



Tugu Pahlawan Complex as Surabaya's Square in the Dutch Indonesian Colonial Period and its Educational Values

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Abstract. This study discusses the Tugu Pahlawan which was a Surabaya's Square during the Dutch East Indies colonial period and the educational values that can be taken from it. The aim of this research is to explain the history of the Surabaya's Square during the Dutch East Indies era at the Tugu Pahlawan along with its educational values so that the wider community and especially students can take these educational values and practice them well. The method used by researchers is the library study method. By using this method, the results were obtained that the Tugu Pahlawan complex was the main square in Surabaya during the Dutch East Indies era. The square itself has existed since the Traditional Kingdom era and the Islamic era, which was then continued by the colonial era. The square during the traditional period and the colonial period was almost the same. It's just that in the colonial square, the layout was regulated by him, including the Surabaya's Square. The arrangement is that to the north there is a city park or stadstuin and the Surabaya regent's office before it later became Hoogere Burger School. To the east there is the office gouverneurs, to the south there is raad van justitie, and to the west there is the Surapringgo/Kemayoran mosque. There are four educational values that can be taken from historical facts, namely religious values, social values of society, values of protecting the environment, and the value of the national spirit or nationalism.

Keyword: Tugu Pahlawan, Surabaya's Square, Educational Value

1 Introduction

Surabaya has been one of the big cities since the colonial era of the Dutch East Indies [1]. The existence of the city is very important because it is a trading city [2]. As a city, Surabaya certainly has a town square. The town square is a concept of a city center on the island of Java which is the nodal point of the streets in the city because it is located in front of the siti hinggil or pendopo which is likened to a house and the town square as its yard [3]. The town square is also a depiction of a public space that is the heart of the city because it is the core of city development [4]. The town square has existed since the Majapahit era and the Islamic Mataram Sultanate where each king who ruled provided an open field in front of the palace as a reflection of his

power to the people which was then continued by the Dutch East Indies Government to control the regional rulers [5].

The Surabaya square known to the public is located in the Surabaya Youth Hall which was formerly the *societeit concordia* in Surabaya [6]. This is inseparable from the naming of the Surabaya square in front of the building by the city government [7]. In fact, if drawn from a historical perspective, the location of the Surabaya square is in the Tugu Pahlawan complex. This is reflected in the archives in the form of photos from the *Leiden Universiteit* digital collection, books discussing the history of Surabaya such as one written by von Faber on 1931, and maps of Surabaya during the colonial period also show the location of the *aloen-aloen straat* is a road known as Jalan Pahlawan Surabaya. This historical fact certainly opens a new veil, especially those related to student education in schools because the history of the center of the hero city can be studied simply by students in schools in accordance with the Merdeka Curriculum which is currently used in Education in Indonesia Class XI Semester 1 on the material on the impact of Dutch East Indies colonialism. In addition, not only students get new facts, but the wider community, especially the people of Surabaya, can also learn about the history of their city center.

Research on educational values in history is nothing new. Many studies have been conducted using this theme. Such as that conducted by Lestari in her thesis entitled "The Development of Disaster Mitigation of the Mount Kelud Eruption in Kediri Regency 1919-2014 and its educational value." In her research, she first wrote the history of the eruption of Mount Kelud starting from the first eruption in the year 1000 to its last eruption in 2014. She also wrote how the Dutch East Indies built river water diversions and tunnels to reduce the volume of crater water that fell due to the eruption. The role of the community in reducing the risk of being affected by the Kelud eruption is also included in the research where the community performs a ritual of larung sesaji and establishes the Kelud disaster response community. After describing the history of the Kelud eruption and its mitigation, she wrote three character values, namely caring for the environment, caring for society, and being creative [9].

The second research is an article entitled "The Relevance of KH. Masjkur's Struggle Values in Character Education-Based History Learning for MA Students in Malang" by Ayundasari on 2018. The research contains a short biography of KH. Masjkur and his struggle that spanned three eras. The three eras referred to here are the struggle during the colonial period, the Old Order period, and the New Order period. During the colonial period, the BPUPK member from Malang founded a school in 1923, joined PETA during the Japanese era, and helped found Laskar Sabilillah which contributed greatly to the Battle of Surabaya. During the Old Order, KH. Masjkur was once a member of Masyumi, KNIP, PDRI commissariat, DPR RI, and became Minister of Religion. During the New Order, KH. Masjkur was once a member of DPA and once founded the Al-Maarif Foundation and the Islamic University of Malang. Like the first previous research, after describing the Struggle of KH. Masjkur, Ayundasari (2018) wrote about the values of struggle that can be taken from history learning in the 2013 Curriculum, such as being visionary and never giving up, religious and tolerant, loving the homeland, and working hard [10].

