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**ROLE OF K.H. AGUS SALIM IN EDUCATIONAL MANAGEMENT IN KOTO
GADANG 1912-1915**

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ABSTRACT

K.H. Agus Salim is an Indonesian national hero known as a scholar, politician, professional and journalist. Her activism can be traced from the time of the national movement to the period of defending independence. However, there is an experience that is so unique, namely when Salim fought for education in his hometown of Koto Gadang, West Sumatra. This writing uses the biographical research method of education to highlight Salim's historical role in the field of educational management. Since childhood, Agus Salim was known to be intelligent and studious. He took all of his education at the Dutch colonial school and always excelled and was fluent in many languages (polyglot). In the midst of a discriminatory colonial education system, he succeeded in establishing the private Hollandsche Inlandsche School (HIS) with the help of non-governmental organizations in 1912. He served as an advisor and teacher. Many of the school's alumni have been successfully accepted into government advanced schools, one of the reasons being that foreign language education (Dutch) is taught from an early age. Furthermore, "Studiefonds Koto Gadang" as the institution he founded helps outstanding students to get free education and continue their education. The basis of Agus Salim's contribution lies in the influence of Islamic modernism thought brought by Muhammad Abduh, that Muslims must achieve the pleasure of Allah with intellectual intelligence. Salim completes it by building awareness of nationalism and love for the motherland.

Keywords: Educational Management, HIS Koto Gadang, Islamic Modernism, Studiefonds Koto Gadang

INTRODUCTION

Kyai Haji Agus Salim, often written with the abbreviation K.H. Agus Salim, is a figure who has been designated as a National Hero based on the Decree of the President of the Republic of Indonesia No. 657 of 1961, on December 27, 1961. He was born with the name 'Masjhudul Haq' (read: Masy-hudul Haq) which means 'Defender of Truth', to a father named Sutan Muhammad Salim, his paternal grandfather named Abdoel Rachman Datuk Di Nagari Rangkayo Basa. Meanwhile, his mother is named Siti Zainab (Shiddiq, 2004). When Masjhudul Haq was born on October 8, 1884 in Koto Gadang – near Bukittinggi, his father was working as the Attorney General (*Hoofd Djaksa*), because of his father's high position, he received an education in the Dutch language (Sinarbaya Team, 2009). At the age of seven, in 1891, he began attending ELS (*Europeesche Lagere School*) because as a child of the Chief Prosecutor, he was considered to be in the same position as the children of the Dutch. Only a small percentage of Indonesian children can study at ELS (Kutoyo & Safwan, 2010).

He obtained the name "Agus Salim" because when he was a child Masjhudul Haq was taken care of by an elderly female maid and from Java, he had the habit of calling his master's son "Gus", short for the sentence "(Raden-Pen) Good". So that even when he was in elementary school, his Dutch teachers and friends did not like to call him his real name but preferred to call him "August", distorted from the word "Bagus". So since then the name "Masjhudul Haq" has no longer been his nickname. Because he was the son of Muhammad Salim, he was called 'August Salim', meaning "August Son of Mr. Salim". There was another name change as 'Agus Salim', then the name was better known until the end of his life. Since then, Sutan Muhammad Salim advised that the names of his children and grandsons will be named "Salim" (Shiddiq, 2004). Agus Salim in his work while joining Sarekat Islam (SI) during the movement (since 1915) (Amin, 1996), had been a member of *Volksraad* (Dewan Rakyat) (1921-24), he was later nicknamed "*The Grand Old Man*" because he was a senior figure where he asked for advice, until the independence period K.H. Agus Salim succeeded in becoming a mediator between the nationalist and religious camps in determining the basis of the state (TEMPO, 2013), and its biggest role was to make Egypt one of the strongest Middle Eastern countries that recognized Indonesia's independence in 1947 (Sinarbaya Team, 2009).

Towards the end of the 19th century magazine *De Gids* published the writings of Van Deventer, a Dutch libertarian scholar, entitled 'The Debt of Honor'. There are indeed a number of programs proposed by Van Deventer, but the most basic is the issue of mass education. The state of education for the colonial people is indeed very concerning. Since the end of the 19th century, the Dutch in the East Indies have had the opportunity to learn better than in the Netherlands itself. Until 1902, only one in 532 people in Java attended school, slightly better for the early era of Ethical Politics because in 1900 only one of the 35,000-36,000 people in Indonesia graduated from government primary school. The core of the problem that will be faced later is that the colonial leaders in the Dutch East Indies are more conservative than those in The Hague, they want to maintain the status quo. Because the Dutch people in the colony considered that they were the ones who would be directly affected as a result of the development of education. It often happens that what is instructed by the mother country (the Netherlands), is very slow or not implemented at all in the Dutch East Indies (Nasution, 1994).



