelty of the colonial rulers and was published in 1860). After learning about the harsh practices of the colonizers in the colonies, which prioritized extracting wealth for themselves over the well-being of the colonized, these factions in parliament condemned these actions on moral grounds. They recognized that these practices were at odds with the Christian principles upheld in Europe and did not align with their belief that their empires had been divinely tasked with advancing civilization.

The second reason behind the provision of colonial education was the colonizers' realization that they could not rely solely on military or brute physical force to maintain their rule over the colonized indefinitely (Mehri, 2021). This was due to the high cost of maintaining the armed forces, both financially and in terms of human resources, and the number of people living under colonial rule was significantly more significant than the number of European settlers and soldiers (Manu-Osafo, 2021). In order to find more resource-efficient methods of maintaining control, the colonizers realized that they could maintain their advantages over the indigenous people by internalizing the belief that they were inherently superior to the colonized. Indoctrination through the strict regulation of educational institutions was seen as an effective way to achieve this hegemonic supremacy (Chazan, 2021; Armstrong, 2022). The curriculum was designed to indoctrinate the colonized, depriving them of agency and reducing them to mere objects in the most extreme form. Providing education to a select few was seen as a more cost-effective way to maintain control compared to the expense of maintaining the military.

A philosophical concept referred to as the principle of association was the third element that encouraged colonial masters to give their colonial people educational opportunities. According to this theory, the king of the colony purposefully selected and educated several potential subjects for the colony. These educated colonial subjects were eventually requested to take part or assist in the running of colonial governance under the supervision and guidance of their white masters as a condition of their

continued education and employment in the colonial system. These educated indigenous people were granted some authority, most commonly in administrative staff positions (Farida et al., 2021; Mayya et al., 2021; Perales et al., 2021; Shaturaev, 2021). The power bestowed upon them was sufficient for them to carry out the duties associated with their positions. However, it was insufficient for them to make any substantial choices that may be detrimental to the interests of their masters.

In addition to these considerations, Gerrard (2021) brings forth a purely capitalistic point of view. As a result of the successful Industrial Revolution, the countries of Europe were able to become more industrialized by the 18th century, and they required a larger market to consume the goods they produced. Education in the colonies would inevitably result in a middle class with disposable income. This population segment would represent a new market for European companies producing goods.

Formal education was provided to some colonized individuals of Indonesia during the early 20th century, although opportunities were limited. Colonial governments were responsible for building schools and providing educational resources such as books, and they hired educators from Europe to teach in these institutions. However, the fundamental power imbalance between the colonizers and the colonized, including exploitation and subjugation, remained or was even reinforced through this education. The binary opposition between the civilized, powerful white colonizers and the savage, powerless non-white colonized was maintained with the addition of the Educator and pupil dynamic described by Jean-Paul Sartre as the Word and the echoes. In his preface to Franz Fanon's book *The Wretched of the Earth* (1963), the philosopher Jean-Paul Sartre wrote eloquently on this unfortunate reality:

*The European elite undertook to manufacture a native elite. They picked out promising adolescents; they stuffed branded them, as with a red-hot iron, with the principles of Western culture; they stuffed their mouths full with high-sounding phrases, grand glutinous words that stuck to the teeth. After a short stay in the mother country, they were sent home, whitewashed. These walking lies had nothing left to say to their brothers; they only echoed. From Paris, London, and Amsterdam, we would utter, 'Parthenon! Brotherhood!' and somewhere in Africa or Asia, lips would open '... thenon! .... Therhood!' (p. 7).*

Whether they did so with rifles and cannons or with what appears to be a 'benevolent' act of delivering education, the colonial ruler's goal was the same: to preserve their domination and control over the colony's subjects. In his document titled "Minute on Education, Bombay Presidency, 1814," J. Farish made a chilling observation regarding the purpose of education from the point of view of the colonial ruler. He stated, as cited by Viswanathan,

*[T]hat a sense of our power must either keep down the Natives, or they must willingly submit from a conviction that we are wiser, more just, more humane, and more anxious to improve their condition than any other rulers they could have (Viswanathan, 1989).*

Despite concerted colonial endeavors, it seemed inevitable that colonial hegemony would solidify. The inherent dichotomy between indigenous populations and European colonizers crystallized seamlessly. Virtually every terrain bore the imprint of cultivation. Nonetheless, avenues for resistance persist, albeit through improbable

conduits. Resistance, akin to water, permeates even the minutest crevices, manifesting transformative momentum.

Furthermore, resistance epitomizes resilience amidst adversity. In this context, the subjectivity intrinsic to colonial subjects eluded the grasp of imperial designs. Within this discourse, "subjectivity" encompasses Lacanian conceptualizations (Panade, 2021) and the perspectives of New Historicism. Through a Lacanian lens, subjectivity emerges as the focal point wherein societal ideologies engender our predominant responses. Conversely, within New Historicism, subjectivity delineates the perpetual negotiation, both conscious and subconscious, amidst the societal constraints and liberties afforded during specific epochs. Such negotiations may span a lifetime.