In addition to taking previous research on educational values in history, the researcher also took previous research on the Tugu Pahlawan. Research on the Tugu

Pahlawan is also not something new. As conducted by Alrianingrum on 2010 in her thesis entitled "Cultural Heritage of Surabaya, the City of Heroes as a Learning Source (Case Study of History Education Students, Faculty of Social Sciences, Surabaya State University)." In her final master's degree work, she included the Tugu Pahlawan as one of the historical buildings in the city of Surabaya and stated that the area of the Tugu Pahlawan and its surroundings is a strategic area because since the colonial era to the Indonesian national revolution, each area was crowded with people in the city and became the base of the battle of November 10, 1945 [11].

Further research was conducted by Jazulli & Liana on 2015 in her article entitled "The Role of Lottery of Goods in the Construction of the Surabaya Tugu Pahlawan 1952". In his article, he wrote the history of the construction of the Tugu Pahlawan which began with Sukarno's idea supported by the Mayor of Surabaya in 1950-1952, Arnowo, who wanted the city of Surabaya, which had been appointed as the City of Heroes, to have a landmark so that it could build public memory about the struggle of the Suroboyo youth in defending independence. He also described that in its construction, there were funding constraints which were then overcome by means of a lottery of goods and described its inauguration which took place on November 10, 1952 [12].

Further research on the Tugu Pahlawan was conducted by Dirgantara on 2022 in his article entitled "Documentation of Historical Buildings in Surabaya Through Vector Illustrations." In his research, the historical buildings in Surabaya that he used as vector illustrations were the Tugu Pahlawan, the Surabaya Youth Hall, De Javasche Bank Surabaya, and the Kebon Rojo Post Office. This is intended for the design of historical buildings, of course it will be very helpful with this vector illustration. Before explaining how the buildings were used as vectors, he briefly explained the history of the Tugu Pahlawan, which was built to commemorate the struggle of the heroes in the Battle of Surabaya in 1945 [13].

From the three previous studies on educational values in history and about the Tugu Pahlawan, there has been no research on the Surabaya square which is located in the Tugu Pahlawan complex. Alrianingrum (2010) and Jazulli & Liana (2015) had mentioned that in the Tugu Pahlawan complex there was once a Raad van Justitie building (Dutch East Indies Court in Surabaya) which was part of the Surabaya square during the Dutch East Indies era. However, the mentions made by both of them have not mentioned that the Tugu Pahlawan complex is the Surabaya square. What is unique and interesting about this study is that this study explains another side of the history of the Tugu Pahlawan. This study is different from research conducted by other researchers, because other researchers only include the reasons why the Tugu Pahlawan was built. In fact, if studied further, namely during the Dutch East Indies, the Tugu Pahlawan was the town square (city center) of Surabaya which will be studied by researchers in this study along with the educational values that can be taken from other historical aspects of the Tugu Pahlawan. From this, the formulation of the problem in this study was formed, namely (1) What is the history of the Surabaya town square which is located in the Tugu Pahlawan complex? (2) What are the educational values that can be obtained from the history of the Surabaya town square which is located in the Tugu Pahlawan complex? The purpose of this study is to explain the history of the Surabaya town square which is located in the Tugu Pahlawan complex and the educational values contained therein. The researcher's

hope after conducting this study is that students can take positive values from the history of the Surabaya town square and practice them well.