Figure 1. Photo collection of Tropenmuseum Leiden A Mosque in Koto Gadang

Source : Wikipedia.org

It should be understood that since before the implementation of Ethical Politics, there have been a number of Western-style schools established in the Dutch East Indies. This could not be separated from the Colonial Liberal Politics (1870-1900), in which at that time a number of economic sectors in the colonies, especially plantations, would be handed over to the Liberals, who in practice were private parties, to make the greatest profits and then pay taxes to the government. Prior to 1870, most of the Western education sector was run by the government through Christian missions (*Zending*) such as in Jepara (1852), in Pasundan / West Java (1858), Papua, Halmahera, and Buru (1859), Central Java (1859), and in the middle of the Batak Tribe (1861). The problem is, with the increase in the number of plantation and industrial sectors, it will create a need for labor. In fact, to that extent, education for children of the general public has not been realized. So to produce educators as soon as possible, establish *Kweekschool* (Teacher's School) which was first established in 1871 and spread to a number of cities such as Tondano (1873), Ambon (1874), Probolinggo (1875), Banjarmasin (1875), Surakarta (1875), and Ujung Pandang (1879). Education in the Liberal era is still at a low level of teaching (Suhartono, 1994).

Broadly speaking, even when it has been implemented, in fact when entering the 3rd decade of the 20th century, the mass media *Indische Courant* estimated that in 1923 as many as 86% of Indonesian children who were supposed to go to school did not get a place. Those who could read and write in that year were probably limited to 5-6%, or maybe in real terms only 2-3% of the total number of children in the Dutch East Indies; Most of the illiterate are Bumiputra children. Ironically, in 1919 the budget for education in the Dutch East Indies was f 20,000,000 Gulden: f 7,500,000 for about 150,000 children of Europeans and f 12,500,000 for as many as 55,000,000 children of the Indonesian people who pay taxes. Then when the education budget increased to f 34,452,000 guilders in 1923, the same pattern was also applied in prioritizing children of European descent. So, for the children of a bumiputera only about f 30 guilder cents are spent, which is equivalent to 1/7 of the education budget for children in the neighboring country of the Dutch East Indies, namely the Philippines (Malacca, 2013).

However, from the series of contributions of K.H. Agus Salim, we can find a role that is quite interesting, namely in the field of education. In 1912, it is said that he made another contribution in the area where he came from, namely Koto Gadang. Not long after marrying the woman who became his wife until the end of his life, Zainatun Nahar, despite being in a state of economic inadequacy, Agus Salim established a private school (Shiddiq, 2004). Such

an educational institution, in those days was called the 'Partikelir School', which he founded was of the '*Hollandsche Inlandsche School*' abbreviated as HIS (Sinarbaya Team, 2009). The establishment of the school in Koto Gadang, the birthplace of Agus Salim, was none other than intended to educate children from the bumiputra community in his hometown (Kutoyo & Safwan, 2010). Seeing the uniqueness of the role of a father of the Indonesian nation, namely that he once established an educational institution, the formulation of the problem that will be answered in this study is: what is the role of K.H. Agus Salim in the field of education management in Koto Gadang during the colonial period (1912-1915)?

RESEARCH METHODS

This research is classified as a group of social sciences, meaning that this research is intended as a study of non-exact fields that include sociology, law, psychology, communication, and so on. In this case, the big theme taken is education and its managerial aspects (Soewadji, 2012). Based on the place, this research takes the form of literature research (*Library Research*) by browsing the treasures of literature, namely taking data from sources of documents and texts such as books, textbooks, newspapers, magazines, letters, films, diary, manuscripts, articles, and so on (Sujarweni, 2019). In the field of education, research that seeks to answer the formulation of the problem as above, namely examining the role of K.H. Agus Salim in the field of education management, is classified as educational research that according to the nature of the problem to build a systematic construction of the past in understanding events within the scope of the period. The data collected is usually the result of other people's observations, and if the research is aimed at the life of a person/person, then the research is better known as "Biographical Research (Education)" (Margono, 2009).