### *Discussion*

The novel *This Earth of Mankind* by Pramoedya Ananta Toer was released in Indonesian in 1980. Written during his 15-year exile on Buru Island, Indonesia, due to alleged ties with the banned Communist Party of Indonesia (PKI), it is part of the renowned Buru Quartet, followed by titles like *Child of All Nations*, *Footsteps*, and *House Glass*. Despite being banned by Suharto's New Order for its Marxist themes, it became publicly accessible after the regime's downfall in 1998. Max Lane's 1990 translation by Penguin Books Classics is utilized for this analysis.

The narrative delineates the journey of Minke, an individual of Javanese aristocracy, navigating the confines of HBS, an elite institution primarily for Dutch and Indo-European students. Within the context of colonial Indonesia, Minke's familial perspective perceives his HBS admission as a commendable achievement, emphasizing the sole native representation amidst a predominantly Eurocentric milieu. Inclined towards the progressive tenets introduced by his Dutch educators, Minke manifests a predisposition favoring Western modernity, juxtaposing it against the traditional paradigms inherited from his lineage.

However, Minke's paradigmatic shift encounters a transformative juncture upon his association with Nyai Ontosoroh, an erudite concubine under Mr. Herman Mellema. Nyai Ontosoroh's multifaceted tutelage, from literary arts to intricate business acumen, epitomizes her autonomy and profound expertise. This relationship subsequently culminates in Minke's intimate bond with her daughter, Annelies, elucidating Minke's evolving identity as a 'brown Dutchman'—a synthesis of Javanese ethnicity and Westernized sensibilities.

Such affiliations precipitate Minke's introspection, challenging his mother's assertions of his Javanese lineage and underscoring his hybrid identity. This self-realization accentuates the pervasive influence of his educational framework, primarily orchestrated by Western pedagogues. As Minke articulates, "I was still very young, just the age of a corn plant, yet I had already tasted modern wisdom and science: They had bestowed upon me a blessing whose beauty was beyond description" (Toer, 1990).

Concurrently, Minke's existential alignment with Western modernity is paradoxically juxtaposed against an underlying foreboding of inevitable discord. This predestined collision between Minke's indigenous roots and Western ethos is symbolically encapsulated through his shared birthdate with the Queen of Holland, delineating their analogous yet divergent colonial legacies. It reads in the novel.

*... [I]n this modern era, tens of thousands of copies of any photo could be reproduced each day. Moreover, the important thing was that there was one of these that I looked at more often than any other: a photo of a beautiful maiden, rich, powerful, glorious, one who possessed everything, the beloved of the gods. ...*

*Whenever I had nothing to do, I would gaze at her face while supposing how it would be to be court to her. How would it be? Moreover, how high, too, was her station. Moreover, how far away she was, nearly twenty thousand kilometers from where I was: Surabaya ... Even then, there would be no certainty of being able to meet her. I did not dare speak my feelings to a single soul. They would laugh at me and call me mad (p. 18).*

In the complex tapestry of Minke's identity, his aspiration to transcend colonial constraints and attain parity with his Dutch counterparts remains elusive. Despite his erudition and aspirations, Minke confronts insurmountable sociopolitical barriers, epitomized by his unrequited affection for the Queen of the Netherlands (Toer, 1990). This unattainability is emblematic of the entrenched dichotomy between colonizer and colonized, rendering Minke's amorous pursuits untenable within the socio-political milieu. Education, though a conduit for enlightenment, paradoxically accentuates Minke's marginalization, compelling him to grapple with his precarious identity as a 'Javanese' within a colonial hierarchy. His nomenclature, juxtaposed with pejorative connotations, underscores this incongruity, exemplified when Mr. Hermann Mellema disparagingly remarks, "You think, boy, because you wear European clothes... you then become a European? You are still a monkey" (Toer, 1990). This liminality precipitates introspection regarding Minke's self-perception vis-à-vis his Javanese heritage. Despite his phenotypic attributes aligning with conventional Javanese characteristics, identity transcends mere physiognomy. As Tyson (2006) elucidates, identity is an intricate construct forged through cultural affiliations and societal interactions, enabling differentiation and engendering collective solidarity (p. 419). Consequently, the quest to delineate Minke's 'Javanese' essence remains fraught, ascertaining whether intrinsic attributes or external perceptions predicate his identity. The narrative nuances, including coercive familial dynamics and societal prejudices, further obfuscate Minke's ontological alignment within the Javanese paradigm. As her mother says about him:

*That is the sign you are no longer Javanese, not paying heed to those older, those with greater right to your respect, those who have more power ... Javanese bow down in submission to those older, more powerful; this is a way to achieve nobility of character. People must have the courage to surrender, Gus. Perhaps you no longer know that song, either? (p. 130).*

