



Study On The Hidden Policy Behind The Japanese Control In Indonesia

Arif Muzayin Shofwan⁽¹⁾, Dessy Farantika⁽²⁾,

¹ Universitas Nahdlatul Ulama Blitar, Indonesia

² Universitas Nahdlatul Ulama Blitar, Indonesia

Email: ¹ arifshofwan2@gmail.com, ² farantika.dessy@gmail.com

Informasi artikel	ABSTRACT
<p>Sejarah artikel: Diterima :6 Juli 2022 Revisi : 20 Juli 2022 Dipublikasikan :02 Agustus 2022</p> <p>Kata kunci: Hidden Policy Education Religion Economy Military</p>	<p>The Japanese government's occupation of Indonesia kept the substance of the hidden mission. This paper aims to analyze the hidden policies behind the Japanese colonial policies during the colonization of Indonesia. This writing method is a library study by taking various appropriate literature. The results of this study state Indonesian people was an attempt to win the Greater East Asia War. From the implementation of the policies of the Japanese colonialists, it appears that there are advantages and disadvantages. The implementation of favorable policies then received acceptance from the Indonesian people. Meanwhile, the implementation of detrimental policies then met resistance from the Indonesian people. Some of the beneficial Japanese colonial policies included: Indonesian was widely developed throughout Indonesia; Indonesian people are educated to hold positions; the community has equal opportunities in the field of education, and others. Some of Japan's colonial policies were detrimental, including the Indonesian people being obliged to plant crops that could support the war; exploitation of natural resources that causes the Indonesian people to suffer from poverty, hunger, and misery; forced labor or romusha without pay, and others.</p>
Keyword:	ABSTRAK
<p>Kebijakan Tersembunyi Pendidikan Agama Ekonomi Militer</p>	<p>Pendudukan pemerintah Jepang di Indonesia menyimpan substansi misi tersembunyi. Tulisan ini bertujuan untuk menganalisis kebijakan tersembunyi di balik kebijakan kolonial Jepang pada masa penjajahan di Indonesia. Metode penulisan ini adalah studi kepustakaan dengan mengambil berbagai literatur yang sesuai. Hasil penelitian ini menyatakan bahwa kebijakan penjajah Jepang di berbagai bidang ketika menjajah bangsa Indonesia merupakan upaya untuk memenangkan Perang Asia Timur Raya. Dari implementasi kebijakan penjajah Jepang, terlihat ada kelebihan dan kekurangannya. Implementasi kebijakan yang menguntungkan kemudian mendapat penerimaan dari masyarakat Indonesia. Sementara itu, penerapan kebijakan yang merugikan kemudian mendapat perlawanan dari masyarakat Indonesia. Beberapa kebijakan kolonial Jepang yang menguntungkan antara lain: Bahasa Indonesia dikembangkan secara luas di seluruh Indonesia; Orang Indonesia dididik untuk menduduki jabatan; masyarakat memiliki kesempatan yang sama dalam bidang pendidikan, dan lain-lain. Beberapa kebijakan kolonial Jepang merugikan, antara lain masyarakat Indonesia wajib menanam tanaman yang dapat mendukung perang; eksploitasi sumber daya alam yang menyebabkan rakyat Indonesia menderita kemiskinan, kelaparan, dan</p>

Introduction

The Japanese had great aspirations to become the leader of Greater East Asia which was planned since 1940. In this plan, Japan wanted its country to be the center of the Mansyuria region, Mainland China, the Philippine Islands, Indonesia, Malaysia, Indo China, and Russia (Hasbullah, 1999; Djumhur, 1979).

Meanwhile, the entry of Japanese colonialism in Indonesia brought broader changes, especially in the policy of Islamic education which in the Netherlands was discriminatory. Since Japan came to power, education is more open and everyone gets the same educational opportunity. The path of education according to the classification of descent, nation, social strata has been abolished by the Japanese authorities (Gunawan, 1986).

At the beginning of the colonial landing, the Japanese in Indonesia tried to immediately win the sympathy of Muslims in Indonesia, including the Nipponization movement, forming new organizations (such as Shumubu, PETA, Jawa Hokokoi, Heiho, Masyumi, and the like). Some of the policies of the new organization are religious, educational, military, economic, and so on.

Based on the above, researching the hidden policy of the Japanese colonials during the colonization of Indonesia is very important. This kind of research is very good if done as a whole on Japanese policy. Namely, starting from educational policies, the formation of new organizations, and the like. Thus, the results of this study will be able to find out the hidden policies of the Japanese colonial in Indonesia.