The steps taken in the form of this research are as follows (Soewadji, 2012) :

- 1) Preliminary study: looking for the main reference sources that allegedly contain data or information in accordance with the topic, in this case it is about the role of K.H. Agus Salim in the realm of education
- 2) Heuristic: collecting and finding the necessary sources, namely in the form of books, articles, and other documents that contain the role of K.H. Agus Salim in the topic.
- 3) Source criticism: the verification process about the relevance and authenticity of the content of the sources obtained, in this case the role of Agus Salim in the field of education management in Koto Gadang. This kind of criticism is called internal criticism obtained by deepening and comparing between sources.
- 4) Interpretation: the process of interpretation of the relationship between facts found after verifying the sources through an internal criticism process.
- 5) Historiography: compiling and presenting the results of the data analysis in a diachronic and systematic writing.

RESULTS AND DISCUSSION

Result

Educational Factors and Managerial Ability of Agus Salim

As it has become a colonial disposition/temperament, the education provided must be loaded with the political goals of the colonizers. Therefore, Ethical Politics must be echoed, we can see based on historical evidence, that there are certain characteristics in the implementation of colonial education. What is so striking is dualism, where education is separated for Dutch children and for bumiputera children. It is also equipped with the principle of gradualism, which is to strive for primary education that is as simple as possible for Indonesian children (bumiputera). Evidence of this trait is illustrated from the implementation of education since the low level by classifying the colonial-style social strata:

- a) ELS is a primary school for children of European or Eastern descent (Chinese, Arab, and Indian) as well as bumiputera from prominent circles/figures, with a period of seven years of education.
- b) HCS (*Hollandsche Chinese School*) is a school for children of Foreign Eastern, especially Chinese, Dutch-speaking language with a school length of seven years.
- c) HIS (*Hollandsche Inlandsche School*) is a school for Indonesian bumiputeras, mostly from the lower aristocracy and bureaucrats or *Ambtenaaren* (civil servant), speaks Dutch language of instruction and has a seven-year education (Afifuddin & Sutikno, 2007).

It has been explained above, that because of his father's position, young Agus Salim was able to receive his education at ELS, not in West Sumatra but in Riau, the place where his father served. Even before entering formal education, Salim had absorbed a lot of knowledge by reading many books. At school, he soon became a student with brilliant achievements. It can be seen that the characteristics of being an intelligent child are in him, namely he likes to argue and think critically. But he is not a "rigid" student, Salim has hobbies of playing badminton, hockey, tennis, bridge, sometimes watching movies and other shows and going on picnics. He not only made friends with boys from the Netherlands, but also with his daughters, his intelligence made Salim liked by friends and teachers, especially he stood out in various subjects, especially Dutch. As a result, he managed to graduate on time without experiencing any difficulties in 1898 (Mukayat, 1985).



Figure 2. K.H. Agus Salim in Youth.

Source : Republika.id

After Salim graduated, Sutan Muhammad had the right to send his children to *Hogere Burger School* (HBS), which was originally named Gymnasium Koning Willem III, in Batavia. He boarded at the house of T.H. Koks, his school teacher who was appointed by his father as his guardian and caregiver. The school period for five years he went through remained brilliant. Salim is again a favorite of teachers because of his outstanding abilities in all subjects, especially language mastery, social sciences, and exact (TEMPO, 2013). No wonder he completed his studies at HBS as the best graduate. It should have made him get a scholarship automatically. Salim wants to continue his medical studies in the Netherlands. Salim's experience finally sounded and touched the heart of R.A. Kartini, a Javanese noblewoman who was going to receive a scholarship of f. 4,800 to study in the Netherlands but could not take it because she was going to get married. Kartini then wrote to J.H. Abendanon, her pen's friend who is currently serving as the Minister of Culture and Religion so that the scholarship could be transferred to Salim. He felt sorry for Salim, a bright young man, whose father was only paid f. 150 a month. Salim did not know about Kartini's letter, and the young man did not go to the Netherlands to study. With an HBS diploma and proficiency in many languages (Dutch, English, German, French, Turkish, and Arabic), he worked in a private company as a notary assistant and then as an employee of a coal company in Indragiri, finally he received an offer to work at the Dutch consulate in Jeddah in 1906 (Kutoyo & Safwan, 2010).

