Indonesia Union College: a Historical Study of a Seventh-day Adventist Institution

Rajoaman Nainggolan
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Andrews University
School of Education

INDONESIA UNION COLLEGE: A HISTORICAL STUDY OF A
SEVENTH-DAY ADVENTIST INSTITUTION

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Rajoaman Nainggolan
October 1984
INDONESIA UNION COLLEGE: A HISTORICAL STUDY
OF A SEVENTH-DAY ADVENTIST INSTITUTION

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Education

by
Rajoaman Nainggolan

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External Examiner:

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ABSTRACT

INDONESIA UNION COLLEGE: A HISTORICAL STUDY OF A SEVENTH-DAY ADVENTIST INSTITUTION

by

Rajoaman Nainggolan

Chairman: John B. Youngberg
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: INDONESIA UNION COLLEGE: A HISTORICAL STUDY OF A SEVENTH-DAY ADVENTIST INSTITUTION, 1929-1970

Name of researcher: Rajoaman Nainggolan

Name and degree of faculty adviser: John B. Youngberg, Ed.D.

Date completed: August 1984

Problem

The first Seventh-day Adventist training school established in Indonesia was the Netherlands East Indies Training School (Indonesia Union College after 1962) founded in 1929. The school has since grown considerably and achieved university status, but no comprehensive history of it has been written. This lack points to a need for a systematic examination of the development of Seventh-day Adventist higher education in Indonesia. This study reconstructs the history of this institution from 1929 to 1970.

Method

The documentary-historical method, based on published and unpublished materials, was used. Materials included books,
periodicals, school bulletins, minutes of the Indonesia Union Mission, Indonesia Union College board and faculty; school financial statements, correspondence, and other documents pertaining to the history of the school. Indonesian materials were translated into English by the writer.

Conclusions

Indonesia Union College was founded in a small compound for a small objective—to train Bible workers and colporteurs. It grew as its goals and objectives were broadened to follow Ellen G. White's concept of education—to train masses of church youth in character development and for service to God and to humanity. These philosophical objectives coincided with rising national educational expectations of schooling the masses. The early curriculum, patterned after American Adventist education, was inadequate for the long-term interest of the constituency. Therefore, Indonesia Union College gradually shifted to the structure of the national system of education. Curriculum originally designed to gain accreditation as a senior college by the General Conference of Seventh-day Adventists status, began changing to meet the minimum requirements of the Indonesian Department of Education.

From the examination of the history of the school between 1929 to 1970, it is concluded that the philosophy that guided the operation of the institution has remained basically the same. Special emphases, however, have been given to certain aspects from time to time. The philosophical question, "Education for what?" remains and must be firmly addressed. Periodic review of the philosophy of the
institution must be an ongoing process to clarify its mission, goals, and objectives.
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Ralph Waldo Munson, formerly a Methodist missionary from America to Singapore, became a Seventh-day Adventist when he returned to America for furlough. In 1900, he became the first Seventh-day Adventist missionary to Netherlands East Indies (Republic of Indonesia since 1945). The result of his effort was not very encouraging. It was not until 1904 that the first native convert, Immanuel Siregar, accepted the Seventh-day Adventist faith. Siregar was an asset to the Seventh-day Adventist church in Indonesia. He returned to his hometown of Sipirok, taking the Seventh-day Adventist doctrine to his own people. The Seventh-day Adventist church got a foothold in Batakland due to his efforts.

In 1903, three years after the beginning of the Seventh-day Adventist mission in Indonesia, the East Indies archipelago was made a mission field of the Australasian Union Conference. It remained so until the organization of the Malaysian Union Mission in 1913. From that time on the local missions in Indonesia were under the Malaysian Union Mission until 1929--at which time Indonesia was organized as a separate Union Mission.

Other missionaries who came later from Australia in 1906 changed their approaches in propagating their faith. In addition to personal evangelism and the selling of the Seventh-day Adventist tracts, they opened mission schools. By 1929 nine Adventist schools
were in operation in the East Indies. The growth of the church, the increasing number of schools in operation in East Indies, and the plan to organize East Indies as a separate union mission led to the opening of the Netherlands East Indies Training School (Indonesia Union College after 1962) to train workers for the church.

Since the school opened its doors in 1929, it has been an important source of workers for the Seventh-day Adventist church in Indonesia. After World War II, the school was reopened in 1948. Its operation had been interrupted in 1942. Since then the school has grown considerably. At this writing (1984) the institution has reached university status and offers baccalaureate degrees in theology, education, business administration, mathematics, secretarial science, and nursing.

It has been my pleasure to be involved in educational work since 1958, and to serve as one of the presidents of Indonesia Union College—thus my interest in the growth and development of the institution. The unavailability of historical information, either in the form of a book or an article in any periodical regarding this growing institution has led me to do this research.

Purpose of the Study

The primary purpose of this study was to reconstruct the history of Indonesia Union College during the period from 1929 to 1970. The secondary purpose was to examine the philosophy, goals, objectives, curriculum, and administration of Indonesia Union College within the context of Indonesian history and culture during the 1929 to 1970 period.

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Importance of the Study

This study is important for the following reasons:

1. There is a need for reliable historical information about the origin and development of Indonesia Union College which will be particularly valuable in the study of local denominational history.

2. The history of Indonesia Union College can inform the Seventh-day Adventist church of a significant drama within its own heritage—the history of its first training school in what is today Indonesia.

3. This research can be helpful to administrators and trustees of Indonesia Union College for the improvement of present practice and future planning and development of the institution.

4. The reconstruction of the early beginning and the development of the school can bring to its constituency the spiritual lessons of God's guidance and leadership in the educational work of the church.

Scope and Delimitation of the Study

This study is limited to the history of Indonesia Union College during the years 1929-1970. This period included the administration of ten presidents: H. Eelsing, 1929-1931; L. M. D. Wortman, 1931-1942; I. C. Schmidt, 1948-1949; Alvin M. Bartlett, 1949-1953; Bernard A. Aaen, 1953-1955 and 1957-1962; Leroy A. Benzinger, 1955-1957; L. W. Mauldin, 1957; Percy Paul, 1962-1963; Bryce Newell, 1963-1964; and George H. Fisher, 1964-1970. This forty-one-year period was selected for the following reasons: (1) it is significant in that it covered the period of Dutch and Japanese occupations in Indonesia.
and the period following the Indonesian declaration of independence in 1945; (2) it covered a very important developmental aspect of the school's life--its transition from a training school in 1929 to a junior college in 1949, to a full senior college in 1964; and (3) it ended in 1970, significant in that it was the last year of missionary leadership of the school. Since then, national leaders have administered the school consistent with the trend toward national leadership in all institutions throughout the country.

This study does not cover the years following 1970 because: (1) my own presidency was involved which tends to personal bias, (2) the other presidents of the institution after 1970 remain my close friends which might tend to friendship bias, and (3) of the reason of historical perspective.

This study covers the following areas: (1) the history of the school from 1929 to 1970 and (2) the philosophy, goals, objectives, curriculum, and administration of the school within the context of Indonesian history and culture during the period from 1929 to 1970.

This study does not give detailed accounts of the accomplishments of Indonesia Union College graduates.

**Definition of Terms**

Some terms, having special use within the Seventh-day Adventist context, must be defined.

**Local church.** The local church is the basic unit in the organization of the Seventh-day Adventist church and consists of a group of baptized believers united by their common faith.

**Local conference or mission.** The local conference or mission
is the smallest administrative unit of the Seventh-day Adventist church. It is made up of local churches in a specified territory.

Union conference or mission. The union conference or mission is a unit of the Seventh-day Adventist church organization formed by several local conferences or local missions.

Far Eastern Division. The Far Eastern Division is made up of union missions. It is directly under General Conference administration.

General Conference. The General Conference of Seventh-day Adventists is the highest governing body of the Seventh-day Adventist church; it coordinates the world-wide work of the church.

Indonesia. The name given in 1844 to the groups of islands comprising the Dutch occupied territory. Under the Dutch occupation this territory was called Netherlands East Indies or sometimes Dutch Indies. In this study these terms--Indonesia, Netherlands East Indies or Dutch Indies were used interchangeably. After 1945 the name Republic of Indonesia was adopted.

Netherlands East Indies Union Mission. The name for Indonesia Union Mission from 1929 to 1947. The name was changed to Indonesia Union Mission in 1947.

Netherlands East Indies Training School. The name for Indonesia Union College adopted in 1929. The name was changed to Indonesia Union Seminary in 1948, and to Indonesia Union College in 1962.

Perguruan Tinggi Advent. Perguruan Tinggi Advent is the Indonesian name for Indonesia Union College adopted in 1961. Its literal meaning is "Adventist higher education." In 1964, the

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Indonesian name adopted was Institut Theologia dan Keguruan Advent. Its literal meaning is "Adventist Institute of Theology and Teacher Training."

**Design of the Study**

This study is composed of six chapters and is organized chronologically. The first chapter contains a brief overview of Indonesian history, Seventh-day Adventist missions in Indonesia from 1900 to 1929, and Seventh-day Adventist education in Indonesia prior to 1929.

Chapter two chronicles the early years of Netherlands East Indies Training School, 1929 to 1942. The choice of location, the question of goals and philosophy for a training school, and the account of the official opening of the school are included in this chapter.

Chapter three deals with the early growth of the college between 1948 to 1953. The addition of the school of nursing, the beginning of the junior college program, and the relocation of the school to its present site are some of the important events in this chapter.

The difficult years of Indonesia Union College from 1954 to 1963 comprise chapter four. These years include the "barn life" experiences, the development of the new site, and the beginning of a senior college program consistent with the Indonesian system of education.

Chapter five explores the years of maturing, 1964-1970. The decision to offer a full senior college program, the opening of the collegiate nursing program, the question of adopting the Indonesian
system of education, and the opening of a new college in East Indo-
nesia are included in this chapter.

The last chapter consists of a summary and the conclusions.

Previous Studies

No major historical study of Indonesia Union College exists. There have been, however, a few published and unpublished discussions about the founding and development of the school.

The article in the Seventh-day Adventist Encyclopedia\textsuperscript{1} is a simple chronological history of Indonesia Union College. In this article only major events and periods of the school's life are mentioned.

In his book, Indonesian Adventure for Christ,\textsuperscript{2} Clyde C. Cleveland, a former president of Indonesia Union Mission, has written a paragraph about Indonesia Union College. Cleveland restricts his paragraph to the condition of the school in 1955 when he first visited the school.

Amos Simorangkir, in his 1978 dissertation, "Analysis of the Attitude of the Constituents of Indonesia Union College toward the Absence of Government Academic Recognition of the College,"\textsuperscript{3} provided a brief chronological history of Indonesia Union College from 1929 to 1970 as a background for his study.

\textsuperscript{1}Seventh-day Adventist Encyclopedia, rev. ed., 1976, s.v. "Indonesia Union College."


tour studies of the same nature are available in the James White Library of Andrews University: (1) "The Avondale School and Adventist Educational Goals, 1894-1900," by Milton Raymond Hook, (2) "River Plate College: An Historical Study of a Missionary Institution, 1898-1951," by Egil Haakon Wensell, (3) "A History of Seventh-day Adventist Higher Education in the China Mission," by Handel Luke, and (4) "A Study of Selected Administrative Issues in the History and Development of Newbold College," by Crowther Beardsell. These four dissertations written consecutively in the years of 1978, 1982, 1983, were reviewed to broaden the writer's concept of the educational work of the Seventh-day Adventist Church around the world.

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CHAPTER I

BACKGROUND INFORMATION ON THE FOUNDING
OF INDONESIA UNION COLLEGE

The contextual information regarding the establishment and
development of Indonesia Union College and the situations and events
which led up to the founding of the college comprise an important
segment of the background information. Also essential to this dis­
cussion are the characteristics of the land, the people and their
languages, the politics, the economy, religious background, the cul­
ture, and Indonesian education prior to the establishment of Indonesia
Union College. This chapter also includes a brief history of the
establishment of the Seventh-day Adventist Church in Indonesia and the
beginning of its educational work.

The Land

Indonesia is the largest archipelago in the world. It con­
sists of 13,677 islands, about 6,000 of which are inhabited. Two
Greek words make up the name Indonesia: Indos meaning East Indian and
nesos meaning islands. So literally Indonesia means East Indian
Islands.\(^1\) It was A. Bastian of Germany who in 1844 first gave the
name "Indonesia" to the group of islands comprising the Dutch-occupied

\(^1\)Department of Information Republic of Indonesia, Indonesia
Handbook 1976 (Jakarta, Indonesia: Department of Information,

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territory, which is the present Republic of Indonesia.¹

The area of the land is approximately 735,000 square miles, about twice as large as the state of Texas. Its sea area is about four times larger than the land area.²

Indonesia is the fifth most populated country in the world, following Communist China, India, Union of Soviet Socialist Republics, and the United States of America. The estimated population of Indonesia in 1982 was 160,000,000 people.³

The islands extend between Asia and Australia. The Indian Ocean is to the West. To the North lie the Philippines and the Malay peninsula. Australia is to the South, and New Guinea and the Pacific Ocean are to the East. The country has an east-west length of 3,400 miles, from 92° to 141° east longitude, and a breadth of about 1,000 miles, from 6° north to 11° south. The greater part of the country lies south of the equator, which passes through the center of Sumatra and Borneo and through North Celebes⁴ (see map, figure 1).

The archipelago is one of the areas with the greatest volcanic activity in the world. From the northwestern part of Sumatra through Java and the Sunda Islands and then upward through the Moluccas toward the Philippines, the volcanoes succeed each other in an


interrupted line. Most famous of all the volcanoes was Krakatau which before 1883 was an island 2,000 feet high and was destroyed by an eruption that threw up enormous masses of water and steam. The eruption of 1883 was so enormous that part of the ashes that were thrown out circulated two or three times around the world before settling. The resulting tidal wave killed over thirty thousand people.¹

Climate

Being on the equator, most of the country is hot throughout the year.² Since 1866, temperatures have been registered in Jakarta, the oldest meteorological station in the tropics. Never in the past seventy-five years has the temperature risen above ninety-six degrees nor fallen below sixty-six degrees. The humidity, however, together with the absence of winds, gives a sensation of unbearable heat, especially in the evening. The maximum humidity is 100 percent and the minimum is 60 percent approximately.

The amount of rain in Indonesia depends to a considerable degree on the relation of a particular area to the moisture-bearing monsoon winds. Elevation of landsurface, however, also affects rainfall. Mountain ranges and high volcanic cones receive much more rain than do the plains or foothill regions, while slopes on the windward

³Indonesia Handbook, p. 5.

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side have higher rainfall than do those on the leeward side.¹

Natural Resources

Minerals are among the most important of Indonesia's natural resources. The large and varied deposits have never been completely developed, but their potential wealth is immense. Chief among these minerals are petroleum, tin, bauxite, iron ore, coal, and asphalt.² These natural resources which are exported for foreign exchange help the economy of the country.

The People and the Language

Originally a race of dark skin and small stature inhabited the whole of Southern Asia. At one time that area was one solid block of land. When the level of the sea rose, the South China Sea and the Java Sea came into existence and the volcanic mountain area of Indonesia was separated from the mainland. Scattered remnants of the original population maintained themselves in the inland districts of the new islands, but immigrants later populated the newly formed coastland.³ The Aborigines were forced to take refuge in the jungles. Even today the people of these tribes are shy and rarely are seen unless visited in their abodes in the wilderness. The new immigrants were the ancestors of the Malays. They arrived in two waves of immigration and, even in 1984, there exists a racial difference between the descendants of the older and of the later invaders.

¹McVey, Indonesia, p. 5.
²Embassy of Indonesia, The Republic of Indonesia: The Country, the People, the History (Washington, D.C.: The Information Division, Embassy of Indonesia, 1951), pp. 18, 19.
Coming from southern China, they spread throughout the islands between Madagascar and the far eastern island-groups of the Pacific. Ethnologists label them as Malay-Polynesian. 1

It would be difficult to give an exhaustive list of ethnic groups and subgroups in the islands, partly because of the lack of definite principles of classification. One observer has listed well over a hundred such groups; however, at least fourteen major peoples stand out clearly—Acehnese, Batak, Minangkabau, Coastal Malay, Sundanese, Javanese, Madurese, Balinese, Dyaks, Makassarese, Bugenese, Torajas, Menadonese, and Chinese. These communities, each occupying its own particular region, speaking its own language, and possessing its own forms of social organizations, have a sense of distinctiveness and a local pride that tends in certain circumstances to take precedence over feelings of national loyalty. 2

Beside the fourteen major languages spoken in the country, the national language itself is basically a Malay tongue which was originally spoken only in parts of Sumatra and the adjacent Malay Peninsula. This language received an artificial stimulus when in the sixteenth century Indonesian traders began meeting in Malacca and used the Malay language officially. The language of Malacca became the sailors' and traders' tongue on the Indonesian seas. From that time on the knowledge and the use of the Malay tongue spread over all parts of the archipelago and gave that heterogeneous area at least a superficial aspect of unity. 3

1:bid.
Religious Background of the People in Indonesia

Four different religious groups have penetrated Indonesia. In the first and second centuries of the Christian era, Indian traders brought Hinduism to the country. In the sixth, seventh, and eighth centuries, Buddhism overlapped Hinduism; and in the twelfth and thirteenth centuries the epoch of Islam arrived. The Islamic faith swept the islands and prevailed, crushing the Buddhist Majapahit empire in 1478. To this day (1984), approximately 90 percent of the Indonesian people are Moslems.