2 Method

The method used by researchers in this study is the library research method or literature study. Library research is research conducted by reading and studying printed and non-printed literature related to research [14]. In this study, researchers used literature in the form of books, final assignments such as theses and the like, and scientific articles. The books used by researchers consist of Indonesian and Dutch language books such as *Oud Soerabaia* and *Nieuw Soerabaia* by von Faber [8]. The book was used by researchers because it contains a narrative about the Tugu Pahlawan area and a map of the city of Surabaya during the Dutch East Indies. In addition, researchers also used a newspaper in Surabaya during the Dutch East Indies, *Soerabaiasch Handelsblad*, July 8, 1934 edition to estimate when the Kemayoran Mosque in Surabaya, which was part of the Surabaya square during the Dutch East Indies, was built because the newspaper edition contained news that the Kemayoran Mosque would be renovated after 86 years of standing.

There are four steps in library research, namely preparing equipment, compiling a working bibliography, managing time well, and making research notes. The equipment that researchers prepare to conduct this research is a laptop, A4 HVS paper, stationery, and printed and non-printed literature. This equipment will later be used to read and study literature, and compile it into an article [16]. Do not forget, in reading and studying the literature, researchers also record their bibliography. Bibliography is data that contains references from the literature being studied [17]. This is intended so that the researcher's notes from the literature that will be compiled into an article have a basis. In conducting research and compiling it into an article, researchers need about one month. This time includes preparing equipment, compiling a working bibliography, and making research notes. The last step taken by the researcher is to make research notes which are sourced from the researcher's results when reading and studying literature.

The research notes are then analyzed using content analysis. Content analysis is a data analysis technique in which research notes are compared, combined, or sorted into a study. Research notes that have been owned by researchers from reading and studying the literature are then compared, combined, or sorted with research notes from other literature to become a research result [18]. The results are then compiled by researchers in such a way into an article.

3 Result

3.1 Tugu Pahlawan Complex (Surabaya's Square)

The Tugu Pahlawan is a monument of pride for the people of Surabaya which was built to commemorate the Battle of Surabaya on November 10, 1945 [19]. This monument was built in a strategic area, namely between Jalan Bubutan, Jalan Tembaan, Jalan Pahlawan, and Jalan Kebonrojo which are located in the center of Surabaya City on November 10, 1951 and was inaugurated a year later by the President of the Republic of Indonesia, Soekarno.

During the Dutch East Indies, the area of the Tugu Pahlawan was the location of the Surabaya City Square. The square is an open space that is the center of a city that has been known since the Majapahit era to Mataram or better known as the traditional city square, before being continued by the colonialists [20]. One of the characteristics of the traditional city square is that there is a palace, mosque, market, wall or fence (fortress) which is characterized by the use of technology that is still limited [21]. The town square in traditional Javanese society is a meeting place for the people and the king because it is right in the center of the city, but this function was eroded after the colonialists came, where they arranged the center of a city according to their own thoughts [22]. In the middle of the town square there is a banyan tree which symbolizes the relationship between the microcosm and the macrocosm. The macrocosm is a Javanese philosophy that describes the relationship between humans and the big universe (humans and their God), and the microcosm is a Javanese philosophy that describes the relationship between humans and the small universe (humans and humans) [23]. Order in the microcosm (where the banyan is planted) must be realized by humans themselves, so that this condition will be in line with the macrocosm (God's place to protect humans). Therefore, the banyan tree trunk is perpendicular because it symbolizes this harmonious relationship [24].

The colonial city squares on Java Island have a layout that has been arranged in such a way by the Dutch East Indies Colonial Government. The Dutch arranged the layout of the square because the function of the square in the face of the Dutch colonial era was as a symbol and center of power [25]. The characteristics of the colonial square are not much different from the traditional square, but there are several additional places such as the assistant resident's office, the regent's office, courts, prisons, markets, schools, and places of worship [26]. In addition, there is a Chinatown or Chinese village which is usually located near the river. This is because Chinatown in the colonial city layout is referred to as the center of city development with busy trading activities [27].

The square as the city center was neatly arranged by the Dutch East Indies government, including the Surabaya square. The arrangement of the Surabaya square by the Dutch East Indies, namely to the north of the Surabaya square, there is a stadstuin or city park. This city park is actually still in the same complex as the town square because it is not separated by anything. In the layout of the colonial city of the Dutch East Indies, the city park was always one with the town square because both functioned as places for activities such as playing music, sports, and even places for cultivating plants [28]. However, the function of the city square does not stop there, but also functions as a water absorption area so that it does not flood when heavy rain

arrives [29]. So, the city park in the Surabaya town square which is now the Bank Indonesia Surabaya building may have a water absorption area so that the roads and trams in the area and its surroundings do not flood when it rains. In addition to the city park, to the north of the Surabaya square, precisely on Jalan Kebon Rojo, there is the Surabaya regent's office building which in 1880-1881 was converted into the Hoogere Burger School Surabaya building until 1923. The existence of this regent's office is what made Jalan Kebon Rojo named *regenstraat* [30]. The building was designed by G.P.J.M. Bolsius from the *Department of Burgelijke Openbare Werken Batavia* [31].