Not only working in Jeddah, Salim was also there to learn to deepen religious knowledge. He has an uncle named Sheikh Ahmad Khatib who lives in Makkah. Ahmad Khatib is a Minang figure who became a great scholar in the holy city, and also taught in a room in the Grand Mosque. In addition, in terms of modernism, Salim studied a lot about the ideas of Muhammad Abduh and Jamaluddin Al-Afgani, two reform-oriented thinkers and one of those who inspired other figures in the Dutch East Indies, K.H. Ahmad Dahlan, to later establish Muhammadiyah. While working in Jeddah, Salim also got a lover of an Arab woman who was then edited to become his wife. Unfortunately, the happiness did not last long because when Agus Salim was about to return to the country, his wife was unable to leave her parents and hometown, as a result of which the couple had to divorce (Mukayat, 1985). It can be understood that in Agus Salim's life span until the beginning of his adulthood, approximately 27 years old, he had a number of experiences, namely as a student who always excelled, had failed to continue medicine because he was ignored by the colonial government, but he then immediately worked in the service and industrial sectors, then became a colonial employee and had a family.

Discussion

Agus Salim Education Management in Koto Gadang: HIS and Studiefonds

Koto Gadang, is a 'nagari' or village where Agus Salim was born which at that time could be reached from Bukittinggi through a deep and steep canyon. Sianok, thus the name of the canyon in question, has been so famous in Indonesia because the scenery is very beautiful and the air is cool (Kutoyo & Safwan, 2010). Hatta, a hero and proclaimer of the Republic of Indonesia, a figure who also came from West Sumatra born in 1902 explained that at that time

there was still low appreciation of people for government schools, Koto Gadang which he remembered as his birthplace. *Our Grand Old Man, H. Agus Salim...* is an exception. Since decades earlier, the awareness of sending children to Dutch schools has grown in the Koto Gadang community. This is because the rice fields there are not enough to eat and have been pawned by many residents in the next village, Sianok. Therefore, when Hatta was around 8-9 years old, the results of this education were illustrated by the number of people in Koto Gadang who became gold craftsmen and civil servants (Hatta, 2011).

Although beautiful and cool, Koto Gadang which is located in the Sianok Canyon area is a place around the valley that enters Agam Regency, while the capital is Bukittinggi (Mukayat, 1985). The landscape is more or less a barrier for students of knowledge. Not only that, the slow development of the implementation of Ethical Politics makes them not have a school, in Bukittinggi there are only schools called Malayu Paripat and ELS (TEMPO, 2022), especially in West Sumatra, the Islamic Elementary School was only established in 1912 in Padang and the Diniyah School only existed later in 1915 (Suhartono, 1994). Hatta admired and was moved by the struggle of the Koto Gadang children who went to school in Bukittinggi. Early in the morning at around 06.00 they had left home on foot, descended and climbed the canyon which was about 100 meters deep, crossing the river that flowed in it. At approximately 07.00 I arrived at the outskirts of Bukittinggi. At the store where they stopped by, they changed clothes for school. After returning at 13.00 they returned to Koto Gadang via the same route; Twice a day up and down the canyon steep valley. It is common for children between the ages of 7-14 years old to do it, not to mention if there is afternoon school. At least they did that for seven years for the sake of education. A strong will that deserves to be rewarded (Hatta, 2011), Hatta wrote in his memoir.

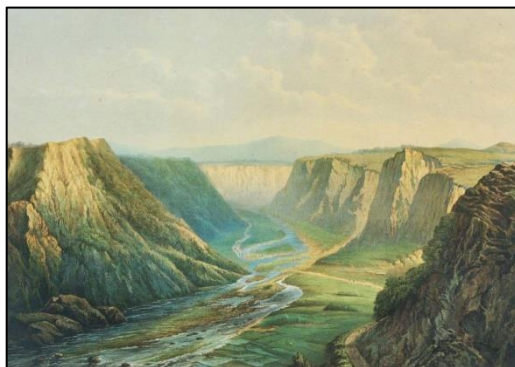


Figure 3. Panoramic painting of Sianok Gorge around 1872 Tropenmuseum collection.
Source : Wikipedia.org