In 1511 the Portuguese conquered the Moluccas, causing the Moslem leaders to withdraw under pressure to the South Celebes. Roman Catholics in the Portuguese occupation forces founded the first Roman Catholic church in the Moluccas in 1522. In the 1530s the missionary activity of the Roman Catholic church began in Indonesia under Portuguese protection. Francis Xavier, a Roman Catholic missionary, came from India and worked in Indonesia in 1546 and 1547. His influence was so great that he has ever since borne the nickname Apostle to the Indonesians.

Educational work was part of the mission of the church at its early beginning. The Society of Jesus, the dominant order of the

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2The Republic of Indonesia, p. 31.
Roman Catholic church in Indonesia in the 1540s, gave education a special emphasis. Theological education and the training of native clergy received attention. As late as 1939, however, only fifteen Indonesians comprised the total number of 544 priests in the country.¹

With the victory of the Netherlands East India Company over the Portuguese at the beginning of the seventeenth century, Dutch Reformed Christianity took over most of the Roman Catholic congregations. It has been said that in Indonesia the Protestant church was built on a Roman Catholic foundation.²

From 1615 to 1815, with the exception of a small Roman Catholic remnant that managed to survive in the isolated southeast region, Christianity in Indonesia came under the control of "the Seventeen Gentlemen" (De Heeren xvii) at the Dutch East India Company headquarters in Holland. In short, the church became a "Company church." Dutch ministers were dispatched to serve Dutch company employees in Ambon, Ternate, Banda, Jakarta, Makassar, Padang, Menado, Semarang, and Surabaya. An event of unusual significance for the spread of Christianity in Indonesia was the publication of the first translation of the Bible into the Malay language by Melchior Leydekker in 1733.³

By 1816, what had been a Reformed church under the control and direction of the Netherlands East India company had become a non-denominational church under the control and direction of the colonial government. Thus the governor-general, acting through a church board in Jakarta, exercised absolute control over the church of the Indies.

¹Cooley, Indonesia: Church and Society, pp. 43, 44.
²Ibid., p. 40.
³Ibid., p. 41.
in all matters. The church thus became a state church, with the clergy being state-appointed and salaried administrators. The administrative separation of the Protestant church from the colonial administration came only in the 1930s. Financial separation, however, was not effected until 1950.¹

However, the kind of Hinduism, Buddhism, Mohammedanism, and Christianity practiced in the country is hardly of the pure sort in any instance. The vital religions of the islands are the old ghost, spirit, and ancestor cults which have persisted all through the centuries despite surface changes. The Javanese, for instance, are almost 100 percent Moslems, but their fundamental beliefs about spirits, life after death, magic, and the like are really pagan. The Javanese or Balinese village has at the very basis of its religious system worship of the local spirits and of the ancestral ghosts of the community, for whom ancient altars serve as offering places. The great masses are heathen at heart, despite their superficial affiliation with the great world religions.²

The native Indonesian religions, then, are a varying mixture of paganism with later infusions of Hinduism, Buddhism, Moslem, and Christianity. "Conversion" merely means taking on new names for old things; and the supernatural beings, beliefs, and practices introduced from outside are simply added on and fitted into the ancient cults.³

In general, Moslems on the island of Java are spirit

¹Ibid.
²Raymond Kennedy, Islands and Peoples of the Indies (Washington: Smithsonian Institute, 1943), pp. 46, 47.
³Ibid., p. 49.
believers. According to their beliefs there are three kinds of spirits: memedis (frightening spirit), lelembut (possessing spirit), and tujul (spirit children).\(^1\) Memedis merely upset people or scare them, but they do not usually do serious damage. A memedis spirit is usually encountered at night, especially in dark or lonely places, in the form of parents or other relatives, dead or alive. Lelembuts, in contrast to memedis, can make one ill or drive one crazy. The lelembuts enter the individual's body, and if one is not treated by a native Javanese curer (called a dukun), one will die. Lelembuts are not visible at all. They do not assume the appearance of relatives, but they are very dangerous to human beings. Lastly, the tujul are spirit children, "children who are not human beings." They do not upset and frighten people or make them sick. Quite the contrary, they are very much liked by human beings for they help people to become rich. If one wants to communicate with the tujul, he must fast and meditate, and after a while he will be able to see them and to employ them for his own uses.\(^2\)

At the center of the whole Javanese religious system lies a simple, formal, undramatic, almost superstitious little ritual: the slametan (also sometimes called a kenduren). The slametan is the Javanese version of what is perhaps the world's most common religious belief and symbolizes the mystic and social unity of those participating in it. Friends, neighbors, fellow workers, relatives, local spirits, dead ancestors, and near-forgotten gods are all bound, by


\(^2\)Ibid., pp. 16, 17.
virtue of their commensalism, into a defined social group pledged to mutual support and cooperation. These slametans fall into four main types: (1) those centering around the crises of life--birth, circumcision, marriage, and death; (2) those associated with the Moslem ceremonial calendar--the birth of the Prophet, the ending of the Fast, the Day of Sacrifice, and the like; (3) those concerned with the social integration of the village (literally "the cleansing of the village"--i.e., of evil spirits); and (4) those that are held intermittently at irregular intervals and depending upon unusual occurrences--departing for a long trip, changing one's place of residence, taking a new personal name, illness, and sorcery.¹

Ancestor worship is prevalent in the country--among both Moslems and Christians. The ancestors have passed beyond to the realm of the spirits, and, if kept satisfied, they are in an excellent position to aid the living. Therefore they receive endless sacrifices, and the people dread offending them in any way. This, indeed, is one great reason for the conservatism of the Indonesians who fear ancestors who would likely to be angered by any alteration in the ways they were used to on earth.²

The first of the Westerners to arrive in Indonesia were the Portuguese. Magellan landed in Indonesia in 1521. The Portuguese were followed by the Spanish, the Dutch, the French, and the English. All of them were engaged in a bitter colonial struggle with Indonesia

¹Ibid., p. 30.
²Kennedy, Islands and Peoples of the Indies, p. 48.
and its untold wealth as the prize. With the exception of the Dutch, all were eventually eliminated.¹

Thirteen ships sailed from the Netherlands in 1596 via the Cape of Good Hope; twelve arrived safely. After this successful first exploratory journey, further expeditions were sent out in 1598. Of the nine Dutch ships traveling the South American route, only one arrived safely in Maluku in 1599. In the following year, the Dutch concluded a treaty with the people in Ambon, the capital city of Maluku. In that treaty the Ambonese were given protection from other foreign powers, and in return the Dutch were given a trade monopoly of spices and other products of the island.²

In 1602 the Netherlands United East India Company was formed and became the instrument by which the Netherlands, in succeeding years, was able to exclude all European rivals from trade in the archipelago.³ The East India Company not only monopolized the Pacific and Indian Ocean trade, but it was also used to enforce and to dictate a new agricultural pattern without regard to the islands' interest. The East India Company was also the first instrument of full-scale colonization employed by the Dutch in Indonesia.⁴

The company's establishment of naval supremacy led to its acquisition of territorial dominion. Between 1550 and 1680 all the

¹ The Republic of Indonesia, p. 3.
² Zainuddin, A Short History of Indonesia, p. 77. See also Raymond Kennedy, The Ageless Indies (New York: John Day Company, 1942), p. 67.
³ Legge, Indonesia, p. 67.
⁴ The Republic of Indonesia, p. 33.
Indonesian states of importance disintegrated and fell under the company's sway. The company warred against the native sultanates. As the eighteenth century approached, colonial structure was further secured as the power of the sultanates declined. The high cost of the military operations forced the company into bankruptcy, and in 1798, the company was dismissed with a loss of 134.7 million gulden. The unilateral development of Indonesia passed to the hands of the Dutch Government in 1799.1 Indonesia was under the Dutch Government until the outbreak of World War II in Indonesia in 1942.

National Movements

Regional revolts against the Dutch government preceded national movements in Indonesia. The revolt in the Moluccas was led by Thomas Matulessy (1816-1818); the Java War (1825-1830), a fierce struggle for independence, was led by Prince Diponegoro; the Padri War in West Sumatra (1830-1837) was led by Tuanku Imam Bonjol; the Aceh War in North Sumatra (1873-1903) was led by Teuku Umar; and war against the Dutch in Tapanuli (1907) was led by Si Singamangaradja, the king of the Batak.2

After this succession of unsuccessful regional revolts, the Indonesian leaders started nationwide movements against the Dutch. Indonesians dated the awakening of national consciousness from the founding of Budi Utomo (Glorious Endeavor) on May 20, 1908. Budi Utomo was originally designed as a cultural association by Indonesian

1Sarton Kartodirjo, Marwati Djoened, and Nugroho Notothrowsanto, Sejarah Nasional Indonesia, 6 vols. (Jakarta: Balai Pustaka, 1977), 5:1.

2Indonesia Handbook, pp. 80, 81, 82.
intellectuals, including Wahidin Sudirohusudo, R. Sutomo, R. Gunawan Mangunkusumo, and Suraji. Being opposed to colonial oppression, Budi Utomo later turned to political ends. May 20, therefore, is regarded as Indonesia's National Awakening Day and is celebrated as a national holiday yearly.¹

Among the national movements for independence in Indonesia were the following: Partai Indonesia (Indonesian Party) founded by D. Setyabudhi and Ki Hajar Dewantara in December 1912; Perhimpunan Mahasiswa Indonesia (Indonesia Students Association) under Mohammad Hatta and Sukiman in 1924; and Partai Nasional Indonesia (Indonesia National Party) which was formed by Sukarno and Sartono in July 1927 and which fostered the adoption of the Indonesian language as the official tongue.²

During the second Indonesian Youth Conference in Jakarta in 1928, the pledge was made on October 28 that Indonesia would remain "One Nation with One Motherland and One Language." The national anthem, "Indonesia Raya," was played for the first time by its composer Wage Rudolf Supratman during this youth conference.³

Economy of Indonesia Prior to 1929

Before the coming of the western peoples, Indonesia had a subsistence agricultural economy with barter as the only form of exchange. When the Europeans arrived in Indonesia in 1521, the agricultural economy switched to a trade economy. From the sixteenth through the eighteenth centuries, trade in Indonesia was almost

¹Ibid.  ²Ibid., p. 81.  ³Ibid., p. 82.
monopolized by the Dutch East India Company. By the beginning of the eighteenth century the Dutch East India Company was at the height of its power. Its trading connections stretched from Arabia and India to China and Japan.

By the mid-eighteenth century, although outwardly strong and considered by contemporaries to be extremely wealthy, the Dutch East India Company was living on credit and its fortunes were declining. For nearly all of the last fifty years of its existence, it made an overall loss rather than profit. The downfall of the Dutch East India Company resulted in the downfall of the economy in some parts of the country, but in the other parts of the archipelago its downfall brought revival in the economy as the new period of private enterprises began.

A number of trading companies and banks were established between 1860 and 1880 with the purpose of financing private agricultural enterprises. The most important credit institution, however, was the Netherlands Trading Company which had been established at the inception of the forced cultivation system (kultuurstelsel) in 1830. With the termination of that system in 1870, the Trading Company lost

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1 Cooley, Indonesia: Church and Society, p. 26.
2 Zainuddin, A Short History of Indonesia, p. 99.
3 Ibid., p. 100
4 The forced cultivation system (kultuurstelsel) was introduced by Van den Bosch (1830-1870) to finance Dutch projects both in the Netherlands and Netherlands East Indies. The people in the East Indies were required to grow at least one-fifth of their farms with tobacco, sugarcane, and coffee. The crops were to be sold to the government below market price; and in turn the government exported the crops with large profits. See Said, Pendidikan Abad Keduapuluh dengan Latar Belakang Kebudayaannya, pp. 45, 46.
its function as the agent for the sale of government products and turned to financing private promoters. Before long it had established itself as a normal bank with branch offices all over the Far East.¹

The character of Indonesian trade was changed in the 1920s. In 1870 the export to European markets was in the form of coffee, sugar, and tobacco, together with the garden products of the eastern islands--mace, cloves, nutmeg, and pepper. By the 1920s raw materials for industrial production had come to the fore. Rubber was exported to the value of 190 million gulden and oil to the value of 190 million. Copra and tin were also exported.²

To the disadvantage of the Indonesians, much of the trade in the country in the 1920s fell into the hands of the Chinese merchants, who became middlemen in the economy of the country.³

**Education in Indonesia before 1929**

Until the middle of the nineteenth century, the only education available to the Indonesians was instruction by Buddhist, Hindu, and Moslem religious leaders or by Christian missionaries. Education provided by these religious groups was mainly religious and not intended for general knowledge.⁴

Educational work was given special emphasis by the Society of Jesus in the 1540s. Theology and the training of native clergy received special attention. This was also true with Protestant education. Outside of Java, in North New Guinea, the Sangihe Talaud

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¹Palmier, *Indonesia*, p. 73.  
²Ibid., p. 74.  
islands, Posso, Sumba, and the Batak country, almost all the educational work was in the hands of the Protestant missions.¹

There were three stated goals of Christian education: (1) to provide Bible instruction and church history to supply the pupils with an idea of what Christian faith and living really are; (2) to increase the availability of Christian education by opening boarding schools; and (3) to organize activities such as sharing of faith among the youth during out-of-school hours under the leadership of the schoolteachers.²

By the late nineteenth century there were good elementary educational facilities available for Dutch children in the Indies, but it was exceptional for any Indonesian, except a handful from the very highest class and a few Indonesian Christians, to be admitted to Dutch schools.³

C. G. C. Reinwardt, who established the botanical garden in Bogor, was given the responsibility of promoting education in Indonesia. His first effort was to enact educational law that would serve as a basis for establishing schools. In 1818, the Government Educational Law was issued. This outlined the direction of education in general and elementary education in particular. Unfortunately, this educational law did not include the promotion of education among the Indonesians. Its main focus was the operation of Dutch elementary education. According to this law the curriculum of instruction in the elementary school included reading, writing, arithmetic, Dutch

¹Cooley, Indonesia: Church and Society, p. 43.
²Ibid., p. 144.
³Zainuddin, A Short History of Indonesia, pp. 145, 146.
language, history, and geography. The existing schools at this time functioned not for general public but only for the Dutch children and a few selected Christian children of the Indonesian people.

By the Statute General of 1848, a secular school system was established to train the indigenous upper class people to serve as low level clerks, bookkeepers, and government officials. This was the beginning of establishing schools for the natives. The government budgeted annually 25,000 gulden to establish schools in Java. From this amount 14,600 gulden were set aside for teacher training.

Between 1849 and 1852 twenty school buildings were established in each province for Indonesian children; but at that time there were already in existence thirty schools for the Dutch children. The trend in the 1850s was to establish more schools for the natives, even though education for Dutch children and the children of the Indonesian elite group was given first priority.

The Operation of Native Schools after 1850

In Java, during the 1850s, the Dutch government built the school buildings. Outside Java, however, the operation of schools

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1 Djumhur and Danasuparta, Sejarah Pendidikan (Bandung, Indonesia: Penerbit C.V. Ilmu, 1959), p. 121.
2 Ibid., p. 122.
5 Djumhur and Danasuparta, Sejarah Pendidikan, p. 122.
without any subsidy from the government was the responsibility of the people. School buildings were very simple--dirt floors and no benches.\(^1\) Students of these schools were trained to become low-paid government officials, and the enrollment was still limited to a certain class of people. Outside of Java, however, native schools could be attended by the children of farmers and traders. Students enrolled in schools were almost all boys--of the 13,023 students only twenty-five were girls.\(^2\) This was the trend for many years in Indonesia and even in the 1950s very few girls attended school.

In 1892, elementary schools for indigenous people were divided into two classes or ranks. The first-class schools were established with six years of education for children of upper class society; second-class schools with five years of training were open to the general public.\(^3\)

The necessity of having separate schools for the natives was due to the difference in status of the people in Indonesia. Status differences were subtly but firmly marked by dress, speech style, and deference gestures--by a refined and explicit code of manners. Relationships between superiors and inferiors were paternalistic and personalistic, and the governing staff as a whole held themselves aloof from the masses they were nominally governing, dealing with the peasantry largely through the village chiefs. Similarly, the staff had relatively little contact with the Dutch, for at most only the

\(^{1}\text{bid., p. 124.}\)
\(^{2}\text{bid., p. 125.}\)
\(^{3}\text{Said, Pendidikan Abad Keduapi iuh, p. 47.}\)
District Officer had much to do with them. The hierarchical practice in society was brought to education. Therefore, a separate school, Europese Lagere School (ELS) was established in 1817 for Dutch children; the Hollands-inlandse School (HIS) established in 1914 for upper class Indonesian children; and Volksschool/Vervolgschool established in 1907 for the children of the common people. See figure 2 for Dutch system of education in East Indies.