Minke's mother designates him as a 'brown Dutchman,' encapsulating a dual identity wherein he embodies the physical attributes of the Javanese yet manifests cultural and behavioral traits associated with the Dutch colonizers. This characterization inherently embodies a dialectical tension between these divergent cultural forces. Minke's response to his colonial education reveals an intricate negotiation of identity. Confronted with a dissonance stemming from his dissociation from his Javanese heritage and his incomplete assimilation into Dutch cultural norms, Minke strategically employs his colonial subjectivity. His affiliations with Nyai Ontosoroh and her daughter Annalise, both marginalized figures within colonial society due to their status as concubine and Indo, accentuate Minke's sense of alienation. Despite his education,



linguistic proficiency in Dutch, and sartorial choices aligning with European conventions, Minke remains ensnared in a liminal space, perceived as an educated colonial subject who ostensibly upholds the prevailing power structures.

Within the colonial framework, there exists an expectation for Minke to serve as an intermediary, potentially assuming a role akin to a bupati (regent) under Dutch governance. Drawing upon Snouck Hurgronje's association theory, Minke, as a product of colonial education, is envisaged to exemplify indigenous leadership, thereby fostering an illusion of self-governance and mitigating perceptions of external dominance. Contrary to these prescribed roles, Minke resists such categorizations. Rather than facilitating assimilation, his colonial education engenders a sense of estrangement, distancing him from his Javanese roots and rendering the allure of modernity elusive. While conformity might ostensibly facilitate smoother integration and societal approval, Minke's defiance against systemic inequities necessitates a protracted journey to forge his distinct 'third space' of identity. Within Pramoedya Ananta Toer's narrative rendition of Minke, this 'third space' emerges from an overt repudiation of fixed identity constructs. Minke's intrinsic subjectivity propels him towards a form of cosmopolitanism, exemplified by his resolute refusal to acquiesce to prevailing power dynamics, as articulated: "My world was not rank and position, wages and embezzlement. My world was this earth of mankind and its problems" (Toer, 1990).

## CONCLUSION

**Fundamental Finding:** In addressing the nexus between colonial education and nationalism, this study critically examines and diverges from Bruce McCully's assertion of a direct, linear relationship. Contrary to McCully's simplistic cause-and-effect narrative, this research posits that nationalism, emerging from colonial education, is a complex phenomenon that matures over successive generations. Rather than being a spontaneous indigenous reaction to colonial subjugation, the origins of this nationalism are rooted in the European bourgeoisie's endeavors to safeguard their entrenched privileges. Drawing insights from *This Earth of Mankind*, colonial education emerges as a transformative force, prompting graduates to often espouse European epistemologies, occasionally at the expense of their native heritage. Responses to such education crystallize into three distinct typologies: conformists, individuals ensnared in identity crises culminating in resentment, and a "creative" cohort epitomized by figures akin to Minke. This latter group adeptly maneuvers their identities, harnessing colonial tools as instruments of resistance. **Limitation:** The study focuses primarily on the analysis of 'This Earth of Mankind' and its portrayal of colonial education. While this offers valuable insights, the exclusive reliance on a single literary source may limit the generalizability of the findings to other contexts or colonial settings. A more expansive corpus of texts could provide a broader perspective on the complexities of colonial education and its relationship with nationalism. **Implication:** This study underscores the intricate and multifaceted interplay between colonial pedagogy and nationalist sentiments, cautioning against reductive interpretations. Furthermore, the transformative ethos of colonial education underscores potential threats to indigenous identities, accentuating the imperative of safeguarding and comprehending native heritage amidst colonial impositions. **Future Research:** Prospective inquiries should delve into the enduring legacies of colonial education on subsequent generations and its

reverberations on modern nationalist fervor, alongside meticulous examinations of strategies deployed by the "creative" faction to contest colonial hegemony. Additionally, comparative analyses spanning diverse colonial milieus could elucidate nuances in the interrelation between colonial education and emergent nationalistic ideologies.

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**\* FX Dono Sunardi (Corresponding Author)**

Universitas Negeri Surabaya  
Doctoral Program  
Kampus Lidah Wetan, Surabaya, 60213  
Email: [fx.17070956025@mhs.unesa.ac.id](mailto:fx.17070956025@mhs.unesa.ac.id)

**Prof. Pratiwi Retnaningdyah, Ph.D**

Universitas Negeri Surabaya  
Kampus Lidah Wetan, Surabaya, 60213  
Email: [pratiwiretnaningdyah@unesa.ac.id](mailto:pratiwiretnaningdyah@unesa.ac.id)

**Prof. Slamet Setiawan, Ph.D**

Universitas Negeri Surabaya  
Kampus Lidah Wetan, Surabaya, 60213  
Email: [slametsetiawan@unesa.ac.id](mailto:slametsetiawan@unesa.ac.id)

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