The absence of a school institution in Koto Gadang that makes it difficult for local children is very encouraging for Agus Salim even though he himself did not experience it because he attended ELS Riau. This situation then fostered a fundamental thing in Agus Salim regarding the aspect of education management. This is related to the basic theory of aspects of education implementation which emphasizes that there are a number of educational factors, in this case the will of students in Koto Tinggi who are eager to learn, not to guarantee the continuation of education. This condition can only be realized when all educational factors interact and are empowered. The continuity of a teaching process is still questionable in its

effectiveness. Therefore, the effectiveness is highly determined by the organizers, not only the utilization of each educational factor. It can be said that the utilization and coaching of teachers, students, curriculum, and facilities will not give satisfactory results without good implementation. Shortcomings in coaching practices and the field of education often occur because the implementers do not pay attention to the implementation of good education (Soemanto & Soetopo, 1982), in this case it was the colonial government of the Dutch East Indies that did not – possibly due to reluctance – to build a school in Koto Gadang, even though the parents were aware of sending their children to school, and the students were very enthusiastic about learning.

Salim's presence in Jeddah, Saudi Arabia, has had a great influence on his religious life. It is noted that his education while at HBS Batavia has almost made him almost agnostic – doubting the existence of Allah SWT. What happened at HBS could not be separated from the Dutch education policy in the East Indies compiled by orientalist Snouck Hurgronje. The goal is to embrace the upper layers of the Indonesian nation into the realm of Dutch (European) mind and culture (TEMPO, 2013). It can be said that this is a paradoxical condition for the Dutch government itself. On the one hand, the imperialists are worried that the natives feel equal to the Europeans after they have mastered the culture, knowledge, organization, and techniques of the West. But it was Snouck who saw the danger of Pan Islamism – as Al-Afgani and Abduh advocated, urging that Indonesians who are predominantly Muslim be influenced in another direction by presenting Western education so as to move away from Islamism by associating with the Dutch. As a result, although in 1890 the number of pesantren and langgar increased, twenty years later Dutch schools became more popular educational institutions (Nasution, 1994).

Because of the guidance of Sheikh Ahmad Khatib, Agus Salim managed to rediscover his faith as he once wrote a confession in a 1920s-era newspaper, *Bendera Islam*, that five years in Saudi Arabia had increased Salim's attitude towards religion, from unbelieving to skeptical (allegedly-*Pen*), from doubt to conviction of the existence of Allah and the religion of Allah (TEMPO, 2013). Not only returning to faith, his interest in Muhammad Abduh's thoughts made Salim participate in applying the ideas of the Islamic reformers in transforming society. It seems that he was influenced by Abduh's ideas as stated in the book *Risalah Tauhid*. Abduh satirized the condition of Muslims who are satisfied with little knowledge because they shackle themselves from deepening knowledge, it is due to the erroneous assumption that they can seek Divine pleasure with mere ignorance and turn a blind eye to His neatly organized creation (Abduh, 1979).

Apart from the essential value, historically, Islam is a religion that pays so much attention to the field of education. This was proven when the Prophet Muhammad made teaching literacy to 10 people of Medina as a condition for the release of every prisoner (polytheist of the Quraish) of the Badr War. Although the treasure of prisoners of war belonged to Baitul Mal (the state treasury), the Prophet made it a "budget" for public education (Sunnara, 2009). It is unimaginable that there was a great person like the Prophet in an era that was still relatively filled with chaos due to violence and war. The Prophet Muhammad proved that his thinking was a basic aspect of education management that transcended his time. It is not surprising that in the next phase of Islamic history, an Islamic ruler from the Abbasid Banu appeared, namely Al-Ma'mun who built a scientific development institution called Baitul

Hikmah (Pramasto & Putra, 2018), as well as urging the translation of works from various civilizations such as Greek, Latin, Hebrew, Persian, Indian, Egyptian, etc., so that there has been progress in the world of Islamic intellectualism since the 9th century AD.

Realizing a stronger and more fundamental aspect in addition to the awareness of the Koto Gadang community in the field of education, namely that Islam is the most supportive belief in the development of science and education. Agus Salim certainly realized, even though Indonesia was experiencing colonialism at that time, the Prophet as an example was able to take advantage of the momentum of the war for the development of education. In education management, a manager needs to see the factors in the formation of management that are oriented towards human behavior in their activities as subjects and objects, so that human interaction can be a projection in the formation of the organizational climate, as well as understanding the education system that is being embraced and the external environment (Mustari, 2018).