In 1907, the teaching of the Dutch language as a subject was started in the first-class schools at the third-grade level. In the sixth grade, the Dutch language was used as the medium of instruction. By 1914, the first-class school became Hollands-Inlandse School, a part of the European elementary system offering seven years of schooling. In the same year (1914), along with the opening of Hollands Inlandse School, Meer Uitgebreid Lager Onderwijs (MULO) was opened. This school was a continuation of Hollands Inlandse School and was equivalent to junior high school with three years of training. In 1919, Algemene Middelbare School (AMS) was opened. This was equivalent to senior high school with another three years of training.2

The second-class school was also in the process of changing. In 1907, sekolah desa (Volksschool) or village school was opened with three years of schooling. In the same year sekolah sambungan (vervolgsschool) or continuation school was also opened with two years of schooling. It was also in 1907 that the name of the second-class school was changed to "standard school." In 1918 many of the

2Djumhur and Danasuparta, Sejarah Pendidikan, pp. 135, 137, 138.
Fig. 2. Sketch of educational system in East Indies during the Dutch occupation.

second-class schools were changed to Sekolah Sambungan or Vervolg-school.\textsuperscript{1}

The operation of sekolah desa (village school) and sekolah sambungan (continuation school) was related to the village structure of Indonesia. There are three levels of village governmental units, the lowest, the dukuhan, being the village itself headed by a kamitua. Above that is the desa, headed by a lurah, which is actually a government created grouping of several dukuhan for administrative efficiency. The kecamatan (a subdistrict) made up of varying numbers of desas is headed by a camat.\textsuperscript{2} In 1907 Governor General Van Heutz instructed the opening of sekolah desa (Volksschool) whenever possible in each desa. In each kecamatan, a Sekolah Sambungan (Vervolgschool) was opened. These schools were not operated by the government but by the desa itself. Teachers were not considered government employees; they were merely desa employees.\textsuperscript{3}

The gap between children's education of the lower class citizen--Volksschool, Vervolgschool--and the children of the upper class--Hollands Inlandse School, Meer Uitgebreid Lager Onderwijs--was bridged by sekolah schakel, which was opened in 1924, offering five years of training. Students who finished Volksschool were admitted to sekolah schakel with an addition of another two years of schooling. In sekolah schakel students were taught the Dutch language which would

\textsuperscript{1}Said, Pendidikan Abad Keduapuluh, p. 47.


\textsuperscript{3}Djumhur and Danasuparta, Sejarah Pendidikan, p. 136.
prepare them to attend Dutch-operated schools. The nature of instruction for the natives in Indonesia is outlined in table 1.

### TABLE 1

**INSTRUCTION FOR THE NATIVE IN INDONESIA**

<table>
<thead>
<tr>
<th>Features</th>
<th>First-Rate School</th>
<th>Second-Rate School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objective</td>
<td>To supply the needs of government employees and Company workers</td>
<td>To provide students with the knowledge of reading, writing, and arithmetic</td>
</tr>
<tr>
<td>Length of Study</td>
<td>Seven years</td>
<td>Five years</td>
</tr>
<tr>
<td>Curriculum</td>
<td>Reading, writing, arithmetic, geography, history, general science, drawing, etc.</td>
<td>Reading, writing, and arithmetic</td>
</tr>
<tr>
<td>Tuition</td>
<td>Minimum one gulden a month</td>
<td>No fixed amount</td>
</tr>
<tr>
<td>Teachers</td>
<td>Kweek school graduates</td>
<td>No stipulated requirement</td>
</tr>
<tr>
<td>Medium of Instruction</td>
<td>Local dialect, Malay, Dutch</td>
<td>Local dialect, Malay</td>
</tr>
</tbody>
</table>

Source: Djumhur and Danasuparta, *Sejarah Pendidikan*, p. 132.

**Teacher Training**

Between 1914 and 1941 teacher training schools were opened to provide teachers for the village schools (Volksschool), the continuation schools (Vervolgschool), and the Hollands Inlandse Schools (HIS). Two kinds of teacher training prepared teachers for the

\[\text{ibid.}, \text{p. 48.}\]
village school. The first was called "Sistem Magang." The Sistem Magang was started in 1914 and closed in 1921. This training was conducted by the principal of the Vervolgschool. The only preparation required for this type of teacher training course was a Vervolgschool education. At the end of a few months of training, the students sat for examination. They were tested on teaching methods and on practice teaching. Those who passed were assigned as an assistant teacher in the Volksschool. The second kind of teacher training for Volksschool was Cursus Volk-Onderwijzer (CVO). This course required two years of training after Vervolgschool education. Graduates from Cursus Volk-Onderwijzer were assigned as assistant teachers in the Volksschool.

Four different kinds of training were available for Vervolgschool teachers. The first was "Sistem Magang," similar to the sistem magang in the Volksschool. The only difference was to be able to teach in Vervolgschool, the students sat for the examination for "Guru Bantu Biasa Diploma." After receiving the diploma, the graduates could teach up to the fourth grade in elementary school. The second kind of teacher training was "Normaalcursus Dua Tahun" or "Two-Year Teacher-Training Course." This course was provided so assistant teachers (magang) could upgrade themselves. After finishing the course, graduates became government employees and could teach up to grade four. The third kind of teacher-training course was normal

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1 Sistem Magang is a system that trained assistant teachers. These teachers were not considered government officials and usually worked without pay.

2 Djumhur and Danasuparta, Sejarah Pendidikan, p. 139.

3 Ibid., p. 139.
school. Preparation for attendance was a Vervolgschool education. Normal School required four years of training. Graduates from this school were qualified to teach on all levels of Vervolgschool. Kweekschool was the fourth type of teacher-training course for Vervolgschool. It opened in 1852. The requirement for admission was Hollands Indlandse School education. Kweekschool required four years of training. Its graduates were qualified to teach up to the highest level of Vervolgschool.

In addition to Normal School and Kweekschool, three other kinds of teacher-training courses prepared teachers to teach in Holland Indlandse School. Hogere Kweekschool admitted Kweekschool graduates for another three years of training. In this school the Dutch language was used as the medium of instruction. Hollands Indlandse Kweekschool (HIK) which was opened in 1927 provided another teacher-training course for Hollands Indlandse School. This school admitted students from Hollandse Indlandse School to teach on the lower level and from Meer Uitgebreid Lager Onderwijs (MULO) to teach on the upper level. Another teacher-training school was kursus Hoofdacte. Requirement for admission was either a Hogere Kweekschool or Holland Indlandse Kweekschool education. Graduates from Hoofdacte were candidates for Holland Indlandse School principals.¹

The development of education in Indonesia was rather slow. In 1903 there were 190,000 pupils in Indonesia; in 1913 there were 227,000; and in 1923 there were about 700,000. Set against the large population in the country these figures were not spectacular. In

¹Ibid., pp. 140, 141. See also Said, Pendidikan Abad Kedua­puluh Dengan Latar Belakang Kebudayaanya, pp. 47, 48.
addition, the level of education provided was largely limited to primary and secondary education.\textsuperscript{1}

\section*{Higher Education before 1929}

Before 1920, the Dutch government established schools beyond high-school education in preparation for higher education. In 1851 "Dokterjawa-school" was opened in Jakarta as a first step in establishing the School of Medicine. In 1909 preparation for the School of Law was opened in Jakarta. Although prepared for higher education, the Dutch government was not very anxious to establish higher education in Indonesia. While the Dutch government was preparing to establish a technical university in the city of Bandung, the following reaction came from the Director of Public Works:

\textldots The Director of Public Works advises against the establishment of a technical university as is planned by private interests. In his opinion only then should a technical university be established when secondary education has progressed to such an extent that yearly about 50 prospective university students can be expected. This opinion is shared by the Netherlands-Indies government and the Minister for Colonies.\textsuperscript{2}

It was not until July 3, 1920, that the technical university was established in Bandung. This was the first institution of higher education ever established in Indonesia. Its purpose was to diminish the shortage of engineers in the country.\textsuperscript{3} In October 28, 1924, Sekolah Hukum Tinggi (the Faculty of Law) was opened in Jakarta. By August 16, 1927, a Faculty of Medicine was opened in Jakarta with a

\begin{itemize}
\item[1] Palmier, Indonesia, p. 79.
\end{itemize}
branch in Surabaya. These were the only university faculties ever established in Indonesia prior to 1929. Table 2 shows the number of students enrolled and graduated from universities in Indonesia between 1920 and 1929.

**TABLE 2**

NUMBER OF UNIVERSITY STUDENTS ENROLLED AND GRADUATED IN INDONESIA 1920 - 1929

<table>
<thead>
<tr>
<th>School Year</th>
<th>Number of Students Enrolled</th>
<th>University Graduates</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Students' Indonesian Enrolled</td>
<td>Indonesian Total</td>
</tr>
<tr>
<td>1920/21</td>
<td>28</td>
<td>2</td>
</tr>
<tr>
<td>1921/22</td>
<td>37</td>
<td>6</td>
</tr>
<tr>
<td>1922/23</td>
<td>42</td>
<td>3</td>
</tr>
<tr>
<td>1923/24</td>
<td>18</td>
<td>5</td>
</tr>
<tr>
<td>1924/25</td>
<td>76</td>
<td>25</td>
</tr>
<tr>
<td>1925/26</td>
<td>60</td>
<td>21</td>
</tr>
<tr>
<td>1926/27</td>
<td>63</td>
<td>30</td>
</tr>
<tr>
<td>1927/28</td>
<td>88</td>
<td>38</td>
</tr>
<tr>
<td>1928/29</td>
<td>110</td>
<td>44</td>
</tr>
</tbody>
</table>


National Education Movement

After 1900, along with the national independence movements, the national feeling was that an education with national characteristics should be started. Ki Hajar Dewantara established "Perguruan Tamansiswa" or Tamansiswa Institute in Jokjakarta in 1922. This was similar to the "Kindergarten" established by Froebel.¹

Perhaps the person most influential in developing education for women was Raden Adjeng Kartini. Kartini was born on April 21, 1879, and attended Dutch Elementary School in Japara. After six years of schooling, Kartini found that her Western education had undermined the hold of her native customs. She regarded her years at home as imprisonment and resolved she would never marry an unwelcome and unknown bridegroom. In 1903, she established a girls' school in Japara. The next year, after she was married, she established another girls' school in Rembang. Unfortunately, she died in 1904, but in 1913 schools for girls were established in big cities in honor of her ideals. Those schools, "Kartini Schools," were named after her.² Every year her birthday is celebrated as "Kartini Day" in remembrance of her contribution to women's education in the country. Kartini was a lovely woman (see figure 3).

Dewi Sartika, who was born in Bandung on December 4, 1884, continued Kartini's ideas of raising the standard of women in West Java. In 1904, she opened a girls' school named "Sakola Dewi Sartika." Because of her outstanding contribution in the field of

¹Said, Pendidikan Abad Keduapuluh, p. 53.
²Djumhur and Danasuparta, Sejarah Pendidikan, p. 154.
Fig. 3. Raden Adjeng Kartini, founder of the first girls' school in Indonesia.
girls' education, Sartika was given in 1922 a "silver award" by the Dutch government.\footnote{Ibid., p. 156.}

Other national schools that were established in Indonesia before 1929 were: Sekolah-sekolah Serikat Islam (Islam's United School); Sekolah-sekolah Muhammadiyah (Muhammadiyah Schools); and Sekolah-sekolah Nahdatul Ulama (Nahdatul Ulama Schools). Religious groups and private individuals conducted most of these schools.\footnote{Ibid., p. 149.}

**Seventh-day Adventist Mission in Indonesia from 1900-1929**

The city of Padang on the west coast of Sumatra, where the East Indian Company first started a Christian congregation in 1679,\footnote{Ibid., p. 149.} was the first city in Indonesia that a Seventh-day Adventist missionary entered. Ralph Waldo Munson, his wife, and their five children set sail from New York in December 1899 and arrived in Emma Haven (now Teluk Bayur), Padang, on January 1, 1900.\footnote{TEdMin, December 10, 1955, GCAr.} Munson was the first missionary the Seventh-day Adventist church sent to Indonesia (see figure 4).

Munson had been a Methodist missionary to Singapore before he came to Indonesia. There he learned to speak the Malay language which was also spoken in the coastal areas of Indonesia. While in Singapore, he baptized Timotheus (Tay Hong Siang), a young Chinese orphan from Padang.\footnote{SDA Encyclopedia, rev. ed., 1976, s.v. "Indonesia."}

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\textsuperscript{1}Ibid., p. 156. \textsuperscript{2}Ibid., p. 149. \textsuperscript{3}Paul Bodholdt Pedersen, 	extit{Batak Blood and Protestant Soul} (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1970), p. 47. \textsuperscript{4}TEdMin, December 10, 1955, GCAr. \textsuperscript{5}SDA Encyclopedia, rev. ed., 1976, s.v. "Indonesia."
Later, Seventh-day Adventists often raised the question, why did Munson start the Seventh-day Adventist mission in Padang, a city with a strong Moslem religious center and where Christianity was not favorably accepted? To answer this question one needs to go back to the beginning of the missionary activities of the Christian church in Indonesia. During the nineteenth century the country was flooded with missionary societies--Dutch, German, Swiss, English, and American. These missionary societies were all under a single authority, a commission called the "Hague of Indies Commission." This governmental bureau was in charge of religious affairs and, in accordance with a provision of the Indies Government Act (Article 177), the permission of the Governor-General has to be obtained before missionary activities could be started.¹ Until 1927 the colonial administration recognized only the Protestant church of the Indies and the Roman Catholic church. All other religious bodies were treated as ethical societies.² The interpretation of this law meant that, under Dutch colonial law, Christian workers were denied access to certain parts of the country lest they stir up unrest among the Muslims. Also, the colonial government permitted only one society to work in a given area. Thus there developed regional churches, each with its own language and culture.³

The city of Padang was given to the Seventh-day Adventists

³Ibid.
where the Munsons worked freely without much interference or com­
petition from other religious bodies.¹

By operating a small clinic in his home, Munson was able to
reach some of the people and attracted a few converts, mainly Batak
people of North Sumatra. His first native convert was Immanuel
Siregar, a son of the first Batak convert to Christianity by the
Rheinische Mission Gesellchap (RMG) at Sipirok. Immanuel came to
Padang to establish a newspaper and there studied the Bible from
Munson ² (see fig. 5).

Prior to his conversion, probably in 1904, it was reported
that in Sumatra in 1903 there was a company with ten members. How­
ever, there was no organized church nor any baptized church members.
There was one Sabbath school with twenty members and one church school
with three students enrolled.³

After about four years in Padang, Munson moved toward the
northern part of Sumatra. Christianity could hardly gain a foothold
in Padang because of the strong Moslem influence. In 1904, Munson
and G. F. Jones, an Australian missionary, opened the work at Medan,
North Sumatra. A little progress was made. From Sumatra Munson
traveled to Java where he started the work in West Java in 1909 by
opening a printing press at Sukabumi. He established churches both

¹Munson, RH 57 (October, 1900):13. See also Urbanus
Aritonang, "The History of the Seventh-day Adventist Church in
Indonesia from 1900 to 1920 as Revealed in the Review and Herald,"

²Clyde C. Cleveland, Indonesian Adventure for Christ
p. 28.

³General Conference of Seventh-day Adventists, Annual Statis­
IMMANUEL SIREGAR anggota bangsa Indonesia jang pertama, sedang kota Padang itulah tempat terbitnya pekabaran tiga malaikat di Indonesia.

Fig. 5. Immanuel Siregar, First Convert to the Adventist Church.
in Sukabumi and in Jakarta. By 1913, a local mission was organized in Jakarta.¹

Missionaries sent in 1906 from Australia started the work in East Java. George Teasdale and Petra Tunheim were in this group and both were assigned to work in Surabaya.² Petra Tunheim’s first work in Surabaya was to sell tracts from the writings of Ellen G. White translated into the Indonesian language. The only words that she had learned and used in selling these tracts were “buku baik, lima sen” meaning “good book, five cents.”³ In Surabaya, Teasdale and Tunheim found a Sabbath-keeping family from Singapore. They met with this family one Sabbath, and after the first meeting, most members of the family joined the Sabbath services from week to week and became members of the Seventh-day Adventist church. Thus a small nucleus for a church group was quickly formed.⁴

By 1912, a mission school opened at Sumberwekas, Prigen, a rural area, about twenty miles from Surabaya. This school, based upon the Seventh-day Adventist concepts of education, was located far from the city. The same year the first Seventh-day Adventist church was organized at Sumberwekas. The following year, 1913, G. A. Wood organized and directed the East Java Mission.⁵

¹FED Min, Report Section, December 1-10, 1955, GCAr.
³Ibid.
Munson, who in 1909 opened the work in Jakarta and Sukabumi, had to return to America because of his wife's poor health. Tunheim was transferred to Jakarta in 1912 to lead the work there. She started a church in Jatinegara. In the same year, the first Seventh-day Adventist church was organized in Jakarta. By 1913, West Java Mission was organized with headquarters at Salemba, Jakarta. Petra Tunheim was appointed superintendent of the new local missionfield, where she served until 1915.¹

In 1915, I. C. Schmidt replaced Tunheim as superintendent of the West Java Mission. Tunheim was transferred to Bandung where she started the work in 1916. Bandung, however, was a closed city to missionary activity. Under Dutch colonial law some religious groups were denied access to certain parts of the country (see above). Petra Tunheim was not very successful in this city, but the seeds of truth she planted grew and bore fruit in later years.²

While Tunheim was in Jakarta she raised funds to build a representative church building. The original plan was to build the church building at Jalan Sawo, Jakarta, but because more church members lived around Kramat Pulo, the building was finally built at Jalan Tanah Tinggi Kramat Pulo. The building, though beautiful and nicely located, was totally different from the style of the other Protestant church buildings. It had no steeple, even though other Protestant church buildings of that period displayed high steeples with crosses.

