



## Motion Thamrin: Language Politics and Inlander (Indigenous) Appellation for Indonesian People

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### **Abstract**

Volksraad is a legislative institution that is formed by Dutch East Indies Government on May 8th, 1918. Volksraad is formed in order to achieve decentralization idea from Dutch government and to develop Dutch East Indies democratic Country. Volksraad member forms politics wings to win the voting in every making decision process. Politic wing that is represented Indonesian Nation is National Fraction. National fraction has found on January 27th, 1930 and led by Mohammad Husni Thamrin. National fraction has main purpose, that purpose is achieving Indonesian independence through the legitimate way. National fraction has member such as M. H. Thamrin (Kaum Betawi), Iskandardinata (Pasoendan), Soerосо (PVPN), Koesoemo Oetojo, Dwidjosewojo, Soekardjo Wirjopranoto, Wiwoho Poerbohadidjojo (BO), Mochtar bin Praboe Mangkoe Negara (Sumatera), Abdul Firman Gelar Maharadja Soangkoepon (Batak), and Jahja Datoek Kajo (Sumatera). Thamrin and national fraction often do not agree with Dutch East Indies Government policy that only stand to European. That policy is criticized by Thamrin and national fraction is language political policy in society and *inlander* (Indigenous) appellation that humiliate Indonesian nation.

**Keywords:** Mohammad Husni Thamrin; Volksraad; Language of political; *Inlander*

### **Introduction**

Mohammad Husni Thamrin is a leader of national fraction who struggle for Indonesia in the legislative institution that is formed by Dutch East Indies government. Volksraad has formed on May 18th, 1918 in order to build Dutch East Indies democratic country and implement decentralization system (Furnivall, 2009:285). That is done for deceive world because Volksraad is never given the full legislative power. The Volksraad forming is the forming of Budi Utomo and Sarekat Islam that refuse the existing of conscription to Indonesian nation.

The refusing then is followed by the demand for the forming of legislative institution in order to know the will of Indonesian nation. The founding Volksraad does not reflected the amount of Indonesia representatives. It can be seen from the amount of Indonesia representative, they are 15 people from 39 people of Volksraad member in 1918 (Helsdingen, 1928:35). Then, it increases to 20 people from 49 Volksraad member in 1925 and increases again to 25 people from 61 Volksraad members. In the

Volksraad, there is national fraction who struggle with Indonesian independence through legitimate way (parliament) (Suharno, 1995:131). National fraction that represent Indonesia sees that Dutch East Indies government intense do language political in the society. Language political that is done by Dutch East Indies government, it is discussed in a motion that stated by Muhammad Husni Thamrin.

The research about the historical of Indonesian legislative in Dutch Indies government era is still rarely done. Therefore, this research is done to discuss language political that happened in Volksraad. This research uses research method with Heuristic, Critic, Analysis, Historiography (Kuntowijoyo, 2001:92). Historical discourse analysis is used by researcher to know text and context motion of M. H. Thamrin.

### ***Language Politics in Dutch East Indies Community***

Dutch divides Indonesian people into three big groups, they are European community, foreign east, and indigenous (*pribumi*) (Riphagen, 1927). The Dividing seems in every aspect of life. For example in Jakarta, European community have settlement that beautiful and clean, foreign east community stays in the connecting zone between European community and *pribumi*, and most of *pribumi* community stay in the small house which sized 4x4 meter and contain of 4-7 people. And the environment situation is very dirty, Malaria disease is the killer disease for them (Blackburn, 2012).

Foreign east community has the high interaction intensity in the Dutch East Indies society structure. That interaction happens because European community only want to interact with indigenous (*pribumi*) who have education. *Pribumi* who do not have education considered as uncivilized human and disgusting. Therefore, European community make foreign east community as connecting media in the interaction to indigenous (*pribumi*).

Dutch East Indies government also implements language dualism policy in the education field. It is done in order to form civilized Dutch East Indies society. Malay language that is used by Indonesia considered as a low language. That policy raises a concept of a high Malay language that is developed by Van Ophuysen (Samuel, 2005:178). This language then is used by Indonesian become standard grammar (formal language) that used nowadays.

Language political in the education world is done by government through making Dutch language as instruction language in the learning process on schools that belong to the one class school. One class school is ELS (*Europe Larege School*) and HBS (*Hoogere Burger School*), which the most students in this school are European and less of Indonesian people.

That policy is done through the determination if the human resources especially in the administration work area directly from Dutch, it will spent very expensive cost. That policy has a big influenced to Dutch East Indies society that come from Indo community (Niwandhono, 2011). Indo community have low economical power, they can not fight with European descendant that do not intermarry. Indo community often lost in the competition of work field with indigenous (*pribumi*). It is caused of indigenous (*pribumi*) who have cheap labour salary but they have same education with Indo community. Therefore, Government and the owner of private factory prefer to choose indigenous (*pribumi*) as their employees. That policy then born a nationalism of Indonesian nation through Indo community. That Nationalism is founded by Indische Partij with their slogan *Indie voor Indië* (Hindia For Hindia People) (Niwandhono, 2011).