Agus Salim has seen all these basic patterns, namely human interaction which he sees as the awareness of all levels of society on education, the organizational climate can be projected to run well because of that potential, while the education system that is being implemented has very clearly hindered the progress of the bumiputera community and the environment that exists is the disadvantaged nature of Koto Gadang (a canyon with a deep abyss). Agus Salim took approximately not nearly a year to establish HIS. The name of the school was HIS Studiefonds because this school was under the management of the association "Studiefonds" namely learning assistance from the people and community leaders, so that the status is particulate or private. The building was built independently, with wooden walls with a zinc roof in an area of about 825 square meters, this is what made the school that would later be named "HIS Koto Gadang" raise the status of the local area, because usually HIS is in cities and districts, while Koto Gadang is a nagari (kampung) but has succeeded in establishing HIS (TEMPO, 2013).

There are a number of privileges that this school has, the main one is the instillation of national education with the aim that children no longer feel inferior, of course this will not be mentioned in the realm of colonial education. Because the Dutch want to instill that the bumiputera are people who are self-resigned, incapable of working and do not have brain intelligence. This picture is what makes the people, including Indonesian children, have such a belief, this needs to be eradicated with education (Mukayat, 1985). On every occasion, Agus Salim reminded the ranks in his school that the seeds of nationality need to be instilled in children in addition to other lessons. They go to school here to be prepared to become leaders who will replace the old leaders (regeneration-Pen) (Kutoyo & Safwan, 2010).

According to the archive *Stamboek der Partij H.I.S. te Koto Gadang*, the first registration was carried out on July 5, 1912 with the first study period starting three months later with a total of 151 registrants. This school is really the antithesis of Dutch propaganda that the Indonesian people are low. All of his teachers are from Koto Gadang even though his lessons have been in Dutch since grade II. Not a few students bring the foreign language proficiency to their homes and make parents in Koto Gadang become fluent in the language. Salim not only serves as an advisor, but also as a teacher who is in direct contact with the students. No wonder HIS Koto Gadang graduates are able to continue to higher education levels such as *Mier Uitgebreid Lager Onderwijs* (MULO), which is a school that was originally

prepared to be the next level for ELS graduates (Nasution, 1994), *Hollandsche Inlandsche Kweekschool* (HIK) or a six-year teacher school with Dutch language instruction to produce HCS and HIS teachers, *Huishoudschool* (Household School) is a three-year women's vocational school (Meisjes Vakonderwijs) for girls' intelligence (Afifuddin & Sutikno, 2007) and *School tot Opleiding voor Inlandsche Arsten* (STOVIA) / Indigenous medical school (TEMPO, 2013).

At first, HIS Koto Gadang was running, the teachers taught voluntarily, they were only given money and did not get a salary (Kutoyo & Safwan, 2010). But thanks to the awareness built together between Salim and community leaders, the role of the Studiefonds in supporting the school has become even greater. This program was originally initiated by Datuk Kayo, a Tuanku Laras, the leader/head of the people's chosen nagari. His position was then replaced with the rank of demang, as an *Ambtenaar*. Datuk Kayo is known firmly, through the Studiefonds he also seeks to provide scholarships to Koto Gadang children who will continue their studies to advanced schools on the island of Java even if necessary to Europe. The scholarship can later be paid in installments by the recipient (Hatta, 2011). Meanwhile, for those who are currently attending school at HIS Koto Gadang, special rules are applied, namely children who are smart but economically incapable are exempt from school fees (Kutoyo & Safwan, 2010).

Salim's actions in education in his hometown actually caused concern from the colonial government. This is the reason why his service at the school only lasted for three years before he chose to emigrate with his family to Java. The move is believed to be because Agus Salim failed to obtain '*Diploma Hoofdacte*' or the "Teacher's Act". Unfortunately, in the exam he was forced not to pass because he failed in the major he was most proficient in, namely Dutch. It is very clear that this is due to colonial discrimination. It is evident that when Agus Salim later became a member of the *Volksraad* (People's Council), Bergmeyer, a Zending envoy who heard Agus Salim's speech, admitted that the language used by the character Koto Gadang was very good and there were few Dutch people themselves who were so good at speaking such a language (Mukayat, 1985).