²Ibid.
on top. The church building was dedicated in 1924 soon after the death of Tunheim. ¹

In 1922, P. Drinhaus was placed in Bandung to follow up the missionary work begun by Tunheim. One year later, in 1923, M. E. Direja was sent to assist Drinhaus. They were the first workers sent to Bandung after Tunheim who had started the work in 1916. Drinhaus, however, was not allowed to work in Bandung. He was called before the Resident, the chief officer of the Bandung city, who commanded him to stop missionary activities in the Bandung area. This was during the period when a territorial system was practiced in Indonesia and local governments had the authority to prohibit religious activities in their area. Drinhaus went to Semarang, Central Java, to start missionary activity there, and Direja went to Singapore to assist Melvin Munson in the editorial work at the Malaysian Signs Press.²

In North Celebes, the eastern part of Indonesia, Samuel Rantung started the Seventh-day Adventist work.³ He and his wife went to Singapore to attend English Training School (Malaysian Union

¹Petra Tunheim died of pneumonia August 13, 1923, on board ship just before reaching Singapore on her way from Shanghai to take up her work again in Java. She was an earnest worker with a deep Christian experience. She had planned to be in Java to attend the Kramat Pulo church building dedication. At one corner of the Kramat Pulo church building there is a stone with the inscription “In memoriam of Petra Tunheim.”


³Samuel Rantung left Manado, North Celebes, for Jakarta in February 28, 1910. There he met Immanuel Siregar, the first native Seventh-day Adventist convert in Indonesia. Immanuel taught him the Bible truths and he was baptized in Sukabumi in 1911.
Seminary since 1921). When he arrived at the school, instead of studying, he was asked to teach Bible classes. Then, because of illness, Rantung was given a three-month vacation. He returned home to Lowu, Ratahan, in Celebes. During those three months Rantung talked about the Seventh-day Adventist doctrine among his own relatives. As a result a number of people including his own relatives became interested in the Seventh-day Adventist church.

After his three-month vacation, Rantung returned to Singapore where he suffered a relapse. His doctor advised another three-month vacation. He and M. E. Direja both went back to Lowu to teach those people interested in the church. As a result, on December 30, 1921, twenty-two people were baptized in the Celebes by F. A. Detamore. The next day, Sabbath, December 31, 1921, the first Seventh-day Adventist church was organized in Celebes with twenty-five members (twenty-two newly baptized members in addition to S. Rantung, his wife, and M. E. Direja).

In Lampung, South Sumatra, J. J. Merukh was one of the first converts to the Seventh-day Adventist church. George Wood, Seventh-day Adventist missionary, met him in the middle of a bridge. From their conversation Wood learned that Merukh was a Christian and could read. Wood handed him a copy of Pertandaan Zaman (Signs of the Times) and asked for his address. Five days later Wood visited Merukh in his home and made arrangements for Bible study. In 1925, H. Zimmerman baptized Merukh and four of his friends. In the following year

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2 Ibid.
3 Ibid.
others were baptized, and by 1926 the first Seventh-day Adventist church was organized in Lampung.¹

The entrance of Seventh-day Adventism into Kalimantan, one of the largest islands in the world, was begun by colporteurs. Muda Silitonga was one of the first colporteurs to go to Kalimantan and he was later followed by S. Siregar and M. L. Tobing. These three colporteurs successfully sold books and magazines in various places. As a result, fourteen Dayak people, all members of the Protestant church, became interested in the Advent message after reading Seventh-day Adventist publications. S. H. Panjaitan, the first worker sent to Kalimantan from East Java Mission, taught these people the Adventist doctrines, and as a result five were baptized by G. A. Wood, director of the East Java Mission.²

In Maluku, P. Pieterz, a layman who was on vacation from Jakarta in 1921, started the Seventh-day Adventist mission. He worked together with J. Liklikwatil, a colporter in the area. The result was encouraging. Albert Munson baptized twenty-two converts on October 3, 1922.³

The growth of Seventh-day Adventist churches in Indonesia resulted in the organization of local missions. From 1913 to 1929 seven local missions were organized. East Java Mission was organized in 1913; West Java Mission in 1913; North Sumatra Mission in 1917;... 

Celebes Mission in 1923; Batakland Mission in 1927; Ambon Mission in 1929; and South Sumatra Mission in 1929. The statistical growth of the Seventh-day Adventist church in Indonesia is shown in table 3.

**TABLE 3**

**STATISTICAL GROWTH OF ADVENTISM IN INDONESIA 1904 - 1928**

<table>
<thead>
<tr>
<th>Year</th>
<th>Congregations</th>
<th>Total Members</th>
<th>Name of Local Mission</th>
<th>Name of Union</th>
<th>Name of Division</th>
</tr>
</thead>
<tbody>
<tr>
<td>1904</td>
<td>2</td>
<td>12</td>
<td>Sumatra</td>
<td>Australia</td>
<td>Asiatic</td>
</tr>
<tr>
<td>1905</td>
<td>2</td>
<td>12</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1906</td>
<td>2</td>
<td>13</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1907</td>
<td>2</td>
<td>13</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1908</td>
<td>2</td>
<td>16</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1909</td>
<td>2</td>
<td>10</td>
<td>Sumatra and Java</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1910</td>
<td>2</td>
<td>8</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1911</td>
<td>2</td>
<td>54</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1912</td>
<td>4</td>
<td>56</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1913</td>
<td>5</td>
<td>63</td>
<td>Sumatra, East and West Java</td>
<td>Malaysia</td>
<td>Far Eastern</td>
</tr>
<tr>
<td>1914</td>
<td>5</td>
<td>73</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1915</td>
<td>5</td>
<td>73</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1916</td>
<td>4</td>
<td>101</td>
<td>North Sumatra, South Sumatra, East Java, and West Java</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1917</td>
<td>4</td>
<td>111</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1918</td>
<td>4</td>
<td>132</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1919</td>
<td>4</td>
<td>158</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1920</td>
<td>4</td>
<td>164</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1921</td>
<td>4</td>
<td>236</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1922</td>
<td>6</td>
<td>368</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1923</td>
<td>10</td>
<td>521</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1924</td>
<td>11</td>
<td>871</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1925</td>
<td>18</td>
<td>1208</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1926</td>
<td>16</td>
<td>1450</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1927</td>
<td>24</td>
<td>1468</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1928</td>
<td>29</td>
<td>1763</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Prior to the opening of the training school in Java in 1929, there were already sixteen church schools (mission schools) in operation in Indonesia, with an enrollment of 1,509 pupils. These schools were established in five of the six local missions in Indonesia (see table 4).

**TABLE 4**

**NUMBER OF CHURCH SCHOOLS IN INDONESIA PRIOR TO 1929**

<table>
<thead>
<tr>
<th>Local Missions</th>
<th>Number of Schools</th>
<th>Number of Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Celebes</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>Batakland</td>
<td>3</td>
<td>200</td>
</tr>
<tr>
<td>East Java</td>
<td>3</td>
<td>400</td>
</tr>
<tr>
<td>North Sumatra</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>South Sumatra</td>
<td>2</td>
<td>34</td>
</tr>
<tr>
<td>West Java</td>
<td>7</td>
<td>650</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16</strong></td>
<td><strong>1,304</strong></td>
</tr>
</tbody>
</table>

**SOURCE:** FED Outlook 15 (December 1929):4, 5.

The progress of the Seventh-day Adventist church in Batakland was largely due to the opening of a school at Sipogu in 1921. This school was founded under the direction of Dallas S. Kime, known as pioneer of educational work in Indonesia.¹

The first two national teachers in that school in 1921 were A. P. Mamora and Theo D. Manullang. They were followed by N. J. Hutauruk and U. H. Manullang. From year to year students and teachers increased in number. In the 1927 school bulletin, the following individuals were listed as teachers: D. S. Kime, Mrs. Kime, S. N. Siregar, U. H. Manullang, Maria Harahap, and S. Ritonga.

The teaching of religion in the school at Sipogu was not permitted because of government prohibition. A. P. Mamora was called to court since it was reported that in his house students were taught religion. Students and teachers had to go out into the jungles for their religious devotions. There, under the trees, sometimes at night, they learned spiritual lessons that were precious to them. Some of the converts were baptized in the middle of the night, and others were baptized in the bathroom.

This school was different from other schools operated by the Seventh-day Adventist church. It was not a church school; it was not a training school; and it was not a religious school as such, but it was called “Batakland English School.” A medical work was connected with this school. D. S. Kime, who was in charge of the Batakland English School, was also a nurse. In connection with the medical work and the opening of the school, Mrs. Kime reported:

1None of these four teachers were Adventist except A. P. Mamora, who was baptized in 1916. Theo D. Manullang, U. H. Manullang, and N. J. Hutauruk were baptized there at the school. Interview with A. P. Mamora, Bandung, February 26, 1983.


One month has passed since school opened and while four have dropped out, eight have enrolled. So the number of students keeps climbing up. Our teachers in the English Department are Albinus Mamora and Theo Manullang. The forty-eight students in the Dutch Department are still without a teacher other than a Malay teacher.

During the first six months here we gave medicine and treatment to 2,500 patients. Last month a doctor from one of the large estates, fifty miles away, came out to examine our work and help with a few of our worst cases. He left free medicine and afterwards sent more by mail. We have sent two men to his hospital. One came back cured, and the other is much better and expects to return in a few days.

The objective of the school, as stated in its bulletin, was to prepare young people to work in business enterprises. The religious objective of the school was a kind of hidden curriculum. To reach the objective, the following subjects were taught: English, typing, reading, arithmetic, history, dictation, health, writing, spelling, geography, grammar, drawing, singing, physics, and algebra. These subjects were taught in the seventh grade, the highest grade level in the school. In 1925, for the first time, five students graduated from Batakland English School. In 1926, fifteen students graduated (see fig. 6). Some of these graduates, though finishing only the seventh grade, were successful in their employment in some business enterprises; while those who went to Malaysian Union Seminary

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1 Mrs. Kime, "Medical Work in Batakland English School," Malaysian Digest (August, 1921), as cited in Asiatic Division Outlook 7 (September 1921):6.


3 The names of the 1925 and 1926 graduates from Batakland English Schools were: Elam Sinaga, Angkupon Siregar, Immanuel Pohan, Djaibun Simatupang, and Diris Siagian (graduated in 1925). Justinian Sitompul, Gayus Simatupang, Mian P. Sormin, Eras Rambe, Liberty Tampubolon, Marajoki Ritonga, Julius Gultom, Binsar Panggabean, Amintas Simatupang, Pamuhun Simatupang, Juda Siregar, Toga Siagian, Poleon Simatupang, Rausin Harahap, and Nahasson Simatupang.
1926

Justinian Sitompoel
Gajoes Simatoepang
Mian P. Sormin
Eras Rambe
Liberty Tampocholon
Marajoki Ritonga
Julius Gultom
Binsar Panggabean
Amintas Simatoepang
Pamoehoen Simatoepang
Juda Siregar
Toga Siagian
Poleon Simatoepang
Raocsin Harahap
Nahason Simatoepang

Moerid-moerid jang tammat beladjar dalam tahoen 1926

Fig. 6. Batakland English School 1926 Graduates.
When the Seventh-day Adventist church opened the Batakland English School it was probably aware that there was no chance of a long-term existence. It was opened as an entering wedge for teaching Adventist doctrines. Its location was deep in the interior; the school buildings were temporary structures (see fig. 7); some of the students were very young (see fig. 8); and the surrounding people were mostly Moslems. It was opened there because it could not be opened in any other place in the area of Batakland. Yet along with the school program and health service, the seed of Adventist Bible truth was sown.\(^{2}\) The school was permanently closed in 1937, and the buildings were totally destroyed during World War II.\(^{3}\)

In later years many of the former students and graduates of Batakland English School became active workers for God. One of them became union mission president, a couple of them went as missionaries to Malaysia, and others were ordained to the gospel ministry.

**Summary**

For many years Indonesia was neglected in the area of education. Only five to ten percent of the Dutch East Indies government expenditures were for education, as compared to twenty-five percent in the Philippines. The underlying philosophy seems to have been that a too rapid education of the natives would produce social disorganization and discontent, along with imposing a heavy drain on the

\(^{1}\)Batakland English School, Bulletin 1927, p. 11.

\(^{2}\)Ibid.

Fig. 7. Youngest students at Batakland English School.
Fig. 8. Simple building at Batakland English School.
government budget.¹ Until the middle of the nineteenth century, the only education available to the Indonesians was instruction by religious groups, who did not provide general education.

It was not until the Government Educational Law of 1848 came into effect that a secular school system was established to train the indigenous upper-class people to serve as low-level clerks, bookkeepers, or lower-level government officials to assist Dutch supervisors. In the 1850s more schools were established for the native population, but enrolment still was limited to a certain class of people. Outside Java, however, children of farmers and traders could attend the native schools.

As more children of the common people attended elementary school, the government divided elementary education into two classes or ranks. The first-class schools were established for children of the upper-class society, while the second-class schools were established for children of common people.

Secondary education was started in 1907. It was not until 1919, however, that the senior high-school level was opened. Prior to 1929, very few of the Indonesian children attended secondary school.

Higher education was started in 1920. The Technical University was established in Bandung in that year. A Faculty of Law and a Faculty of Medicine were opened in Jakarta in 1924 and in 1927, respectively. These were the only university faculties established in Indonesia prior to 1929.

¹Raymond Kennedy, Islands and Peoples of the Indies (Washington: Smithsonian Institute, 1943), p. 53.
The development of education in Indonesia before 1929 was rather slow. In 1903 there were 190,000 pupils in Indonesia. In 1913 there were 227,000, and in 1923 there were about 700,000. Compared with the country population of about 80,000,000 people, this number of students was not spectacular. At this time, the level of education available for the natives was limited to primary and secondary education.

Higher education was beyond the reach of most Indonesian students. In the 1920/1921 school year, there were only two Indonesians enrolled in the university. Even in the 1928/1929 school year, there were only forty-four Indonesians enrolled at the University. Most of the students were European and Chinese.

The onset and development of the Seventh-day Adventist church in Indonesia was connected with education. Prior to the opening of the Netherlands East Indies Training School in 1929, there were already sixteen church schools in operation in Indonesia. Five of six local missions in Indonesia, prior to 1929, already had schools in operation.

The progress of the Seventh-day Adventist church in Batakland was due largely to the opening of Batakland English School at Sipogu in 1921. Even though religious teaching was not permitted at Sipogu school, the teachers lived and taught Biblical principles, resulting in the conversion of several students to Jesus Christ. As the church grew and the number of schools increased, there was a great need for gospel workers and teachers. These great needs became part of the motivation for opening Netherlands East Indies Training School.
CHAPTER II

EARLY BEGINNINGS 1929-1942

This chapter deals with the period of early growth of the Netherlands East Indies Training School, from its opening to its temporary close at the outbreak of the war in 1942. Included is a survey of the political, economic, and sociological conditions of the country from 1929-1942. The organization of the Netherlands East Indies territory as a separate union mission apart from the Malaysian Union Mission, the transfer of the territory to the Central European Division from the Far Eastern Division, and the transfer of the territory back to the Far Eastern Division demonstrates the growth of the Seventh-day Adventist church during this time--which led to the opening of the training school.

Context

Political, Economic, and Sociological Conditions

From 1929 to 1942 Indonesia was under Dutch control. The rise of national movements influenced by international political unrest marked conditions in the country. After 1920 Europe turned from revolutionary to nationalistic tendencies. The Irish and Polish nationalistic movements, and the Finnish and the Baltic State movements had achieved spectacular successes. Indonesian students in the Netherlands came under the influence of this new tendency. When they

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returned to Indonesia they started a new national movement in which they sought to rally all older Indonesian organizations. Sukarno became involved in a conflict with the Dutch authorities when he started organizing pressure groups aimed at enrolling the masses by intimidating the colonial power. After Sukarno was interned, Sutomo led the nationalists along new ways.¹ To him the promotion of social welfare was just political progress. His ability and his never-failing attempts to improve the position of his fellow Indonesians finally gained general recognition among Netherlanders as well as Indonesians.²

The national movements grew rapidly and began to take on political and economic overtones. A multitude of organizations dedicated to freedom from alien rule sprang up. A Communist-inspired revolution erupted in 1927. That same year Sukarno founded the Indonesian National Party.³ In January of 1931 Sutomo founded the Indonesian National Unity (Persatuan Bangsa Indonesia) aimed at the improvement of the status of the people and country on the basis of Indonesian nationalism. In April of the same year, Sartono established the Indonesian Party (Partai Indonesia) based on the principles of nationalism and national self-help. Sutan Syahrir formed the Indonesian National Education Group (Pendidikan Nasional Indonesia) which was based on the principles of Indonesia nationalism, national

¹Sukarno and Sutomo are Javanese. The Javanese do not have family names—they use one name only.


³The Country, the People, the History, Republic of Indonesia, p. 34.
self-help, and social independence of Indonesia.¹

The spirit of nationalism was a reaction against the social classification of people living in Indonesia. The Dutch government placed the Europeans as the first class group, the Chinese as the second, and the ethnic Indonesian as the lowest. Marked differences of pay were given to these three different groups of people.² Table 5 shows the income per capita for the three different groups.

<table>
<thead>
<tr>
<th>Group</th>
<th>Java and Madura</th>
<th>Other Islands</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic Indonesia</td>
<td>55 gulden</td>
<td>66 gulden</td>
<td>59 gulden</td>
</tr>
<tr>
<td>Non-ethnic Indonesian</td>
<td>310 gulden</td>
<td>320 gulden</td>
<td>315 gulden</td>
</tr>
<tr>
<td>Europeans</td>
<td>2,300 gulden</td>
<td>3,200 gulden</td>
<td>2,500 gulden</td>
</tr>
</tbody>
</table>

SOURCE: Cooley, Indonesia: Church and Society, p. 18.