Method

This qualitative research uses a library research approach in doing so. A literature study is a study to collect information and data

from several things in the library, such as books, magazines, and others (Mardalis, 1999). While Nazir (1988) stated that a literature study is a technique of collecting data by reviewing books, literature, notes, and various necessary notes.

This study uses several methods in its discussion, namely; deduction, induction, and comparison. The deduction method is a way of thinking that departs from general things to specific conclusions. The induction method is thinking that departs from specific facts or events towards general conclusions. The comparative method is a method that can be used to find similarities and differences in something that is the object of research or discussion. (Hadi, 1989).

Findings and Discussion

The word "*kebijakan*" which in English is "policy" is not the same as the word "*kebijaksanaan*" which in English is "wisdom". In the *Kamus Besar Bahasa Indonesia*, the word "wisdom" means always using one's mind, being clever, proficient, and good at conversing, sticking the tongue. Hornby (1995) states that policy (*kebijakan*) is defined as a plan of the activity or a statement of goals proposed or adopted by a government, political party, and others.

In the *Kamus Hukum*, the word policy is defined as a series of concepts and principles that become the outline and basis of plans in the implementation of a job, leadership, and ways of acting (about government, organization, and so on) statements of ideals, goals, principles or intentions as guidelines for management in an effort to achieve goals and guidelines (Sudarsono, 1999).

The meaning of policy (*kebijakan*) can be intended for good or bad, but the meaning of wisdom (*kebijaksanaan*) can certainly be aimed at good. The policy is related to politics, while wisdom is related to sincerity. Policy

(*kebijakan*) is always related to the institution or organization, while wisdom (*kebijaksanaan*) is related to individual character. Anderson (1984) states that policy is a policy developed by government agencies and officials.

Some of the Japanese colonial policies that had a great influence on the Indonesian people can be discussed and found in various fields as follows, among others:

First, the social education sector

Japanese education policies are generally called *Hakko Ichiu* to invite the Indonesian people to work together to achieve prosperity with the people of Greater East Asia. To achieve this goal, the Japanese government requires all students every day, especially in the morning to take an oath of allegiance to the Japanese emperor, then be trained in the military (Hasbullah, 1999).

Japan's educational policy was aimed only at war interests and students received very little knowledge and most of the day was filled with war training and work activities. Current educational activities include: collecting stones, sand for war purposes; cleaning workshops, military dormitories; growing sweet potatoes, vegetables in the schoolyard for food supplies; planting jatropha trees for lubricants (Hasbullah, 1999; Soemanto, 1983).

Djumhur (1979) and Hasbullah (1999) stated that concretely Japanese education policy aimed to provide free manpower (*romusha*) and soldiers to assist the Japanese war. Therefore, students at that time were required to undergo physical training, military training, and strict indoctrination. At the end of the Japanese era, there were signs of the goal of Japaneseizing Indonesian children through a Japanese propaganda line called *Sendenbu*, whose task was to instill a new ideology to destroy Indonesian ideology.

To spread the new ideology and the Japanese spirit, the teachers were specially upgraded by the Japanese leadership for three months in Jakarta. They are required to pass on the material they have received to their friends. To instill the Japanese spirit in Indonesian students, Japanese language and military spirit songs are taught (Hasbullah, 1999).

Djumhur (1979) noted two fairly basic changes in Japanese education policy for the Indonesian people, including:

1. The abolition of teaching dualism. Namely, the dualism of various types of lower schools that were previously held during the Dutch era was abolished. The history of the dualistic structure of Dutch teaching is finished, which distinguishes two types of teaching, namely Western teaching, and *Bumi Putra* teaching. Only one type of low school was held for all levels of society, namely: the 6-year People's School, which at that time was popular with the name *Kokumin Gakko*. The village schools still exist and the name is changed to the First School. The teaching levels are: (1). 6-Year People's School, including First School; (2). 3 Years Middle School; and (3). High school 3 years, including high school in the Japanese era.
2. Use of Indonesian. Namely, the use of Indonesian, both the official language and as the language of instruction in each type of school, has been implemented. But the schools were also used as a tool to introduce Japanese culture to the people.