Fig. 1. Stadstuin Soerabaja (Surabaya's City Park)



Fig. 2. Surabaya Regent's Office 1880-1881 & HBS Surabaya 1881-1923 (now Kebon Rojo Post Office)

To the east of the Surabaya square, there is the Gouverneurs Kantoor which is now the East Java Governor's Office. This office was the brainchild of architect W. Lemei which was built in 1929 and completed two years later [32]. This building is in the style of modern Dutch colonial architecture (*Nieuwe Bouwen*) which has the characteristic of white on its entire facade, and has a clock tower that makes it have different characteristics and is the most prominent in the area. The grandeur of the building is also supported by its strategic location, namely in the city center which is bustling with community activities and the passing of bicycles, horse-drawn carts, and trams that pass through the area. In the book *Nieuw Soerabaia* written by Faber, it is

written that near the office a small marker was built which was used as a zero kilometer marker from the provincial road [8].



Fig. 3. *Aloen-Aloen Straat* visible Gouverneurskantoor (now East Java Governor's Office)

Raad van Justitie or the High Court during the Dutch East Indies was a criminal and civil justice institution intended for all levels of society, both from the Netherlands itself and from the natives. The Raad van Justitie building in Surabaya is located south of the town square but is still in the same complex as the stadstuin on the north side of the town square. The building was built by an architect named Marius J. Hulswit in the Indisch Empire style [6]. This building was also once a place of massacre for anyone who opposed the Allies during the struggle to defend Indonesian independence. When one of their friends was arrested and held captive in the high court building, the other fighters worked together to try to get him out [33]. Until finally, the building collapsed because it was bombed by the Allies.



Fig. 4. *Raad van Justitie* of Surabaya

As one of the elements of the town square, a mosque as a place of worship for Muslims was built on the west side of the town square. The mosque named Surapringgo was built in 1772 with two towers with a height of 70 feet, but one of them collapsed due to being struck by lightning [34]. Over time, the people of

Surabaya called the mosque the Kemayoran Mosque. The name of the mosque was because in the 19th century, the Dutch East Indies Colonial Government planned to build a raad van justitie in the town square complex, which took up quite a large space [35]. Therefore, the Dutch East Indies colonial government demolished the mosque. This action angered the Muslim community in Surabaya, who then fought tooth and nail to defend the mosque [36]. The leader of the troops in the resistance was Kyai Badrun. However, Kyai Badrun was shot dead by Dutch troops. For his services in the struggle to defend the mosque until he finally died, the community knew him as Kyai Sedo Masjid, and the location where the kyai was shot is currently known as Tembaan. After successfully demolishing and dismantling the mosque, the Dutch rebuilt the mosque to attract the sympathy of the indigenous people who were predominantly Muslim [37]. However, the location of the mosque is slightly northwest of the Surabaya square, namely on Jalan Indrapura. The land occupied by the mosque was the land of the Dutch East Indies army major. Therefore, the new mosque given by the Dutch East Indies was named the Kemayoran Mosque. So far, there is still a lack of sources regarding when the Kemayoran Mosque was built, but the Soerabaiasch Handelsblad newspaper of July 18, 1934, reported that the mosque would be renovated after 86 years of standing. If counted back from the newspaper edition, the Kemayoran Mosque is thought to have been built in 1848 [38].



Fig. 5. Kemayoran Mosque Surabaya

3.2 Educational Values of the Tugu Pahlawan as Surabaya's Square

Education is a process of education that aims to provide an understanding of something through formal, informal, and non-formal learning activities [39]. This means that we can definitely learn anywhere and anytime. In addition, the definition of education means the process of a person finding their identity through learning which is then applied through actions and behavior [40]. Education can be done anywhere, both at school and outside of school. Every historical event must contain educational values that can be beneficial to the wider community, especially students [41]. No exception, the history of the Surabaya square which is located in the Tugu Pahlawan complex.