Indische Partij figures said that they want to cooperate with Tionghoa, Arab, and Europe nations that claim Indonesia as his blood spilled (Elson, 2008:50). This sentence describes that Indonesian

Independence is gotten by all ethnics, nations, race, and religion who love Indonesia as a home and field for livelihood. The achieving independence is not only from Javanese, Islam, and Malay but we who varied, various color, various of religion and various of nations are together love Indonesia. Therefore, it is not be surprised if Sukarno gives name for Douwes Dekker as father of Nationalism.

Indische Partij has non-cooperative attitude often criticizes government with harsh criticism. One of the famous written at that time is “if I am a Dutch”. The written of Soewardi Soerjaningrat give describing for the world with unethical of Dutch Nation who celebrate their independence day in the colonies country with ask money to colonies society. The analysis sharpness and the delivering of the beautiful written describe the result of Dutch education to Indonesia who want the independence (Penders, 1977:232-234). Because of the written, The highest chief of Indische Partij abandoned to Netherland and Dutch East Indies Government limited the using of Dutch language to avoid the progressing of nationalism propaganda influence (Groeneboer, 1999:42).

Dutch language that is used by Indonesian nationalist community to absorb the world knowledge. The using science that is gained then delivered to society through open meeting by give ideology speech about legend, folk and puppet story. That is done to make society easy to know and understand the meaning of independence propaganda. The open meeting uses Indonesian language direct to Youth pledge/*Sumpah Pemuda*. One of the important point in *Sumpah Pemuda* is speaking in one language, that language is Indonesian language (Martha, 1984). Before *sumpah Pemuda* had declared, the Volksraad member Jahja Datoek Kajo and Agus Salim have consistency used Malay in every speech session in the Volksraad. The using of Malay is a resistant tool to government policy that requires the using of Dutch language in the every speech session (Riphagen, 1927). Malay is used as resistance tool by National Fraction in 1938 after Indonesian congress has done.

Policy of political language also happened in the people councils. Dutch East Indies government applies mandatory policy to use Dutch language in every plenary that is conducted in people councils. This is gotten a harsh reaction of Indonesian nationalists.

### ***Inlander Appellation in the People Council***

The using of Dutch language in every people council plenary is a duty that contains in Dutch East Indies Government Rules (Riphagen, 1927). That policy gets resistance from a council member who represents Indonesia. The first language political resistance is done by Haji Agus Salim. Haji Agus Salim in 1921 until 1923 delivers his speech in Indonesian language. It was opposed by the other Volksraad members who represent European. The representative of European tried to stop Agus Slim speech with ask him to translate economic word into Indonesian language but it was replied by Agus Salim with ask him to translate economy word into Dutch language (Tempo, 2013). Agus Salim decided to continue his struggle in the Volksraad in 1923. Since that time, Volksraad is claimed as *komidi omong* by Agus Salim. The struggle of Agus Salim is continued by Jahja Datoek Kajo who become Volksraad member in 1927 until 1939, Datoek Kajo uses Indonesian language in his speech consistently. It does not mean that Datok Kajo does not understand Dutch language but Datuk Kajo is proud with his language as identity of Indonesia (Etek, 2008). Datoek Kajo who listed as national fraction member, in the Volksraad he plays role in the Indonesian language awareness that fraction. Indonesian language awareness as identity was stronger when the first Indonesian language congress succeed to done in 1938 on Surakarta. National fraction is represented by Suryono and Sukowati in that congress and promise that National fraction will use in every chance in the Volksraad (Samuel, 2005).

The using of Indonesian language in every speech at Volksraad can not change the policy of Dutch language using in the constitution. One of the word that very offend the feeling of Indonesian

nation and in the motion Thamrin language is inlander (Indigenous). That motion is submitted by Mohammad Husni Thamrin, Soetardjo, and Soekawati. The main demanding from that motion are the using of Indonesian words, Indonesier or Indonesische in constitution and official letter (Wignjowidjojo, 1940). That motion was submitted in the beginning of 1940, actually that motion is not the new thing because in 1921 there is motion that is similar with Thamrin motion. That motion is stated by Van Hinloopen labberton, Cramer and Vreede in March 1921 with the demand to change inlander word into Indonesian language in country constitution (Ave, 1989). Demand that is stated by Van Hinloopen Labberton, Cramer and Vreede are lost with 5 pro-voting and 21 contra-voting.

Demand that has done in 1921 as if lost in Historical of Indonesia and did not appear in the historiography of Indonesia. It is caused of motion that submitted by European people, not Indonesian people. Meanwhile, the demand that is admitted by Thamrin, it is claimed more emotional because represent Indonesian feeling. It is reviewed from the statement that was said by Thamrin that just continue to use sentences that will hurt Indonesian Nation! Because Inlander name is hurted Indonesian feeling such as Dutch name for Netherland nation (Wignjowidjojo, 1940). Inlander word for Indonesian is a word that give a sign for Indonesian that are claimed by Netherland as a nation that has not politeness, dirty, shabby, lazy, stupid, uneducated.