In addition, Japan also teaches a lot of martial arts to Indonesian youth (Nizar, 2009). Not far from that, Suwendi (2004) explained that the Japanese government also issued a policy by offering financial assistance for schools and madrasas. Japan allowed the

reopening of madrasas that had lived in the past. Zuhairini et al, (1986), Mustofa (1998), and Hasbullah (1999) explain that Japan has taken several policies in the field of Islamic education, including:

1. Large Islamic boarding schools often receive visits and assistance from Japanese dignitaries.
2. State schools are given character lessons whose contents are identical to religious teachings.
3. The Japanese government allowed the establishment of an Islamic College (which is part of the Masyumi struggle project) in Jakarta.

Second, the socio-religious field

The Japanese colonial policies in the socio-religious field included giving permits or establishing religious institutions. The religious institutions formed by Japan include:

1. The Office of Religious Affairs which in the Netherlands was called *Kantoor Voor Islamistische Zaken* led by a Dutch orientalist was changed by the Japanese into the *Shumubu Office* led by an Islamic cleric himself, namely KH. Hasyim Asy'ari from Jombang (Asseqaf, 2005; Yasuko, 1997), and in other areas *Shumuka* was also formed. Zuhri (1979) stated that *Shumubu* was held directly by the central ulema, while *Shumuka* was held by regional-level clerics. Benda (1985) explained that *Shumubu* was initially chaired by Colonel Horie, then replaced by Dr. Hoessein Djajadiningrat and the three were led by KH. Hashim Asyari. However, according to Kuntowijoyo (1994) due to KH. Hasyim Asyari had just been released from detention for refusing to carry out “*Saikei*”, so his daily activities were handed over to his deputy, Wahid Hasyim.
2. The Japanese government allowed the formation of Hezbollah ranks to

provide basic military training for Muslim youths led by KH. Zainal Arifin is one of the delegates from Nahdlatul Ulama (NU). Boland (1985) stated that among the leaders of Hezbollah were Muhammad Roem, Anwar Tjokro Aminoto, Jusuf Wibisono, and Prawito Mangkusawito. According to Maarif (1985) regardless of Japanese motives in the future, Japan's influence on Muslim politics is very good. With the formation of Hezbollah, Muslims can use modern weapons. Something completely impossible for them to experience during the Dutch colonial period. Still according to Maarif (1996) that during the revolution, the Hezbollah army played an active role in fighting the Dutch to achieve independence. Among the popular slogans of the Hezbollah army is “*live noble or die a martyr*”.

3. Islamic scholars in collaboration with nationalist leaders were allowed to form the Defenders of the Homeland (PETA) line. The figures of Islamic students and youth who participated in the military cadres included: Sudirman, Abdul Khaliq Hasyim, Iskandar Sulaiman, and others. The Army Defenders of the Homeland or *Pembela Tanah Air* (PETA) is the core of the TNI now.
4. Muslims are allowed to continue the unified organization called the Islamic Council of A'la Indonesia (MIAI) which is a community in nature. Khuluq (2000) explained that MIAI was founded to unite all Islamic organizations under one banner. Thaba (1996) said that the Japanese allowed MIAI to develop because Japan considered MIAI to be very anti-Western. In Benda (1985) it was explained that MIAI was an independent organization supported by Nahdlatul Ulama (NU) and

Muhammadiyah and dissolved by Japan on October 24, 1943. Thaba (1996) and Sunanto (2010) explained that MIAI was dissolved by Japan because MIAI could not be used by Japan.

Suwendi (2004) said that as a replacement for MIAI, Japan then formed the Indonesian Muslim Shura Council (MASYUMI) organization on November 22, 1943, and was given legal status on December 1, 1943. According to Syukur (2009), Japan's goal was to dissolve MIAI and establish MASYUMI as a group. nationalists to embrace the Indonesian people, especially Islamic leaders. (Zuhairini et al, 1986; Mustofa, 1998; and Hasbullah, 1999).

To gain sympathy from the natives, Japan at the beginning of its colonialism provided opportunities for Indonesian students to get scholarships to study in Japan on the grounds of the advancement of the indigenous people. Especially for Muslims as the basis of a massive and very calculated movement, Japan tried to attract attention by sending Muslims to make the pilgrimage to Mecca. Likewise, a mosque was established in the Japanese capital and a Muslim conference was held in Tokyo (Moedjanto, 1998; Asseqaf, 2005; and Nakamura, 24).