The Tugu Pahlawan as Surabaya's square can provide educational values to both the community and students who are studying. These educational values are reflected in the layout and buildings in the Surabaya square complex. There are 18 educational values that reflect the character of the Indonesian nation [42]. Of the 18 educational

values, there are 3 educational values that can be taken from the Tugu Pahlawan as the Surabaya square. The three educational values are as follows.

Religious

Religion is a concept of life that regulates the bonds that regulate humans with God, fellow humans, and nature [43]. The existence of a town square in Java that has a banyan tree in the middle as a symbol of the macrocosm and microcosm (the relationship between humans and God and fellow humans) can provide education in the form of religious values that as a human being created by God and as a social being, humans are required to have a good relationship with God and fellow humans. Examples that can be done are obeying everything that is ordered and prohibited by God and maintaining harmony between humans so that connectivity in society can be maintained properly.

In addition, the location of government offices and mosques facing each other in the Surabaya town square can also provide religious values. This is because government offices in a town square are likened to a symbol of human leadership over other humans [44], and mosques in a town square as a marker of worship time for Muslims in the town square area [45]. Worship is a manifestation of human devotion to God [46], which indirectly is also a manifestation of human efforts to have a good relationship with God. Thus, it can be concluded that the religious value that can be taken from the Surabaya square is to learn how humans relate to other humans and to their God.

Social Society

The social value of society is the value of human needs as social beings that aim to achieve a peaceful life with other humans [47]. The town square which is the center of the crowd because it is in the city center, has a city park or *stadstuin*, and there is a market teaches to have a social attitude in society. This is reflected when people gather in the open field of the town square or in its *stadstuin*, certain interactions will definitely be formed. In addition, community activities such as playing music or exercising in the *stadstuin* can also have the potential to get new friends which indirectly opens up the social value that humans cannot live alone, they definitely need other humans.

Protecting the Environment

Maintaining the environment means maintaining a place of life so that it remains sustainable, eternal, and unchanged [48]. In the Surabaya square, there is quite extensive vegetation. Vegetation is a plant of different types whose existence is gathered in the same place and there is interaction between living things [49]. Vegetation in the Surabaya square is reflected in the existence of a city park or *stadstuin*. The city park or *stadstuin* in the Surabaya square has shady trees that can provide cool air in the square area (see fig 1). The educational value of maintaining the environment can be reflected in the *stadstuin* where in addition to being a place for crowds of people and music, the *stadstuin* is also a place for plant cultivation [28]. These plant cultivation activities can train someone to always maintain the environment so that the environment remains beautiful, remains shady, and the oxygen levels in the area increase because plants or plants release oxygen in their photosynthesis process [50].

National Spirit or Nationalism

The spirit of nationalism is the soul and spirit that forms togetherness in any matter within the country, including sacrifice and defending the country [51]. Meanwhile, another meaning who stated that the understanding that creates state sovereignty is manifested by the attitude of love for the homeland of the citizens [52]. Therefore, nationalism is very important in the sustainability of a country. One way to increase the spirit of nationalism is by learning history [53]. The Surabaya square which is located in the Tugu Pahlawan complex is one of Indonesia's histories that can be studied by the wider community and students who can be included in the material on the impact of Dutch East Indies colonialism in chapter I of class XI. Of course, this can give rise to a sense of nationalism in them to continue to love the Indonesian nation because they have known how the Indonesian nation's journey began from the Dutch East Indies colonial period to independence.

4 Conclusion

The Tugu Pahlawan which is the icon of Surabaya City as a city of heroes holds historical facts in it. These facts are in the form of its location which is the Surabaya town square area during the Dutch East Indies colonial era which was arranged very neatly by the colonial government. What is meant by arranged very neatly here is that there are elements that form the town square such as the district hall, oost java gouverneurs kantoor, court, and mosque as a manifestation of the macrocosm and microcosm. These historical facts have educational values that can be taken such as religious, social values of society, values of protecting the environment, and values of national spirit or nationalism. These educational values are of course beneficial for the wider community because they can add new insights into the history of the journey of Surabaya City that they may not have known before.

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