The eradication of Inlander word has purpose to eliminate community difference that is created by Dutch East Indies Government. Inlander word that lost and changed with Indonesian word, it is directed to every human with various background who claimed homeland, nation, and Indonesian language as their identity.

Thamrin motion does not experience the deeper discussion because the threat existing of World War II in Pacific and Nederland. Volksraad and government are more focus to how the way to survive Dutch and Dutch East Indies from the attack of German and Japan. In the Volksraad plenary, the condition of pacific geopolitics is more concerned. Therefore, the discussion in the Volksraad is more directed to conscription for Indonesian and the making of Ship War to face Japan (Soedirman, 1940).

Political act of Volksraad members make angry National Fraction. National fraction claims their attendance are wasted because they are not listened. One of national fraction member even said that it is true that Volksraad is *komidi omong* where the written on the white is only the written that doe not need to obey (Soangkoepon, 1938). The speech is not listened again by Volksraad member from European and they look like experiencing the big fear with the intimidation from Japan. On the other side in July 1940, Dutch government can be controlled by German.

For persuade and hope Indonesian helping, European and government are agreed for the eradication of Inlander word and use Indonesier word or Indonesische (Thamrin M. H., 1940). As the replied, government hopes that Indonesian people join in conscription and survive Dutch East Indies from Japan attack. National Fraction responds with submit some demands, They are:

1. Government must be conducted rules that can give responsibility in farm so farmer can get the profer price and can change the big of power and time that were released by farmer.
2. Conduct minimum salary for labours.
3. Industry in Indonesia must be founded by government and during the time it will given to Indonesian.
4. Give the wider politic right for Indonesian (Handelingen, 1940, 782)

Political offering that are submitted by National Fraction can not be fulfilled by Dutch East Indies government. Dutch Indies government give reason that decision must be discussed with Staaten Generaal but Staaten Generaal is evacuating to England. Because the Netherlands has been controlled by Germany.

Dutch East Indies pressed situation only felt by European. Indies community in general do not feel that, even they are happy with that condition because Dutch East Indies land will be controlled by Japan. Psychology condition of Dutch East Indies society do not apart form Intelligence operation since 1930.

In 1930, World is in the crisis condition. That crisis is utilized by Japan to entering the goods with cheap price. That step can persuade Indonesian. Indonesian feel it as a help from Japan because price of seeling goods by them is cheaper than price of European. Indonesian give meaning a razor brand with DJINTAN then it is meant as Djendral Japan Itoe Nanti Toeloeng Anak Negeri (Thamrin M. H., 1934). Psychology condition of society then is explained by Thamrin in every opportunity in his speech. Since 1934, Thamrin gave aware with the condition of society especially related to Djintan word in society.

That memorial is never cared by Dutch. Even in the speech, Thamrin is be refuted by statement, you have eaten first then discuss about politic (Thamrin, 1934), that statement is said by one of Volksraad member who representative of European. Of course, it makes Thamrin and National Fraction angrier and give the more harsh speech than before. Speechs of National Fraction members against Dutch East Indies government strictly to admit their colonialization in Indonesia. They are the pieces of that speech:

1. True or not the Indonesian economic basic is colonial economic (typisch colonialistic) so what the advantages to foreign country?
2. True or not that every year, Indonesia must give the profit to aboard with hundreds million a year?
3. True or not that Indonesia more prosperous and richer than now if there is not giving money so labour salary and farm price are more expensive than now?
4. True or not the Dutch power in Indonesia give priority to the profit and income will give for nation and country who same with the power holding?
5. True or not that economy of every country must be related to the interests of the native children and it is only can be perfect if Indonesian hold their power in their own country? (Thamrin M. H., 1938).

Challenge for admit colonialism are not answeres by Dutch East Indies government. It is done in order to make the stability of Dutch East Indies political situation. That step does not apart from the intimidation from Japan. Japan which has the big military power and economical invation asset, they who can take heart of Indonesian, they can take control of Indonesia in 1942. Since that time, Indonesia has the new authority and Indonesian people believe in Jayabaya prediction that Indonesian Independence will be not long time again after *kate* people has controlled for a while (about 3 months, then Indonesian people mean that's 3 years).

## Conclusions

The little of Indonesian historiography discuss about language of politic makes Indonesian people do not understand the historical of Indonesian language. Indonesian people in generally, they are only know that Indonesian language passed into national language in the *Sumpah Pemuda*. The historical of language political is done by Dutch East Indies government that marginalize Indonesian language which it is not known by the further Indonesian people. The racial policy can be instilled the hate between ethnic, custom, and religions in Indonesian people.

Policy of Dutch East Indies government that racial in every big influence field to Indonesian people life at the present. Currently, Indonesian people are proud again to use *pribumi* word. Indonesian nations are forgotten to their nation journey that demeaned with that word. Indonesian nations who are proud to use *pribumi* word do not understand that word disrupt Indonesian nations.

That is described that Indonesian historiography does not show the common thing that usually faced by society in their life. Indonesian historiography that most writing of the historical winner group must be balanced with historiography that discuss about society life in the past, it is not only about politic.

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