Benda (1980) and Asseqaf (2005) stated that before controlling Indonesia, Japan had carried out many international activities to attract the sympathy of Muslim nations and blow anti-Western slogans, such as holding a meeting of Islamic organizations in Tokyo in September 1939 with invited Muslims abroad to attend Islamic exhibitions in Tokyo and Osaka on November 5-29 of the same year. According to this Japanese policy object against Muslims is called "Nippon's Islamic Grass-Root Policy" which aims to exploit Islamic figures and Ulama down to the village level (Benda, 1985; Maarif, 1993; and Asseqaf, 2005).

Third, the political & social field

Japan's colonial policies in the political and social fields, among others, by forming organizations described by Dwiyantara (2011) as follows, among others:

1. The Three A Movement (*Gerakan Tiga A*) was formed in April 1942 to mobilize the Indonesian people to support Japan in the Greater East Asia War. The Three A Movement was led by Mr. Syamsuddin. The Three A Movement launched propaganda namely "*Japan is the leader of Asia, Japan is the protector of Asia, Japan is the light of Asia*". Subsequently, The Three A Movement was disbanded and replaced by the People's Power Center (PUTERA).
2. The People's Power Center or *Pusat Tenaga Rakyat* (PUTERA) was formed on April 16, 1943. PUTERA was led by the Four Ones, namely; Soekarno, Moh. Hatta, Ki Hajar Dewantara, and KH. Mas Mansour. The purpose of establishing PUTERA was to persuade nationalists and intellectuals to devote their minds and energy to the war against the Allies so that Japan could win the Greater East Asia War. Because PUTERA did not benefit Japan, it was disbanded and replaced with *Jawa Hokokai*.
3. The Central Advisory Body or *Badan Pertimbangan Pusat (Cuo Sangi In)* was formed on September 5, 1943. The agency chaired by Soekarno was tasked with making proposals to the Japanese government and answering questions from the Japanese government regarding political issues. In addition, this agency is also tasked with advising the Japanese government on the actions that need to be taken.
4. The Rukun Tetangga (*Tanorigumi*) was officially introduced in Java in

January 1944. Each *Tonarigumi* consists of 10-20 households. The establishment of *Tonarigumi* aims to facilitate supervision and make it easier to organize the obligations of the people and facilitate supervision from the village government.

In addition to the above, the Japanese colonial freed the leaders of the Indonesian struggle who had been held captive by the Dutch. Japan allowed the Indonesian people to song *Indonesia Raya* in public. Japan allows the flying of the red and white flag next to the Japanese flag (*Hinomaru*). Japan also demolished European statues and replaced street names with Indonesian names. Japan also returned the name of the capital city of Batavia to Jakarta (Dwiyantara, 2011).

Fourth, the socio-economic field

Japan's colonial policy in the socio-economic field was to form organizations as stated by Dwiyantara (2011), among others:

1. The Agricultural Cooperative or *Koperasi Pertanian (Ngoyo Kumiai)* was formed in 1944. The purpose of the establishment of *Ngoyo Kumiai* was to regulate the delivery of food and goods on a large scale from the Indonesian people to the Japanese government. Food items and items collected were used to support the war against the Allies. *Ngoyo Kumiai* was formed at the village level.
2. The Javanese People's Service Association or *Himpunan Kebaktian Jawa (Jawa Hokokoi)* which was formed on March 1, 1944. The highest leader of this association was *Gunseikan* (head of the Japanese military government) and Soekarno became its main advisor. *Jawa Hokokai* was formed as a central organization which is a collection of *Jawa Hokokai* or types of work (profession). This association is tasked

with mobilizing or mobilizing goods that are useful for war purposes.

Fifth, the military socio-political field

Japan's colonial policies in the social and military-political fields are as described by Dwiyantara (2011) below, among others:

1. Auxiliary soldiers or *Pembantu Prajurit (Heiho)* are troops consisting of young Indonesians formed by the Japanese occupation army in Indonesia. Heiho was formed on September 2, 1942, and began recruiting members on April 22, 1943. At first, Heiho was intended to assist Japanese military work. But as the battle grew fiercer, Heiho was also armed and trained to be deployed on the battlefield.
2. Patriot or *Pembela Tanah Air (PETA)* was formed on October 3, 1943 based on the message "Osamu Seirei No. 44" announced by Lieutenant General Kumakichi Harada as a volunteer soldier. The formation of the Map began with Raden Gatot Mangkupraja's letter to the Japanese military government in September 1943. The letter contained, among other things, a request that the Indonesian people be allowed to form their army (Dwiyantara, 2011).