The year 1929 marked the beginning of the world depression. This depression weakened the links of the Indies with the Netherlands; and the Indonesians lost their assurance of economic welfare at Dutch hands.³ When the stockmarket crash of October 1929 ushered in the

¹Indonesia Handbook, p. 83.
³Palmier, Indonesia, pp. 100-101.
great depression, the Netherlands immediately determined to recoup its financial losses by more rigorous exploitation of the Indies.\footnote{Wilfred T. Neill, Twentieth Century Indonesia (New York: Columbia University Press, 1973), p. 307.}

The international political unrest played an important role in the political, economic, and sociological conditions of Indonesia. In 1931 the Japanese attacked Manchuria, in 1937 North China, and in early 1939 Hainan and the Spratling Islands.\footnote{Ibid., p. 310.} After the armies of Adolf Hitler invaded the Netherlands and Belgium on May 10, 1940,\footnote{Vlekke, The Story of the Dutch East Indies, p. 196.} Japan laid plans to move south into Indonesia.\footnote{Neill, Twentieth Century Indonesia, p. 310.} The Dutch government, in anticipation of Japan's attack of the Indies, succeeded in collecting millions needed for war expenditures. The people of the Indies willingly paid the increased taxes. Even before 1940 the tax rate in the Indies was higher than the federal income tax rates in the United States in 1943.\footnote{Vlekke, The Story of Dutch East Indies, p. 197.}

Japan apparently was resolved to make full use of the opportunity created by the defeat of Holland, the downfall of France, the seemingly hopeless position of Great Britain, and the internal dissension in the United States. The ambassadors of Great Britain, France, and the United States were instructed to notify Tokyo that their governments had no intention of sending troops to the Netherlands East Indies archipelago. Even the German ambassador declared that Germany was not interested in the fate of the Indies. Thus Hitler stated...
publicly that the Netherlands East Indies were to be the private hunting ground of the Japanese.\(^1\)

In January 1942, Japanese troops landed on Borneo and Sulawesi, the eastern part of the Netherlands East Indies; in February they took Sumatra, the western part of the Indies, with its rich oil fields. In early March, the Japanese, after the defeat of the Allied naval forces in the Battle of the Java Sea, controlled all parts of Netherlands East Indies.\(^2\) These events precipitated the closing of the Netherlands East Indies Training School.

**Education under Dutch Government**

A complete system of education in Indonesia was already in existence prior to the opening of Netherlands East Indies Training School in Cimindi, Java. Even though the schools were few, three levels of education were available—elementary education, secondary education, and higher learning.

Education in Indonesia up to 1942 was patterned after the European system of education. Most of the elite people placed their children in Western-style primary schools. Education raised the social status of the people in the community. The higher education an individual could get, the higher his social status tended to be.\(^3\)

After 1930 the growth of education in Netherlands East Indies was rather slow. Not many new schools were opened. There were two main factors that contributed to the slow growth of schools in

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\(^1\)Ibid.

\(^2\)Neill, Twentieth Century Indonesia, pp. 311-213.

\(^3\)Mildred Geertz, Indonesian Cultures and Communities (New Haven, Connecticut: Hraf Press, 1963), p. 28.
Indonesia. The Netherlands East Indies government, because of world economic depression, cut their budget on education. Only 5 percent of the government expenditures were for education. Another factor was unemployment; work was not available for all graduates. In 1930, Professor Schrieke, the superintendent of Hollandsch Inlandsche School education, advised the Netherlands East Indies government not to add any more Hollandsch Inlandsche Schools (First Rate Schools). Table 6 shows the annual growth of all types of schools, the increase in the number of teachers and students, and the number of graduates from 1933-1940.

From the beginning of the higher education program up until the 1929/1930 school year, the number of European students always exceeded the number of native students. When the school of technology was opened in Bandung during the 1920-1921 school year, there were only two Indonesians, four Chinese, and twenty-two enrolled Europeans. Even in 1935 there were listed sixty-six European students in the school of technology as compared to forty-nine Indonesians and thirty-one Chinese. It was evident that by the time the Netherlands East Indies Training School was opened, education in general and higher education in particular was not patronized by the natives. In fact, by 1930, out of fifty million people in Indonesia, only 6.44 percent were able to read.

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1 Kartodirdjo et al., Sejarah Nasional Indonesia, p. 134.
2 Ibid., pp. 134-135.
3 Smith, Cooperation in Higher Education, p. 11.
4 Kartodirdjo et al., Sejarah Indonesia, p. 126.
### TABLE 6
THE ANNUAL GROWTH OF SCHOOLS
TEACHERS AND STUDENTS FROM
1933-1940

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Schools All Types</th>
<th>No. of Teachers All Types</th>
<th>Number of Students All Types</th>
<th>Number of Graduates All Types</th>
</tr>
</thead>
<tbody>
<tr>
<td>1933-1934</td>
<td>20,591</td>
<td>41,118</td>
<td>1,902,935</td>
<td>387,113</td>
</tr>
<tr>
<td>1934-1935</td>
<td>20,707</td>
<td>40,585</td>
<td>1,870,750</td>
<td>395,725</td>
</tr>
<tr>
<td>1935-1936</td>
<td>20,844</td>
<td>41,407</td>
<td>1,903,091</td>
<td>412,360</td>
</tr>
<tr>
<td>1936-1937</td>
<td>20,897</td>
<td>41,901</td>
<td>2,010,825</td>
<td>434,658</td>
</tr>
<tr>
<td>1937-1938</td>
<td>20,983</td>
<td>43,222</td>
<td>2,095,278</td>
<td>453,081</td>
</tr>
<tr>
<td>1938-1939</td>
<td>21,440</td>
<td>44,925</td>
<td>2,223,596</td>
<td>483,917</td>
</tr>
<tr>
<td>1939-1940</td>
<td>22,136</td>
<td>46,510</td>
<td>2,310,533</td>
<td>510,095</td>
</tr>
</tbody>
</table>

SOURCE: Sartomo et al., Sejarah Nasional Indonesia, p. 133.

The Seventh-day Adventist Church in Indonesia: 1929-1942

The year 1929 was an important year in the history of the Seventh-day Adventist church in the East Indies. In that year East Indies was separated from the Malaysian Union and organized as a separate union mission; the territory of Indonesia was transferred to the Central European Division; and the Netherlands East Indies Training School was opened.

Transfer of the East Indies to the Central European Division

The organization of the East Indies as a union mission and the transfer of that territory to the Central European Division took
place at the same time. The Central European Division asked the General Conference for the East Indies as its mission territory. This request for transfer appeared in the minutes of the Autumn Council of the General Conference, held at Springfield, Massachusetts, September 25, 1928.¹

The Far Eastern Division committee later concurred with the General Conference Committee action in a meeting held in Shanghai:

Consideration was given the status of the Netherlands East Indies, a section of the Malaysian Union, as from January 1, 1929, the General Conference at its recent biennial Autumn Council having voted that this section of the Malaysian Union territory be transferred to the Central European Division, with headquarters at Berlin.

In view of the transfer, the Far Eastern Division took the following action:

Whereas, the General Conference has transferred the Netherlands East Indies to the Central European Division, together with all properties in that field, and the membership, including workers that have been labouring in that territory,

Resolved: That we concur in the division already settled upon by the General Conference, painful though it is to find ourselves separated from a membership that we have worked so many years to build up, and from fellow-laborers with whom we have been associated in the Lord's work during the past years.

Be it further resolved: That we express to the various constituencies of baptized believers in the missions within the territory of the Netherlands East Indies, and especially to our working force, that are to be transferred to the Central European Division, our sincere regards and best wishes, and that they be assured of our prayers. We wish to join with them in united prayer together to God that the work, both in the territory in which they are to continue, and in the territory still remaining to the Far Eastern Division field, shall have upon it continually the prospering hand of God.²

¹GC Min, September 25, 1928, AUHR.
²FED Min, December 10, 1928, GCAr. See also MUM Min, February 5, 1929, WIUM File.
³FED Min, December 10, 1928.
Then the Malaysian Union Mission, in open session, took the following action:

That the Malaysian Union Mission, under date of February 5, 1929, approved the above action of the General Conference and the Far Eastern Division Executive Committee, transferring the Netherlands East Indies to the Central European Division; that the balance of the territory and constituency of the Malaysian Union continue as the Malaysian Union Mission.

According to H. F. Schuberth, president of the Central European Division, reasons for the transfer of the Indies to the Central European Division were the following:

In the Central European Division there were 42,000 church members who have set aside money for missionary work outside of Europe. After the world war, Germany had lost all of her colonies and had no places to send their missionaries. Besides, money cannot get out from Germany except for missionary work. Therefore the Central European Division requested General Conference territories where they can send missionaries. To Central European Division were given Arabia, Egypt, and Netherlands East Indies.

In preparing to attend the Malaysian Union Mission session to be held in Singapore in February 1929, a special committee was held in the home of H. Eelsing, 23 Sawoland Street, Jakarta, on December 17, 1928, to discuss the organization of the new Netherlands East Indies Union Mission. Among those present were: H. F. Schuberth, president of the Central European Division; B. Ohme, Netherlands East Indies Union Mission president; H. Eelsing, West Java Mission president; H. Zimmerman, East Java Mission president; and H. Schell, Netherlands East Indies Union Mission secretary. The decisions taken at this special meeting were: (1) to use Bandung as the headquarters of the Netherlands East Indies Union Mission (probably because

1MUM Min, February 5, 1929, WIUM File.


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of its cooler weather); (2) to build an office and a church building with financial assistance of $4,000 from Central European Division; (3) to plan the building of school structures in different local missions; (4) to invite all overseas workers and their families to attend the last Malaysian Union Mission session to be held in Singapore, at which time the Netherlands East Indies Union Mission was to be organized; and (5) to buy a house for the Netherlands East Indies Training School at Cimindi at the cost of 17,000 gulden.¹

Organization of Netherlands East Indies Union Mission

After five days of the old Malaysian Union Mission session, the new Netherlands East Indies Union Mission held a separate session. The old Malaysian Union continued to function as the union mission, doing the auditing for 1928 and such other business as was deemed necessary, until 10:00 a.m., February 10. L. V. Finster, president of the Old Malaysian Union, functioned as such till February 10, receiving reports, auditing, and transacting any necessary business. After that date, both union missions functioned separately and had separate meetings. It can be said, then, that the Netherlands East Indies Union was officially organized and functioning on February 10, 1929.²

At their first meeting the Netherlands East Indies Union made the following appointments: B. Ohme was appointed union mission president; H. Schell, union mission secretary and treasurer; and P. Drinhaus, field secretary. The executive committee of the newly

¹Ibid.
²MUM Min, February 5, 1929, WJUM File.
organized union mission consisted of eleven members: B. Ohme, chairman; Schell, secretary; P. Drinhaus, Tan Kim Siang, Th. Rondonuwu, and the presidents of the six local missions.¹

In the first meeting West Sumatra was made a district attached to the union mission under the leadership of A. F. E. Galman in Padang. South Sumatra was organized as a separate mission field with F. Ditmar as its director. Lampong with its 200 members was transferred from the West Java Mission to the South Sumatra Mission. H. Eelsing, West Java Mission president, frowned on this move.²

The headquarters of the newly organized union mission was at Bandung, the capital city of West Java province. When organized, there were 1,859 church members in the whole union mission territory, with fifty-seven churches in seven local mission fields: Ambon Mission, Batakland Mission, Celebes Mission, East Java Mission, North Sumatra Mission, South Sumatra Mission, and West Java Mission.³

Equity of Property

During the transfer of Netherlands East Indies Union to the Central European Division, the following action was taken at the seventh biennial session of the Malaysian Union Mission in regard to the equity of property (see appendix A).

After the decision was made to transfer the property belonging to the Far Eastern Division to the Central European Division in the Netherlands East Indies—church buildings, school buildings, and

²Ibid.
I. H. Evans, president of the Far Eastern Division, stood up and said:

We are losing materially, but let this bring honour and blessing to the brethren in the Central European Division for they are now getting a very wide territory. It seems that we are just like a defeated nation in war and surrendered, but fortunately it is not like that.

When Schuberth reported the transfer of the East Indies territory to the Central European Division committee, the committee took the following action:

That we take pleasure once more in giving expression to our feelings of gratitude to the General Conference, to the Far Eastern Division, and to the Malaysian Union Mission for the magnanimous and self-sacrificing spirit manifested in turning over to the Central European Division the large and promising mission territory of Netherlands East Indies with the accompanying churches and properties and institutions.

After the transfer, German missionaries were sent more and more often to the Netherlands East Indies, until the territory was transferred back to the Far Eastern Division in January 1939.

Reactions to the Transfer of East Indies to Central European Division

The transfer of Netherlands East Indies territory from the Far Eastern Division to the Central European Division was not favored by some individuals. B. Judge expressed his desire to be released from the Dutch East Indies field when the Central European Division took over the administration. He wished to remain in the territory of the Far Eastern Division. The appeal of the Central European Division to the General Conference to secure a place for him in the

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1 Rantung, "Attending the Last Union Session," WG 5 (March 1929):3-4.

2 CED Min, July 1, 1929, GCAr.
Far Eastern Division territory had been unsuccessful. Ohme, president of the Netherlands East Indies Union Mission, cabled the Central European Division that Judge should not be transferred from Netherlands East Indies to any other field.\(^1\)

In harmony with Judge's decision at the time, and in view of the attitude of the Dutch East Indies administration, the Central European Division (which administered the affairs of the Dutch East Indies field) did not feel free to continue to employ Judge. They would, however, keep him on the division furlough payroll until April 30, 1930, if he was not provided for by that time.\(^2\)

A similar case was that of A. Munson. The Central European Division took the following action regarding him:

The request that Brother A. Munson be transferred to the Malaysian Union field after the expiration of his furlough is to be considered with the Far Eastern Division at the time of the General Conference when we seek to come to a mutual agreement with reference to his case. His furlough expires August 18, 1930.\(^3\)

Reaction from believers in the Indies toward the change of leadership in the Netherlands East Indies Union appeared in a letter addressed to Guy Dail, secretary of the Central European Division.

This letter

... refers to the report that you pass on from the Dutch East Indies that there is a breaking away amongst our native believers, and that one unofficial native worker has started to agitate separation from the new leadership because it is German. Of course, Brother Dail, it is needless for me to say that that attitude does not represent any of the spirit that was presented by the brethren from here or those who were privileged to represent the Far East in the negotiations at the last Fall Council. But we sincerely trust that the German

\(^1\)CED Min, January 6, 1930, GCAR.
\(^2\)Ibid.
\(^3\)Ibid.
Other reactions appeared in the letter of I. H. Evans to B. E. Beddoe at the General Conference office on September 19, 1928.

Now there is no further need of sending any one to the Dutch East Indies, if the General Conference takes the territory from us and assigns it to Europe. I have a cable from Finster, president of Malaysian Union Mission, which reads: "Committee requests assignment postponed until union meeting." I have no idea what it means. I have a strong letter from Professor Griggs protesting against the transfer of the Netherlands East Indies. He thinks it unwise. He writes under date August 19:

"I think you ought to take a determined stand against the East Indies being set off to the European field. I do not see one ray of light in the move from the point of economical administration. It seems to be so unreasonable a thing that I can't believe such a move will prevail. On that same basis England may well claim the English portions of Malaysia, and France could operate the French portions of Malaysia and China. Japan could become an independent creature, operating the Japanese archipelago, etc., etc., ad infinitum. Wilson's racial determination theory was a brilliant theory, but it doesn't seem to work out very well in European politics. I do not believe that this scheme of breaking up this administration on national lines has any good administration basis. It is not economical, and I hope and pray that such a thing will not be done. I can't believe it will."

Of course, I have not had time to hear from Finster, but I know that it will nearly break his heart. I think until we know where the Dutch East Indies is to land you should not provide an evangelist. If it is left to Europe, would it not be better to let them supply the man?²

All these comments indicate that, to many people, the transfer of Netherlands East Indies territory from the Far Eastern Division to the Central European Division was not logical. Geographically the

¹E. Kotz to Guy Dal, May 22, 1929, GCAr.
²I. H. Evans to B. E. Beddoe, September 19, 1928, GCAr.
East Indies territory (especially Sumatra and the islands between Sumatra and Malaysia) was just a few miles away from Singapore, the Far Eastern Division headquarters. Economically it was more convenient to serve the needs of the people in the East Indies from Singapore rather than from Berlin.

On the other hand, one writer said that the transfer of the Netherlands East Indies to the Central European Division was a sign of progress. He believed that German workers could work more effectively in the Indies because: (a) Malaysian Union Mission (Netherlands East Indies included) was too wide and consisted of thousands of islands separated by great distances, and (b) for twenty years, the work in the area had been moving very slowly. American missionaries, few in number, could not effectively serve the field. There were only 2,646 members in Malaysian Union territory after twenty years of work. Therefore, with the separation of the Netherlands East Indies from the Malaysian Union Mission, American missionaries could work more effectively in English-speaking areas while German workers could concentrate on the Netherlands East Indies.¹

The Growth of the Seventh-day Adventist Church in Netherlands East Indies, 1929-1942

When the Netherlands East Indies Union Mission was organized in 1929, there were only six mission fields with fifty-seven churches and 1,859 members. The distribution of membership is shown in table 7.