Although the three-year period is relatively short, the legacy of Agus Salim's role has a great impact on his hometown. Seeing the seriousness of the residents of Koto Gadang to establish HIS, finally since July 1, 1929 the HIS was taken over by the government and made into "*Gouvernements Hollandsche Inlandsche School*" or *HIS Gouvernements*. In that year there were 207 students with seven classes. When there was a world economic crisis / Malaise Age, in 1934 the status of the school was downgraded again to a standard school because the Dutch colonial government was frugality. The subsidy for HIS was slowly reduced for three years and was again used as a particle school to be managed by Studiefonds Koto Gadang. The efforts of the *ininik-mamak* *penghulu* to maintain HIS so that it would not be demoted failed, but thanks to the role of Datuk Papatih who was a member of the *Volksraad* in Batavia, the government finally annulled the decision to change the status of HIS to a standard-particle school. Now, the original building of HIS Koto Gadang has disappeared until later in the 1980s it became SD Inpres and then changed to SD Negeri 08 Koto Gadang almost three decades later (TEMPO, 2013).

The important value in the formation of educational management capabilities under Agus Salim towards Koto Gadang can be understood by understanding the basic ideas he has

in addition to knowing his educational and intellectual background. He is a modernist Muslim who puts his fundamental idea on the development of society according to Islam, with which he further emphasizes the meaning of love for the nation and homeland in accordance with the teachings of the Qur'an and Hadith. He rejected communism (atheism) and also chauvinistic nationalism. In terms of the economy, Salim emphasized the macro aspect, namely justice and equality demanded by Islam (70 Years Book Publishing Committee Team Prof. Dr. Harun Nasution, 1989).

Agus Salim chose to emulate *Role Model* education managers carried out by the Prophet are: 1) Shiddiq, which is true, honest, and as it is, by not hiding something in words, attitudes, and deeds, 2) Trust, which is an honest and trustworthy attitude, while in QS. Al-Ahdzab: 72, trust is to what Allah and fellow human beings give, 3) Tabligh, or conveying or giving something to others, or inviting others to goodness, and, 4) Fathanah, is intelligent or clever, meaning here is the cleverness of devising strategies or strategies to solve a problem, one of which is looking for various alternatives in solving problems (Rohmah & Fanani, 2017).

CLOSING

Agus Salim is a big figure who is recognized for his role in the movement and struggle of Indonesia. His work and contributions can be found from the pre-independence era to the post-independence era. He has also been involved in various professions as an employee in the field of industry, services, as a government employee at the Dutch East Indies consulate in Jeddah, journalists, activists, politicians, scholars, and parliamentarians. His intellectual abilities are formed from his love of reading books to the process of seeking knowledge that is quite good. Although he came from the upper class of colonial society which gave him special treatment, in this case the opportunity to study in Dutch schools, in the end Salim who had experienced a shock in faith again found Islam as a guide for life, a guidance that also moved him in raising the status of his countrymen. He realized this by establishing HIS Koto Gadang and Studiefonds (Education Fund Assistance) Koto Gadang.

Education as an important field has been realized by Agus Salim as the best way to instill national values and the spirit of leadership across generations. The fact that attention in the field of education among the figures, parents, and children of Koto Gadang, made him confident to realize an educational institution in his hometown. He emulated the figure of the Prophet who still prioritized intellectual development even though he was in an era full of conflicts against the Quraish polytheists. The Prophet as an exemplary 'Uswah' for Salim has made him to guide 'Shiddiq' or 'truth' and 'honesty', especially in supporting educational efforts in Koto Gadang because of the racial education system in the age of education. Salim's 'Amanah' quality is proven by serving as an advisor as well as a teacher at the school he co-founded, even though he does not have a fixed salary. In the application of Tabligh, Salim expressed and conveyed the fact that colonialism had dwarfed the soul of the nation's children, while good Muslims could not achieve the pleasure of Allah if they were still in a state of ignorance, an idea that he guided from Muhammad Abduh's thought. The aspect of Fathanah Agus Salim lies in her diligent study by mastering many foreign languages, exact science, and exact knowledge. Because language skills are the key to knowledge, Salim boldly required HIS Koto Gadang to teach Dutch since he was still in grade II, in the future this school can produce

students who are able to enter schools with a European curriculum at the next levels.

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