Meanwhile, the semi-military organizations formed by the Japanese colonial as described by Dwiyantara (2011) are as follows:

1. Vanguard or *Barisan Pelopor (Suisyintai)* is the youth wing of Java Hokokai which was formed in August 1944 by the Japanese. The vanguard was led by Soekarno, Sudiro, R.P. Suroso, Otto Iskandardinata, and dr. Martoatmojo Roundabout. After independence, this organization was known as "*Barisan Benteng*".

2. The Police Auxiliary Front or *Barisan Pembantu Polisi (Keibodan)* was formed on April 29, 1943. The purpose of the formation of the *Keibodan* was to assist the Japanese police. *Keibodan* in Sumatra is known as *Bogodan*, while in Kalimantan it is known as *Sameo Konen Hokokudan*.
3. Youth Line or *Barisan Pemuda (Seinendan)* was formed on March 9, 1943. The purpose of the formation of *Seinendan* was to help Japan in the war against the Allies.
4. Line of Women or *Barisan Wanita (Fujinkai)* was formed in August 1943. The purpose of forming *Fujinkai* was to assist Japan in the war against the Allies.

Due to the Japanese colonial policy above, there were several Muslim resistances which, according to Zuhri (1979), were aimed at:

1. To save the people from misguided ideas and beliefs due to the actions of the Japanese army who raped the people's inner beliefs in the name of the *Bushido* and Japanese Samurai spirit which is essentially an infiltration and infiltration of *Shintoism* in the faith of the Muslims and the people of Indonesia.
2. Overcoming poverty and destitution of the Indonesian people in connection with the actions of the Japanese army in mobilizing people's clothing, food, and property for their war interests with its famous slogan "Greater East Asia War".
3. Cooperate with all groups of Indonesian patriots in the struggle for independence from Japanese occupation.

At least there was some popular resistance to Japanese policies that were considered to have harmed or exploited the

indigenous population, including the Acehese people's resistance in Cot Plieng in 1942 led by Tengku Abdul Jalil, the resistance of the farmers in Kaplongan, West Java who were angry because of the Japanese coercion to give up some of the produce. The resistance of farmers in Lohbener, West Java who refused to provide rice crops to Japan. The resistance of the residents of Pontianak, West Kalimantan who did not want to be forced to build a port and airfield on October 16, 1943. The resistance of the PETA Laskar in Gumilir, Cilacap which occurred in June 1945 was led by Kusaeri (Poesponegoro, et al, 1992).

In addition, there was also resistance in Singaparna, West Java led by KH. Zainal Mustofa rejects "*Sekirei*" (bowing down to the Japanese emperor) and opposes "*romusha*" (forced labor). PETA laskar resistance in Blitar, East Java led by Shodanco F.X. Supriyadi. Then on March 15, 1945, PETA officers were tried at the Japanese Military Court in Jakarta. In that trial, they were all sentenced to death. Among the PETA officers who were sentenced to death were: Muradi, Dr. Ismangil, Suparyono, Halim Mangkudijaya, and Supriyadi. But Supriyadi disappeared and did not attend the trial (Poesponegoro, et al, 1992). According to Dwiyantara (2011) the resistance of the Indonesian people to Japan is divided into three types, namely:

1. Resistance with a cooperative strategy, namely this resistance is carried out in cooperation (cooperation) through an organization formed by Japan. The organizations include; People's Power Center or *Pemuda Rakyat (PUTERA)*, *Jawa Hokokoi*, and the Central Advisory Board. Leaders of the Indonesian nation who fought cooperatively, among others; Ir. Soekarno, Drs. Moh. Hatta, Ki Hajar Dewantara, and KH. Mas Mansyur (Four Series).

2. Resistance with an underground strategy, namely a struggle carried out in secret or secret. The underground struggle was generally carried out by Indonesian leaders who were forced to work in Japanese government agencies. They secretly gather the strength of the people and instill the spirit of national unity and integrity. This underground struggle is not limited to Jakarta, but to other cities in Indonesia. In Jakarta, the groups are; groups of Syahrir, Sukarni, Amir Syarifuddin, Kaigun, and the Indonesian Unity group.
3. Resistance with an armed strategy, namely this resistance occurs in many areas in Indonesia. These matches include; the Indramayu people's resistance under the leadership of H. Madriyas in 1944, the Singaparna people's resistance, Tasikmalaya under the leadership of KH. Zainal Mustofa in February 1944, the resistance of the people of Tjot Plieng (Aceh) in 1942 under the leadership of Tengku Abdul Jalil, the resistance of PETA soldiers in Blitar under the leadership of Supriyadi on February 14, 1945, the resistance of PETA soldiers in Gumilir, Cilacap. The resistance of PETA soldiers in Aceh under the leadership of Tengku Hamid, the resistance of the Biak people in 1943, the resistance of the Pontianak people in 1944, and others.