### TABLE 7

**NETHERLANDS EAST INDIES UNION MEMBERSHIP IN 1929**

<table>
<thead>
<tr>
<th>Mission Fields</th>
<th>Year Organized</th>
<th>Number of Churches</th>
<th>Number of Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambon Mission</td>
<td>1929</td>
<td>5</td>
<td>110</td>
</tr>
<tr>
<td>Batakland Mission</td>
<td>1927</td>
<td>5</td>
<td>97</td>
</tr>
<tr>
<td>Celebes Mission</td>
<td>1923</td>
<td>14</td>
<td>517</td>
</tr>
<tr>
<td>East Java Mission</td>
<td>1913</td>
<td>9</td>
<td>429</td>
</tr>
<tr>
<td>North Sumatra Mission</td>
<td>1917</td>
<td>2</td>
<td>55</td>
</tr>
<tr>
<td>West Java Mission</td>
<td>1913</td>
<td>11</td>
<td>404</td>
</tr>
<tr>
<td>Padang District attached to Union Mission</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**SOURCE:** SDA Yearbook, 1920, p. 144.

It is also very interesting to note that when the Netherlands East Indies Union was organized, no national workers were considered ministers or missionary licentiates. The only ministers in the Netherlands East Indies Union Mission at that time were: B. Ohme, P. Drinhaus, A. Munson, D. S. Kime, W. Kolling, A. H. Zimmerman, G. A. Wood, I. C. Schmidt, F. Ditmar, H. Eelsing, and H. Twynstra. Licentiate workers were H. Schell, K. Tilstra, J. H. Stuivenga; and missionary licentiates were L. Wortman and F. Kramp.¹

The work of the Seventh-day Adventist church, however, was growing. At the end of 1929 the total membership in the whole

¹CED Min, March 25, 1929, GCAR.
Netherlands East Indies Union Mission was 1,972 in sixty-one churches. From 1929 to 1937, while the Netherlands East Indies Union Mission was under the administration of the Central European Division, the membership, with few exceptions, increased steadily. The number of churches more than doubled, while the number of church members was growing 131.44 percent (see table 8).

### TABLE 8

**COMPARATIVE STATEMENT OF CHURCH MEMBERSHIP**  
**NETHERLANDS EAST INDIES UNION MISSION**  
**FROM 1929 TO 1937**

<table>
<thead>
<tr>
<th>Missions</th>
<th>1929</th>
<th>1930</th>
<th>1931</th>
<th>1932</th>
<th>1933</th>
<th>1934</th>
<th>1935</th>
<th>1936</th>
<th>1937</th>
</tr>
</thead>
<tbody>
<tr>
<td>North Sumatra</td>
<td>51</td>
<td>25</td>
<td>48</td>
<td>50</td>
<td>52</td>
<td>67</td>
<td>63</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>Batakland</td>
<td>131</td>
<td>126</td>
<td>140</td>
<td>216</td>
<td>164</td>
<td>309</td>
<td>443</td>
<td>543</td>
<td>685</td>
</tr>
<tr>
<td>Padang</td>
<td>92</td>
<td>71</td>
<td>76</td>
<td>69</td>
<td>65</td>
<td>57</td>
<td>58</td>
<td>61</td>
<td>46</td>
</tr>
<tr>
<td>South Sumatra</td>
<td>227</td>
<td>214</td>
<td>259</td>
<td>278</td>
<td>272</td>
<td>293</td>
<td>264</td>
<td>203</td>
<td>221</td>
</tr>
<tr>
<td>West Java</td>
<td>327</td>
<td>418</td>
<td>489</td>
<td>589</td>
<td>633</td>
<td>688</td>
<td>700</td>
<td>645</td>
<td>666</td>
</tr>
<tr>
<td>East Java</td>
<td>473</td>
<td>492</td>
<td>507</td>
<td>541</td>
<td>582</td>
<td>630</td>
<td>766</td>
<td>796</td>
<td>802</td>
</tr>
<tr>
<td>North Celebes</td>
<td>536</td>
<td>656</td>
<td>761</td>
<td>979</td>
<td>1133</td>
<td>1339</td>
<td>1442</td>
<td>1619</td>
<td>1723</td>
</tr>
<tr>
<td>Ambon</td>
<td>135</td>
<td>159</td>
<td>173</td>
<td>187</td>
<td>201</td>
<td>228</td>
<td>223</td>
<td>242</td>
<td>259</td>
</tr>
<tr>
<td>Makassar</td>
<td>24</td>
<td>53</td>
<td>102</td>
<td>113</td>
<td>125</td>
<td>138</td>
<td>147</td>
<td>152</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1972</td>
<td>2195</td>
<td>2506</td>
<td>3011</td>
<td>3335</td>
<td>3736</td>
<td>4097</td>
<td>4315</td>
<td>4554</td>
</tr>
</tbody>
</table>

**SOURCE:** *FED Outlook* 24 (July 1938):6.

1*FED Outlook* 25 (July 1938):6.
Netherlands East Indies Returned to Far Eastern Division

In October 1937, at the General Conference Annual Council, the Central European Division was reorganized. Germany was in trouble. Money could not be released from the area to support missionary work. At this session, Netherlands East Indies Union Mission was reconnected with the Far Eastern Division as of January 1, 1938. In his report at the Far Eastern Division annual session on January 23, 1938, V. T. Armstrong said:

It is inspiring to note that during the nine years since 1929, both the Netherlands East Indies, and the Malaysian Union have more than doubled their church membership. From January 1, 1938, the territory of the Netherlands East Indies again became a part of the Far Eastern Division, retaining [the status] of a union mission field. We extend to these brethren, and to the field which [it] represents with its eight missions and over four thousand members a cordial welcome.

The church expected this transfer to bring progress to the operation of the mission work and to the operation of the training school. One area of progress in 1938 was the organization of the South Celebes district into a new local mission.

In the early 1940s, though the membership was increasing continually, the work was hard due to changing political conditions. Workers were few in number and money was scarce. The following report, taken from minutes of the Far Eastern Division committee,


\[\text{2}\] FED Min, January 23, 1983, GCAr.

\[\text{3}\] NEIUM Min, March 7, 1939, WIUM File.
indicates the difficult situation facing the work of the Seventh-day Adventist church in the country:

During recent weeks the missionary working force in the Netherlands East Indies Union has been depleted through changing political conditions, so that nine workers have been taken from their posts of service, leaving a small, skeleton force of only four to carry on. At the same time the demands of a rapidly growing work are many, and it would be disastrous to slacken our efforts at the present time, thus bringing discouragement to our churches and disappointment to those who are awaiting the message. At this time of great distress in the conduct of the work in this promising island field, we must appeal to the General Conference for counsel and assistance in pressing forward with the Advent message. It was therefore voted to request the General Conference to give consideration to assuming the responsibility for the rehabilitation of interned laborers in the Netherlands East Indies field, thus freeing union mission budgets for the active prosecution of the work and making it possible to hold intact the thin line of laborers in various parts of this large field; furthermore, if the way is clear, to register calls with the General Conference for several families of workers for the Netherlands East Indies field, at the time of the Autumn Council.

Even though the workers were few and money was so scarce, the work of the church progressed steadily. Between 1938 and 1942 the membership increased continuously (table 9).

**TABLE 9**

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Churches</th>
<th>Number of Church Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1938</td>
<td>126</td>
<td>4,432</td>
</tr>
<tr>
<td>1939</td>
<td>131</td>
<td>4,668</td>
</tr>
<tr>
<td>1940</td>
<td>139</td>
<td>4,840</td>
</tr>
<tr>
<td>1941</td>
<td>146</td>
<td>5,074</td>
</tr>
<tr>
<td>1942</td>
<td>139</td>
<td>5,423</td>
</tr>
</tbody>
</table>

SOURCE: SDA Yearbook, 1938-1942.
The Founding of Netherlands East Indies Training School

Overview

In 1929, the Netherlands East Indies Training School, which was later to become Indonesia Union College, was established during the transitional period in the history of the Seventh-day Adventist church in the East Indies. It was the time when the Netherlands East Indies Union Mission (Indonesia Union Mission since 1947) was organized as a separate union mission apart from the Malaysian Union; and it was also the time when the Netherlands East Indies territory was transferred from the Far Eastern Division to the Central European Division.

From 1929 to 1942 the school was under the leadership of Eelsing and Wortman. Eelsing was the first principal from 1929-1931, and Wortman served from 1932-1942. The philosophy of the school when it was opened was not clearly stated, but the purpose was to train gospel workers and colporteurs.¹

In 1928, more than one year before the opening of the school, the Far Eastern Division had authorized the Malaysian Union Mission to search for suitable sites for a training school, preferably in Java, to train workers for the Netherlands East Indies Union that was to be organized. Money had been set aside to purchase property and to build buildings.²

When East Indies territory was transferred to the Central European Division in 1929, and when the school was opened later that


²FED Min, February 23, 1928, GCAr.
same year, the Central European Division had actually carried out the plans of both the Malaysian Union Mission and the Far Eastern Division. In doing so, however, there seemed to be a change of philosophy involving the location of the school. Initial recommendations suggested a site far enough from the city and large enough for student labor, preferably between Bandung and Garut—in harmony with the plan to open a regular school program. Instead, the school was located at Cimindi, on a very small property, and not far from the city of Bandung. (See the map, fig. 9)

The curriculum of the school was a two-year program to train young people for colporteur and gospel work. The training school was equivalent to the elementary-education level, and no preparation was required for admission. The original plan was that the training school be in the form of a middle school which was to be called "Java Middle School." As far as enrollment was concerned, the school made little progress. Between 1929 to 1942 there was fewer than an average of thirty students enrolled per year.

After the Netherlands East Indies was transferred back to the Far Eastern Division in 1938, the school was relocated in the same year to a new location a little bit farther from the city. The objective of the school was still the same—to train colporteurs and gospel workers. The school, therefore, continued to carry out the program.

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1UM Min, February 5, 1928, WIUM File.
3FED Min, February 23, 1928, GCAr.
as it was, even though L. D. Wortman had a burden to start a new education.

The Need for a Training School

The need for a training school became more evident with the growth of Adventism and of the elementary schools in the East Indies. By 1929 there were sixty-one churches in the East Indies (with 1,972 members) in need of workers. In addition there were sixteen mission schools in the whole union mission with an enrollment of 679 students in need of teachers.¹

Ohme, Netherlands East Indies Union president, emphasized the need of a training school to meet the needs of over forty million people in Java and in other places in the East Indies. It is the work of the Seventh-day Adventist church, he said, to prepare those millions of people for that glorious day of the Lord. For this purpose, a training school was needed to train capable Seventh-day Adventist workers.²

Local mission presidents, in their reports, occasionally mentioned the need for more gospel workers and teachers in their fields. In fact, when Batakland English School was opened in Sipogu in 1921, three of four national teachers were not Adventists. Most of them were baptized at the school after a few years of teaching.³


³Interview with A. P. Mamora, Bandung, Java, February 26, 1983.
During the 1928 annual meeting of the Far Eastern Division executive committee, action was taken in recognition of the need for establishing a training school in the Netherlands East Indies for Malay and Dutch school work, especially in view of the plan to make a separate union mission of the Netherland East Indies early in 1929.¹

Adventist Educational Ideals

In the study of the history of Indonesia Union College, it is advisable to present a short summary of Adventist educational ideals. The writings of Ellen G. White have been a major factor in shaping thought about Seventh-day Adventist education. Between the years 1872 and 1909, Ellen White wrote much on the subject of education. Her concept of education in the training of the physical, the mental, and the spiritual powers of students is summed up as follows:

True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.

When the first Seventh-day Adventist school was opened in 1872 under the leadership of Goodloe H. Bell, the curriculum was strongly oriented toward religion, and teachers were deeply concerned about the spiritual growth of each student. Regarding this school, G. I. Butler, president of the General Conference, commented:

¹FED Min, May 28, 1928, GCAr.


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We have a school in successful operation. . . . Here is a school where moral and religious influences are made important. Daily lessons in the Bible itself are given. Lectures upon the most important religious subjects are given daily. The teachers are Christian men, who talk and pray, and labor with their pupils for their well-being. Prayermeetings of the scholars are held. And already several who came with no religious interest have gone away hopefully converted.

From its very beginning, one of the basic educational endeavors of the Seventh-day Adventist church was the conversion of the students. Ellen G. White reiterated this goal numerous times in different forms, but perhaps the main goal of true education according to Ellen G. White is the restoration of the image of God in man. This goal has been called a "primary goal" leading to other "subordinate" goals.

The establishment of Battle Creek College in 1874 on a small piece of land was not favored by Ellen G. White. She recommended a country location where students could both study and work. At Battle Creek College there was no effort to integrate study and work, for the president himself knew nothing about the integration of study and work. White, warning about the operation of Battle Creek College, said:

Our college stands today in a position that God does not approve. I have been shown the dangers that threaten this important institution. . . . The time has come for me to speak decidedly. The purpose of God in the establishment of our college has been plainly stated. There is an urgent

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1George I. Butler, "What Use Shall We Make of Our School?" RH (July 1874):44-45.

2White, Education, pp. 15-16.

demand for laborers in the gospel field. Young men who design to enter the ministry cannot spend a number of years in obtaining education.

The creation of the Department of Education at the General Conference in 1887 brought the attention of the church to the true principles of Christian education. During the 1887 General Conference session, W. W. Prescott, the first elected secretary of the Department of Education of the General Conference, gave the following report:

... the attention of our school boards and faculties be again called to the true principles of education as presented in the Scriptures and in the Spirit of Prophecy, with the urgent request that such changes be made in the plans for instruction and training and the methods of teaching as are necessary in order that our educational institutions may be conducted in harmony with these principles; the one great purpose being to prepare efficient workers for the different kinds of Christian efforts.

In establishing Avondale College in Australia in the 1890s, considered by some as a model in establishing Adventist schools, Ellen G. White counseled the Adventist leaders in Australia to look for a location away from the cities. She also advised that the school should bring the question of industry to the front and claimed that physical labor has its place in God's plan for every man.

In opening Seventh-day Adventist schools according to the counsel of White, certain criteria must be considered: (1) rural

\[1\] Ellen G. White, Selections from the Testimonies Concerning the Subject of Education (Battle Creek, Michigan: College Printing Department, 1886), pp. 98-99.

\[2\] SDA Encyclopedia, s.v. "Education Department of."

\[3\] GC Bulletin 1887, p. 214.

location of the schools; (2) practical training of the students through labor in agriculture or manufacturing enterprises; (3) the study of the Bible as a basic element in the curriculum, not as a source of knowledge only, but to foster intelligent conversion; (4) the rejection of popular amusements for the students; and (5) a curriculum which maintains a balance between mental and physical work.¹

Looking for a Location

Early in 1928 the Malaysian Union Mission (to which all local missions in the Netherlands East Indies were connected) was already looking for a suitable site for the East Indies Training School.²

The Malaysian Union Mission executive committee appointed a subcommittee to explore several places for a suitable site for the location of the school which was to meet the Seventh-day Adventist philosophy of Christian education. This subcommittee provided the following recommendation:

Whereas in locating of our schools we are admonished by the Spirit of Prophecy to keep away from the cities and to secure sufficient land for students to work upon as outlined in Testimonies Vol. 9, p. 170, Fundamentals of Christian Education, pp. 324-325, and Education, p. 212, therefore: We recommend that we follow these instructions above referred to in the locating of Netherlands East Indies School, and that it will be located within the Preanger residency, preferably between Bandoeng and Garoet.³

The matter of actually locating the school was further discussed, and it was voted that a subcommittee composed of H. Eelsing

²MUM Min, February 5, 1928, WlUM File
³Ibid.
(chairman), S. Pattison, L. V. Finster, and L. Couperus be appointed to conduct a preliminary investigation regarding a favorable site for this school. It was further voted that a committee comprising L. V. Finster (chairman), E. J. Johanson, along with the available members of the Malaysian Union Mission committee in Java, be appointed to make a final decision regarding the site. This committee was given the power to purchase from twenty to fifty or more acres of land, providing funds to cover the purchase price if such land were available.\(^1\) The Far Eastern Division committee also approved this plan.\(^2\)

The search committee for the location reported an excellent site in the Preanger Residency of Java, forty kilometers from Bandung. The property under consideration contained about forty-eight acres at 4,500 feet above sea level. There was said to be good soil for gardening, fruit culture, and various kinds of general farming. There were many good trees; a cottage of eight rooms; telephone connections within half a mile; nearby motor-bus service with three or four buses running daily; and a railway station ten miles away. Conditions were conducive to maintaining good health because of the altitude. The air was fresh and free from city pollution. The owner finally offered this property for the equivalent of about $8,000. Those who visited this property believed it suitable for a training school, and the available members of their executive committee (Malaysian Union Mission committee) took action, as follows:

That we request the Far Eastern Division and the General Conference for authorization to proceed with the purchase of land

\(^1\)Ibid.

\(^2\)FED Min, May 29, 1928, GCAr.
for the Netherlands East Indies Training School in the Preanger Residency of Java, with the understanding that we do not involve beyond funds actually in hand at the time of purchase.

The purchase of this property was never finalized. The reactions from the General Conference and from the Far Eastern Division probably negated the purchase. The cable sent from the General Conference to the Far Eastern Division said: "Committee approve Java School subject conditions Division minutes without additional appropriation from us." Crisler's letter to C. K. Meyers and J. L. Shaw at the general Conference revealed the position of the Far Eastern Division in the purchasing of the property for the Java School. It read:

We have written carefully to the brethren of the Malaysian Union acquainting them with this cable, and outlining the steps that should be taken to safeguard all the interests connected with the proposed school for the Netherlands East Indies. Our counsel is to delay final action, by way of purchase, and making up of faculty, and so on, until Professor Howell and Pastor C. K. Meyers and others can join Brethren L. V. Finster, I. H. Evans, Frederick Griggs, and S. L. Frost, at the time all these brethren are to be together in Singapore during January, 1929. This is when the biennial session for Malaysia is called, and all the field directors will be in to have a voice to anything that is to be determined finally. We do not know just what Malaysia may do, but trust they will follow the course outlined. In any event, it goes without saying that they will hold to the outlined policy as set forth in our Division minutes, to which you refer.

Financing the Building Plan

The Far Eastern Division executive committee desired an early decision regarding the location of the proposed training school for

1'MUM Min, February 5, 1928, GCAr.
2'See C. C. Crisler to C. K. Meyers and J. L. Shaw, July 6, 1928, GCAr.
3'Ibid.'
the Netherlands East Indies, the purchase of land, and the adoption of building plans so an Ingathering campaign might be launched and vigorously promoted to finance the project. Budget provisions had been made the past few years for such an institution, and more recently the extension fund program had included this school; already the sum of $2,500 had been set aside and was being held in trust for "Land, Building, and Equipment" of "Java Middle School." During the Big Week of that current year, they anticipated that another $2,500 in funds would be raised for this enterprise, which would make a total of $5,000. This amount was to be supplemented by $10,000 that the Malaysian Union proposed raising in their area.

In order to present a detailed account of the plan to build a training school in the Netherlands East Indies, the Malaysian Union Mission had requested the directors of the West Java, East Java, South Sumatra, and North Sumatra missions to investigate building plans for the buildings to be erected in connection with the training school. They suggested that the style of the building follow the style in that section of the field—which unfortunately was not specified. (See fig. 10)

It seemed that the funds and forces of the whole Malaysian

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1Big Week was first tried in North Dakota in 1913 as an annual one-week campaign devoted to the sale of SDA publications by colporteurs, church leaders, and laymen as well. At least half, and if possible all, of the proceeds of their sales were to be turned over to missions. In 1920, the Spring Council of the General Conference made it a part of the denomination's worldwide program as a Mission Extension Fund for important special projects in the worldwide work of the church. (See Seventh-day Adventist Encyclopedia, rev. ed., 1976, s.v. "Big Week."

2FED Min, May 29, 1928, GCAr.

3MUM Min, February 5, 1928, WIUM File.
Union Mission were directed toward the school project in the East Indies. In that same year (1928), the object of Harvest Ingathering was the building of Java Middle School. Four of the six local missions in the East Indies--Central Sumatra, East Java, South Sumatra, and West Java--were to turn their Ingathering funds in toward the building of the first Indies training school.¹

In view of steps already authorized and taken, the Far Eastern Division voted that the General Conference be made acquainted with the facts concerning the proposed training-school project in connection with the Netherlands East Indies Union soon to be organized; that the general necessity of having such a school, which had been planned for and financed in part prior to the proposed division of the Malaysian Union into two sections because of language and governmental spheres of influence, be emphasized; and that a request be made for authorization to proceed with the completion of the project along lines already agreed upon. These lines were:²

1. The site was to be approved by a regularly appointed and representative locating committee as appointed by the Malaysian Union committee.

2. The buildings were to be constructed along lines as suggested by the Malaysian Union Mission and approved or revised by the Far Eastern Division building committee.

3. The cost was to be kept within amounts as may be agreed upon by controlling committees; the present proposed investment being $8,000, and $10,000 for building, beside equipment; it being understood that expenses be incurred only as funds were in hand.

¹Ibid. ²FED Min, May 29, 1928, GCAr.
4. The funds were to be made up of the $2,500 already received from General Conference extension funds; the $2,500 additional from said fund as being raised this year (1928) and to be passed on during the next annual meeting of the division committee; and such Ingathering and other gifts as may be raised within the Malaysian Union and the Netherlands East Indies.

The Establishment of Netherlands East Indies Training School

With the transfer of the Netherlands East Indies territory from the Far Eastern Division to the Central European Division, the establishment of the Netherlands East Indies Training School as planned by the Far Eastern Division was delayed. The funds already set aside for the building projects, however, were transferred to Netherlands East Indies Union Mission.\(^1\)

Instead of buying a property far enough from the city large enough for students to farm, they bought a house in Cimindi near Bandung, where they could train native workers. This house was bought while H. F. Schuberth, president of the Central European Division, was present. This was significant for three reasons: (1) East Indies Union Mission was now a part of the Central European Division; (2) the European believers had a different understanding of the role of Adventist education than the Far Easterners; and (3) the purchase of only a house for the training school was because of the original objective for the opening of a school. The Central European Division planned to carry a two-year educational program for entering

\(^1\) MUM Min, February 8, 1929, WIUM File.
the training program for colporteurs and gospel workers. This type of educational program did not attract many students and obviously did not need a larger campus. On the other hand, the Far Eastern Division had been planning to provide formal education (a middle school) equivalent to the grade-twelve level of schooling. Element-ary education was to be a prerequisite for admission.

The Opening of the School

October 1, 1929, was the projected date to open the school with the capacity of about twenty-five students. When the school was opened on November 15, 1929, however, there were only ten young people enrolled. The first ten students were: P. Kairupan, S. Kauntul, M. Silitonga, V. E. Siwy, M. Wauran, C. Van Drongelen, E. Luntungan, A. Rhebok, Ch. Rhebok, and E. H. Vysma.

H. Eelsing was appointed principal of the school, and L. M.

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2 FED Min, February 23, 1928, GCAr.
3 There was a discrepancy in the date of the opening of the school. In WG of March 1931, page 3, the date of opening was reported as November 1, 1929, while in WG of April 1930, page 6, the date of opening was reported as November 15, 1929. The school building was inaugurated on November 5, 1929. Therefore, if we take the position that the opening of the school was before the inauguration, November 1 is a correct date. But if the opening of the school was after the inauguration, November 15 is a correct date. It is probable that the school began to accept students on November 1, 1929, but the actual classes began on November 15, 1929.

4 Names of these students appeared in the financial statement of East Indies Training School, year ending December 31, 1929.

5 H. Eelsing, the first principal of Netherlands East Indies Training School, was also president of West Java Mission. He had no teaching assignment at the school. Because of illness he left for Europe at the end of February 1930.
D. Wortman, who had a teacher certificate, arrived in October from Holland. He taught in the Dutch department, while K. Mandias, a national teacher, taught in the Malay department.¹

Excerpts from the inaugural ceremony on Tuesday, November 5, 1929, are as follows:

Tuesday, November 5, 1929, was a day when Cimindi Training School was officially inaugurated. The opening song was: "How Beautiful Is the Dwelling Place of God." P. Drinhaus read Psalm 84, and then was followed by H. Twijnstra in prayer. The first speech was given by the union mission president, B. Ohme, based on Matt. 28:18-20. The second speaker was P. Drinhaus. He reminded us that "all things should be done for the glory of God." The school motto according to the next speaker, I. C. Schmidt, was "Keep Climbing." The last speaker was H. Eelsing, the principal of the school. After the speeches, those present were touring the building after which light refreshments were served. The inauguration service was closed after 12 o'clock in the afternoon.

Philosophy, Goals, and Objectives

When Netherlands East Indies Training School was opened there seemed to be no clear statement of its philosophy. From B. Ohme's report in Warta Gereja, September 1929, it seemed that the philosophy behind the establishment of that school was the belief that the gospel should be preached into all the world, including the 60,000,000 people in the East Indies. It was his belief that it was the work of the Seventh-day Adventist church in Indonesia to prepare those people in its territory for the great day of the Lord.² For this purpose, he

said, trained workers were needed to bring the message of salvation to those in darkness. Netherlands East Indies Training School was the only place in the East Indies that could prepare capable gospel workers.¹

With this philosophy, Netherlands East Indies Training School was established with the goals and objectives of training young people in a two-year period as colporteurs and gospel workers.

It was stated that the curriculum was designed to direct training for evangelistic work. The school program included the study of the Bible, church history, denominational history, pastoral training, and the study of religions.²

Progress of the School

At the end of 1931 seven young people were ready to take part in the first graduation from the Netherlands East Indies Training School. Though no official list of those graduates is available, it is probable that the following individuals graduated at that time: Alex Rhebok, Chris Rhebok, M. T. Silitonga, E. H. Vijsma, S. Kauntul, P. Kairupan, and C. Van Drongelen.³

J. Wintzen, Netherlands union conference president, visiting Java at that time from the Netherlands, was the graduation speaker. In his speech, he advised the graduates to bear much fruit for God's glory. B. Ohme, chairman of the training-school board, took time to

³Lists of graduates were taken from financial statements of the Netherlands East Indies Training School, 1929-1931.
point out the three responsibilities of a gospel worker--responsibility to God, responsibility to oneself, and responsibility to one's neighbors.  

In 1933 there was a move to upgrade the school. The school board in October decided to add an additional one-year curriculum to the two-year program beginning February 1, 1934, if at least six students were enrolled, otherwise the two-year program would continue as it was. The local school board, at the same time, set up the student entrance requirements for attending the training school: (1) the student must be a member of the Seventh-day Adventist church, (2) the student must be at least twenty years of age but not over twenty-eight, (3) the student must have a minimum of five years of elementary education to be able to progress to the three-year program, and (4) the tuition fee was set at fifteen gulden per month. Included in the fifteen-gulden fee were: school fees, food, room rent, and laundry.

It was not until 1936, however, that the three-year program for gospel workers and teachers training was actually started. In the same year a two-year program for kindergarten teachers and home economics was also started.

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2Local board members consisted of L. Wortman, P. Drinhaus, and Sutan Mangatas, while the board of trustees consisted of all the union mission committee members.
The teaching staff members at Cimindi Training School during the 1935/1936 school year were I. C. Schmidt for the Dutch department and Sutan Mangatas for the Malay department.

The opening of the new program was possible because in 1936 a new school building was built (fig. 11). It was dedicated on August 11, 1936, in a joyous occasion well attended both by union mission and West Java Mission officers. P. Drinhaus, the union mission president, spoke briefly about the past history of the school, while L. Wortman spoke about its future.

Relocation of the School in 1938

The relocation of the school in 1938 coincided roughly with the transferring of the Netherlands East Indies Union Mission from the Central European Division back to the Far Eastern Division in January 1938. In 1928, when the Far Eastern Division was looking for a location for the training school, they were looking for a place which was far enough from the city and provided enough room for student work programs. After eight years of operation, it was felt that the training school was in need of a larger campus.

In 1938 about 6.5 acres of good land were bought in Gadobangkong, about 13.6 kilometers from Bandung. This new location was by a highway and close to the railway station. At this compound 150

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1 Ibid.
Fig. 11. New School Building at Cimindi.
coconut trees were already bearing fruit. When the school began in its new location in August a house was ready for one family and for the boys, though it was still without light and water. Another house, equipped with water and light, was rented to accommodate another family and the girls, but it was located about one kilometer from the school, so its residents had to walk back and forth.¹

The increased number of students coming to the Netherlands East Indies Training School after its relocation to the new site in Gadobangkong created a problem. Housing was inferior and overcrowded. But though the school was overcrowded, students smilingly quoted the Bible: "This place is too small for us, give us more space to live in" (Isa 49:20). God answered their prayer. A girls' dormitory and a principal's home were under construction. After the completion of the girls' dormitory with a capacity of twenty-eight girls, ten girls immediately moved in. The only problem remaining was no water.

Twenty meters from the school was a spring with plenty of water owned by the Padalarang Paper Factory. The water was given to the school free of charge. A water tower six meters high was built, and, after its completion, the Netherlands East Indies Training School had a surplus of water.²

Before the opening of the new school year on August 1, 1939, Netherlands East Indies Union Mission made the following plans for Netherlands East Indies Training School:³

¹Ibid., pp. 6-7.
³NEIUM Min, March 5, 1939, WIUM File.
1. To introduce a four-year course after elementary education for teachers and Bible workers. With additional subjects, the teachers in training could get the diploma of a "HIK" (Hollandse Indische Kweekschool), which was equivalent to high school, and the Bible workers could get the diploma of a secondary school (Meer Uitgebreid Lager Onderwijs).

2. To plan curricula for other soon-to-be established training schools consistent with the curriculum of the Netherlands East Indies Training School. In this way the courses would provide qualifications for students planning to enter one of the classes of the Netherlands East Indies Training School.

3. To fix the following monthly fees for the school:

<table>
<thead>
<tr>
<th>Boys</th>
<th></th>
<th>Girls</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Food</td>
<td>f 5.00</td>
<td>f 5.00</td>
<td></td>
</tr>
<tr>
<td>Room</td>
<td>2.50</td>
<td>2.50</td>
<td></td>
</tr>
<tr>
<td>Tuition</td>
<td>2.50</td>
<td>1.50</td>
<td></td>
</tr>
</tbody>
</table>

4. To fix the duty work for boys at one and a half hours and for the girls at two hours each work day.

5. To have the boys pay f 10.00 and the girls f 8.00 as an advance deposit.

6. To charge one month's tuition extra as late registration fee.

7. To charge f 2.50 for examinations and diplomas.

8. To grant a discount of 5 percent for those who pay the

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1This section is taken from the Financial Statements of Netherlands East Indies Training School, 1929-1941, Bandung, Indonesia. All money values are given in Netherlands East Indies guilders (f) convertible into United States dollars on the basis of one guilder representing forty cents United States currency.
full fees for one year in advance; furthermore, to grant a discount of 10 percent for rooming and tuition fee in case two students of one family attend the school, and to grant a discount of 15 percent for three or more students of one family, except in the case of children of denominational workers.

9. To charge one month's tuition, a half month's room rent, and one week's board for students who stay in school for one week or less, or who leave the first week of any month during the school year.

10. To mail a statement of account to parents or guardians of the students at least once in a three-month period.

Financial Trend of the Netherlands East Indies Training School

The year-end financial statements of the school from 1929 to 1941 reveal its financial trend. In 1929 after the school was in operation for two months, the school had a net gain of £1,703.30 in the form of equipment. The balance sheet of the financial statement showed total assets as £2,308.55, while total liabilities were £605.25.

After one year in operation, by the end of 1930, the school showed a loss of £3,462.87. Income received in 1930 was £1,955.50, while expenses were £5,418.37. With the appropriation of £3,352.63 received from Netherlands East Indies Union Mission, the net loss of the school was £111.25. In 1931 the school received a higher appropriation. The total loss of school operation was £3,111.69, but with the appropriation of £3,587.32, the school had a net gain of £475.63.

From 1932 to 1935, even though the school received more
financial aid from the Netherlands East Indies Union Mission, the school consistently operated at a loss. In 1932, the net loss of the school was £261.09; in 1933, £266.51; in 1934, £41.61; and in 1935, the net loss was £266.22. By 1936, there was a net gain of £1.61, but in 1937 a net loss of £248.86. In 1938, with an addition of £1,000.00 special appropriation, the school had a net gain of £1,000.00. In 1939, the school again operated with a loss of £1,075.83, the biggest net loss the school had experienced since 1929. In 1940, there was a net gain of £472.50, and in 1941 the school had a net gain of £552.05. The enrollment in 1940 jumped from twenty overall in 1939 to sixty-two overall in 1940; it remained the same in 1941.

Obviously the financial condition of the school was not stable. During thirteen years of its operation, it operated at a loss for eight years. The other five years recorded an operating gain, due primarily to the increased amount of appropriation received by the school from the union mission.

The recapitulation of the financial statement of the school is summarized in table 10.

It is obvious from the financial statement of the Netherlands East Indies Training School that it was impossible to operate a school without an appropriation. It was a sacrifice on the part of the union mission, local mission, and local churches to operate Seventh-day Adventist schools at a financial cost while public education was available and cheaper.

The Seventh-day Adventist church in the Netherlands East Indies operated two levels of education. The training school was run
### TABLE 10

**NETHERLANDS EAST INDIES TRAINING SCHOOL**

**RECAPITULATION OF FINANCIAL STATEMENT**

**1929 - 1941**

<table>
<thead>
<tr>
<th>Year</th>
<th>Income</th>
<th>Expenses</th>
<th>Appropriation</th>
<th>Net Gain</th>
<th>Net Loss</th>
</tr>
</thead>
<tbody>
<tr>
<td>1929</td>
<td>f 209.65</td>
<td>f 3,559.55</td>
<td>f 5,053.20</td>
<td>f 1,703.30</td>
<td>--</td>
</tr>
<tr>
<td>1930</td>
<td>1,955.50</td>
<td>5,351.37</td>
<td>3,351.63</td>
<td>--</td>
<td>f 111.24</td>
</tr>
<tr>
<td>1931</td>
<td>2,518.79</td>
<td>5,630.48</td>
<td>3,587.32</td>
<td>475.63</td>
<td>--</td>
</tr>
<tr>
<td>1932</td>
<td>1,509.50</td>
<td>4,352.41</td>
<td>2,581.82</td>
<td>--</td>
<td>261.09</td>
</tr>
<tr>
<td>1933</td>
<td>780.00</td>
<td>6,576.07</td>
<td>5,529.55</td>
<td>--</td>
<td>266.52</td>
</tr>
<tr>
<td>1934</td>
<td>1,819.75</td>
<td>3,087.14</td>
<td>1,225.78</td>
<td>--</td>
<td>41.61</td>
</tr>
<tr>
<td>1935</td>
<td>1,073.09</td>
<td>2,391.61</td>
<td>1,056.30</td>
<td>--</td>
<td>262.22</td>
</tr>
<tr>
<td>1936</td>
<td>1,304.76</td>
<td>2,557.19</td>
<td>1,254.04</td>
<td>1.61</td>
<td>--</td>
</tr>
<tr>
<td>1937</td>
<td>1,296.25</td>
<td>3,043.78</td>
<td>1,498.67</td>
<td>--</td>
<td>248.86</td>
</tr>
<tr>
<td>1938</td>
<td>2,075.38</td>
<td>3,997.81</td>
<td>2,922.43</td>
<td>1,000.00</td>
<td>--</td>
</tr>
<tr>
<td>1939</td>
<td>3,087.51</td>
<td>6,921.10</td>
<td>2,757.76</td>
<td>--</td>
<td>1,075.83</td>
</tr>
<tr>
<td>1940</td>
<td>3,374.75</td>
<td>2,902.25</td>
<td>--</td>
<td>472.00</td>
<td>--</td>
</tr>
<tr>
<td>1941</td>
<td>4,576.33</td>
<td>4,024.28</td>
<td>--</td>
<td>552.05</td>
<td>--</td>
</tr>
</tbody>
</table>

**SOURCE:** Netherlands East Indies Training School Financial Statement, 1929 - 1941.

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questioned the Seventh-day Adventist educational structure. They argued that elementary education which was considered basic education should be made the first priority in the educational business of the church. Netherlands East Indies Training School, even though carrying an elementary education program, was operated by the Netherlands East Indies Union Mission. With the appropriation received by the school from the union mission, the continuity of its operation was more secure.