Meanwhile, behind Japan's policies, it seems that there are things that are detrimental and beneficial to the Indonesian people. According to Gunawan (1986) that from a social perspective, these advantages include:

1. Indonesian language lives and develops widely throughout Indonesia, both as a social language, as a medium of instruction, and as a scientific language. New terms were created and

adopted from various languages which were stable for various purposes, including spelling.

2. Due to the influence of strict indoctrination to Japanese the Indonesian people, the feelings of longing for their own culture and national independence grew and became extremely volatile.
3. The Indonesian people are educated and trained to hold positions even under the supervision of the Japanese.

Meanwhile, the benefits of Japanese colonial policy in terms of social education according to Gunawan (1986) include:

1. Discrimination according to population group, ancestry, and religion in the Dutch era was abolished, so that all levels of society had equal opportunities in the field of education.
2. Schools were uninformed, and private schools were nationalized and developed under the arrangement of the *Bunkyo Kyoku* Teaching Office.
3. The reactivity of teachers develops in meeting the shortage of textbooks by adapting or composing their own, including creativity to create teaching aids and models with available materials and tools.
4. Martial arts and war training as curricular activities in schools have aroused courage in the youth which turned out to be very useful in the war of independence that followed. Including *Seinendan*, *Keibodan*, *Heiho*, and PETA who are trained to use firearms.
5. Foreign language books are required to be translated into Indonesian, ignoring international copyrights because they are in an atmosphere of war. The only foreign language allowed to be used in Indonesia is Japanese.

As for the benefits for the growth and development of Islamic education, in particular, Hasbullah (1999) stated that the fresh air that became Japan's policy was not wasted by Indonesian Muslims. Muslims take advantage of this opportunity as well as possible. This can especially be seen in Sumatra with its *Madrasa Awwaliyah*, which was inspired by the High Islamic Council. In almost all rural areas there is *Madrasah Awwaliyah* which are visited by many boys and girls.

Meanwhile, according to Dwiyantara (2011), some of the disadvantages of Japanese colonial policies that made the Indonesian people suffer include:

1. The Indonesian people are obliged to plant crops that can support the war, namely jatropha and cotton. Castor plants are used for aircraft fuel and rifle lubricants. While cotton is used for clothing. Indonesian people are obliged to give up staple foods such as rice, cassava, and corn. These foodstuffs are used as food ingredients for the Japanese army.
2. Japan also ordered the Indonesian people to clear forests on a large scale to expand agricultural land. As a result of the exploitation of natural resources, the Indonesian people suffer from poverty, hunger, and misery. In addition, agricultural land is reduced in productivity because it is constantly planted with similar crops.
3. Indonesian people are obliged to do forced labor or *romusha* without pay. They were ordered to work on military facilities for the benefit of Japan. Many *romusha* workers died at work due to starvation. Besides being employed in Indonesia, the priests were also sent abroad, such as to Malaysia, Burma (Myanmar), Thailand, and Vietnam. The deployment of *romusha* is handled by

a committee known as the “*Romukyokai*”.

Conclusion

Based on the discussion above, it can be concluded as follows. First, the implementation of Japanese colonial policies in all fields (among others: social education, religion, politics and society, economics, and military politics) in Indonesia only had a hidden interest, namely the victory of the Greater East Asia War. Second, the implementation of the Japanese policy resulted in a favorable impact which was then accepted by the Indonesian people and the adverse impact was then met with resistance from the Indonesian people. Some of the beneficial Japanese colonial policies included: Indonesian was widely developed throughout Indonesia; Indonesian people are educated to hold positions; the community has equal opportunities in the field of education, and others. Some of Japan's colonial policies were detrimental, including the Indonesian people being obliged to plant crops that could support the war; exploitation of natural resources that causes the Indonesian people to suffer from poverty, hunger, and misery; forced labor or *romusha* without pay, and others.

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