Judging by the numbers of students enrolled in the school—thirteen in 1937 and an annual average of fewer than twenty in eight years (1929-1937) and an annual average of thirty since its relocation in 1938 until 1942—perhaps the school should have been closed, but it continued to operate until 1942.

To solve the financial and enrollment problems of the school, a separate managing board was appointed. Previously, the union mission committee acted as the executive board of the institution. On March 6, 1939, the board of directors of the Netherlands East Indies Training School appointed the following members as managing board: chairman, union mission superintendent; vice chairman, principal of the training school; assistant secretary, the secretary treasurer of the school; the union mission treasurer; the director of the West Java Mission; all union mission departmental secretaries; and one teacher from the training school. Those appointed to the first board were: P. Drinhaus, L. Wortman, M. R. Van Emmerik, I. E. Gillis, H. Zimmerman, F. Ditmar, and T. Hasibuan.\footnote{NEIUMSB Min, March 6, 1939, IUC File.} M. R. Van Emmerik
was appointed treasurer, T. Hasibuan as preceptor, and S. Wortman as
preceptress.¹

The Development of the School

In 1939 the Far Eastern Division approved the construction
of the boys' dormitory unit and the administration building at a total
cost of approximately f 14,000. A special budget of U.S. $5,000.00
was requested from the General Conference for the development of the
Netherlands East Indies Training School.²

On November 2, 1939, a new school building was dedicated.
F. Mote from the Far Eastern Division and B. Bond from the General
Conference were present for the dedicatory service. After a word of
welcome from Wortman, the principal of the school, the audience sang
the song "Selamatlah Hari Yang Aku Mendapatkan Tuhan Isa," after which
S. Horn led the congregation in prayer. P. Drinhaus, union mission
president, was the speaker. He presented the role of Adventist educa­
tional work not only in the Seventh-day Adventist church, but among
other people as well. The dedicatory prayer was led by Wortman; and
this was followed by words of congratulation presented by H. Zimmerman
from West Java Mission, Bond from the General Conference, and Mote
from the Far Eastern Division. I. Krautchik closed the dedicatory
service with prayer.³ Figure 12 shows the school at its new campus.

In 1941 and 1942 the education program of the training school
was conducted as a distinct Christian school. In the yearly school

¹Ibid.
²FED Min, February 10, 1939, GCAR.
³Wortman, "Penahbisan Bangunan Baru di Gadobangkong," WG 15
(December 1939):1.
Fig. 12. Gadobangkong School.
announcements, the school officially stated that a Bible text would introduce each subject taught so that visitors would know this was a "Bible school." It appears that for the first time the writings of Ellen G. White were quoted to promote Christian education in the Indies. One of these was:

The islands of the sea are waiting for a knowledge of God. In these islands schools are to be established to prepare students to go to higher schools within reach, there to be educated and trained, and sent back to their island homes to give to others the light they have received.¹

Wortman was concerned to expand education in the East Indies islands. He said that Ellen White's counsel was applicable to the educational work in this union mission. Therefore, he made the following suggestions:²

1. To establish the first three years of elementary education in all churches or related churches.
2. To establish one or more advanced elementary schools in each local mission with a five-year training course.
3. To establish a complete elementary school, with seven years of training, according to the Dutch system of education, if teachers and students were available.
4. To establish opleidingschool or training schools in North Sumatra and in North Celebes to train teachers for the first three years of elementary education.

By 1939, the Seventh-day Adventist church in Indonesia operated twenty-five schools. There had been only sixteen in 1929.

Schools were in operation in all local missions except Ambon and South Sumatra.\(^1\)

More teachers were needed in the whole union mission territory, and the only school in the country that could supply Christian teachers for the whole union mission territory was the Netherlands East Indies Training School. In connection with this Wortman said: "In Gadobangkong, our teachers are to be well trained. They are taught methods of teaching."\(^2\)

**Summary**

Netherlands East Indies Training School was established in 1929, the transitional year in the history of the Seventh-day Adventist church in the East Indies. In this same year the Netherlands East Indies territory was organized as a separate union mission divorced from Malaysian Union Mission and transferred from the Far Eastern Division to the Central European Division.

When the school was established, it was located at Cimindi, not far from the city of Bandung. This location was not ideal. The original plan was to locate the school preferably between Bandung and Garut, and far enough from the city on a property large enough for the students to work the soil.

After the Netherlands East Indies territory was transferred back to the Far Eastern Division in 1938, the school was relocated that same year a little bit farther from the city. Gradually, from 1938 onward, the concept of Adventist educational ideals was brought

\(^1\)Wortman, "Verslag dari Pekerjaan Pendidikan di Uni Netherlands East Indies," **WG** 16 (May 1939):7.

\(^2\)Ibid.
to the attention of the leaders of the church. The yearly school announcement stated that each subject taught in the school was to be introduced by a Bible text.

The growth of Adventism in the East Indies, the growth of the educational work of the church throughout the country, and the integration of learning and Bible principles all contributed to the growth of the Netherlands East Indies Training School. The average yearly enrollment in the school was small—less than thirty students during its thirteen years—but the role of the school was important as it supplied colporteurs and Bible workers for the whole Netherlands East Indies Union Mission territory.

CHAPTER III

EARLY GROWTH, 1948 - 1953

The political, economic, and social conditions of the country affected the operation of the school, whose name was changed to Indonesia Union Seminary. Because of the war the operation of the school was interrupted. It was closed in 1942 and opened again in 1948. The growth of the Seventh-day Adventist church and the opening of more church and mission schools in Indonesia contributed to the early growth of the seminary after reopening in 1948. The beginning of the junior college program, the relocation of the school, and the addition of the school of nursing are some of the events highlighted in this chapter.

Context

Political Conditions

The declaration of World War II in Europe in September 1939, the German invasion of the Netherlands, May 10, 1940, and the Japanese attack on Pearl Harbor, December 7, 1941, led to the Japanese attack on the islands of Netherlands East Indies. The first Japanese troops from fourteen ships landed January 10, 1942, in Tarakan. Pontianak, in the island of Borneo, fell to the Japanese February 1, 1942. The island of Java fell March 8, 1942, when the Allied forces on the
island surrendered\(^1\)—marking the end of Dutch government.

In many parts of Netherlands East Indies, the Japanese were welcomed at first as liberators.\(^2\) They encouraged the spirit of nationalism: permitted the Indonesia flag to be flown and the national Indonesian anthem to be played—which the Dutch had forbidden. The Japanese promised the Indonesians self-government in the near future and authorized a nationalist organization. Sukarno was released from detention, and a central advising board—a representative council for Indonesia—was established with him as president. Sukarno was given the task of inducing the people to support the Japanese war effort. He did so, but at the same time promoted nationalism. Equally important, the Japanese organized and trained a home guard, which Indonesians officered. It was actually intended for use against Allied invasion. In that event it would fight the Dutch and would become the backbone of the future Indonesian army.

In brief, the Japanese occupation made the people in Indonesia politically conscious, gave them a vested interest in opposition to Dutch rule, accustomed the national leaders to political leadership, and provided them with a military means of resistance.\(^3\)

As the Japanese began losing the war, they gave increased power to the Indonesians. In October 1944 the Japanese prime minister praised Indonesians independence in the near future. Indonesian leaders were given greater freedom of action and were appointed to


\(^2\)Zainuddin, \textit{A Short History of Indonesia}, p. 209. See also Slamet, \textit{The Aftermath of the Japanese Occupation}, pp. 2–3.

\(^3\)Palmier, \textit{Indonesia}, p. 106.
responsible positions in the civil service. The decisive step came six months later when a committee with a large majority of Indonesians was set up to prepare for independence.¹

As the Allies continued to win battles, Indonesian feeling turned against the Japanese and a number of uprisings took place. On August 6, 1945, the first atomic bomb was dropped on Hiroshima. The next day the Japanese supreme commander in Southeast Asia authorized the establishment of a committee to prepare for the transfer of government to the Indonesians. On August 17, two days after the unconditional surrender of the Japanese, Sukarno and Hatta proclaimed Indonesian independence with Sukarno as president and Hatta as vice president. The text of the proclamation reads:

We, the Indonesia People herewith proclaim the Independence of Indonesia. All matters pertaining to the transfer of power etc. will be carried out efficiently and in the shortest possible time. Jakarta, 17 August, 1945. On behalf of the Indonesian People, Soekarno--Hatta.²

The administration of the new state was divided into the eight provinces of Sumatra, Kalimantan, Sulawesi, the Moluccas, the lesser Sunda islands, and West, Central, and East Java. Jakarta, formerly Batavia, became the nation's capital.³

The philosophical basis of the new republic was the Pancasila (the five principles) that Sukarno outlined June 1945. It reads as follows:

1. Belief in the one supreme God.
2. Just and civilized humanity.

¹:bid.
³:Republic of Indonesia, p. 34.
3. The unity of Indonesia.

4. Democracy wisely led by the wisdom of deliberation among representatives.

5. Social justice for the whole of the people of Indonesia.¹

Negotiation between Netherlands and Indonesia and the United Nations’ Recognition of the Republic of Indonesia

While Indonesians prepared to rule themselves, the Dutch made plans to return. In Indonesian eyes the Dutch had forfeited their claims to rule when they failed to defend the country from the Japanese. In the eyes of the Dutch who had just been released from the Japanese prison in Indonesia, as well as in the eyes of the people in Holland, Indonesia was as much Dutch territory as Holland itself.²

As a result, conflict arose between the two nations. The former Netherlands East Indies government refused to recognize republican claims of de facto rule, while the Indonesians refused to permit the landing of Dutch troops until such recognition was forthcoming.³

This conflict went through three different stages of negotiation: the Linggarjati Agreement, the Renville Agreement, and the Round Table Conference. It was at the Round Table Conference at the Hague on August 23, 1949, that the transfer of sovereignty from the Netherlands to the newly created Republic of the United States of Indonesia was agreed upon. The transfer itself took place on December

¹Indonesia Handbook, p. 89.
²Woodman, The Republic of Indonesia, p. 200.
³Republic of Indonesia, p. 36.
27, 1949. The Dutch flag was lowered and the Indonesian flag was raised. Jakarta, the biggest city in Indonesia, was made the capital city of the new republic.

On December 28, Sukarno, the first president of Indonesia, arrived in Jakarta to establish the United States of Indonesia. He declared: "We are now on peaceful terms with the Dutch and other foreigners. They are our guests. Show hospitality to them." ¹

The United States of America, India, Australia, and other countries extended immediate recognition to the new Indonesian government. The United Nations Security Council unanimously approved the admission of Indonesia as the sixtieth member of the United Nations on September 26, 1950. On September 28, the General Assembly also approved the admission of Indonesia.²

The federation of Indonesia, consisting of fifteen states, was widely felt to be a Dutch-imposed political with western-style democracy. Indonesia was unhappy with the federation of states, and by August 15, 1950, the Republic of Indonesia was able to impose a single state on the whole country. Armed separatists challenged the unification almost immediately; unsuccessfully they sought autonomy for various parts of Indonesia.³

Economic and Sociological Conditions

The arrival of the Japanese was an advantage to the political leaders of Indonesia. But the situation in the country during the

² Ibid.
three and a half years of Japanese occupation was tragic. Syahrir states: "Everything spiritually as well as materially, was shaken loose from its old moorings."¹ The Japanese destroyed the former economic structure but did not establish a viable one in its place. Priority was given to wartime needs—the restoration of oil installations and the converting of such factories as existed into wartime production. Estate production declined sharply. Rubber production fell by 80 percent. Tea, coffee, and palm oil products also declined sharply. Despite pressure to increase food crops, their output also declined. Rice output, affected by a shortage of labor and by the neglect of irrigation works, fell by 25 percent.²

Communications within Java were also disrupted. The Japanese made deliberate attempts to make each regency self-sufficient and to prevent trading between the different regencies. The shortage of foodstuffs and of consumer goods, especially textiles, encouraged a large black market and extensive smuggling both within Java and Sumatra and between Sumatra and Singapore.³

The Japanese occupation of Indonesia was a time of oppression. For three years and six months, the invaders exploited the people with forced military and labor service, and forced the surrender of the major portions of crops.⁴

The villages were forced to deliver rice and other foodstuffs. Ten to 15 percent of the rice harvest had to be turned over to the

²Ibid., p. 215. ²Ibid., p. 216.
Japanese. The people were required to mix rice with casavas in their own diet in order to save more rice for the Japanese. The majority of the people did not have enough to eat nor any decent clothes. Many village people used tree bark as clothing. People made their own soap, and good quality salt was unavailable. The defeat of the Japanese was not only a political victory for Indonesia, but it also brought economic relief.¹

After the declaration of independence, the initial task of the Indonesian government was to revise the republic's economy from that of a one-sided colonial economy, which was concentrated only upon those agricultural and mineral commodities the world market demanded at the time, to a more balanced economy in which all phases of the Indonesian potential could be developed.²

To achieve this new structure, two steps were necessary: (1) The reconstruction and expansion of basic economic functions, i.e., supplying mineral and agricultural raw materials. This would increase Indonesia's buying power abroad and help raise the standard of living through the purchase of goods which could not be produced at home. The agricultural-mining development also stressed greater food production to meet the increasing demands of the domestic market--especially for rice, which was being imported in ever greater amounts. (2) The creation of supplemental industries, especially for the processing of raw material and the manufacture of textiles, agricultural equipment, household goods, and other consumer items.³

¹Republic of Indonesia, p. 35.
²Ibid., p. 45.
³Ibid.
Indonesia suffered much destruction and disruption of economic life during the war and the revolution. Road rehabilitation, repair of irrigating systems, reconstruction of damaged factories, and provision for public transportation were among the financial priorities. In 1950 the economy of Indonesia improved some as the amount of production and exports increased (see tables 11, 12, and 13).

TABLE 11

<table>
<thead>
<tr>
<th>Year</th>
<th>Crude Oil</th>
<th>Coal</th>
<th>Bauxite</th>
<th>Tin</th>
</tr>
</thead>
<tbody>
<tr>
<td>1938</td>
<td>7,393</td>
<td>1,456</td>
<td>245</td>
<td>27</td>
</tr>
<tr>
<td>1941</td>
<td>7,142</td>
<td>2,029</td>
<td>180</td>
<td>52</td>
</tr>
<tr>
<td>1946</td>
<td>302</td>
<td>76</td>
<td>--</td>
<td>6</td>
</tr>
<tr>
<td>1948</td>
<td>4,326</td>
<td>537</td>
<td>438</td>
<td>30</td>
</tr>
<tr>
<td>1949</td>
<td>5,930</td>
<td>662</td>
<td>678</td>
<td>29</td>
</tr>
<tr>
<td>1950</td>
<td>6,415</td>
<td>799</td>
<td>531</td>
<td>32</td>
</tr>
</tbody>
</table>

SOURCE: Central Bureau of Statistics, as cited in the Republic of Indonesia, p. 45.

No records of production and exports from 1942 to 1945 seem to be available. However, by 1940 the exports to foreign countries were declining. During the Japanese occupation, old values which the Indonesians appreciated so much were questioned. Traditional social


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### TABLE 12

**EXPORT OF RUBBER FROM INDONESIA**

*(IN GROSS TONS)*

<table>
<thead>
<tr>
<th>Year</th>
<th>Estates</th>
<th>Small Holder</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1938</td>
<td>171,175</td>
<td>149,039</td>
<td>320,214</td>
</tr>
<tr>
<td>1939</td>
<td>223,275</td>
<td>187,479</td>
<td>410,754</td>
</tr>
<tr>
<td>1940</td>
<td>313,635</td>
<td>268,472</td>
<td>582,107</td>
</tr>
<tr>
<td>1948</td>
<td>103,353</td>
<td>176,435</td>
<td>279,788</td>
</tr>
<tr>
<td>1949</td>
<td>162,183</td>
<td>246,082</td>
<td>408,265</td>
</tr>
<tr>
<td>1950</td>
<td>160,529</td>
<td>486,415</td>
<td>646,944</td>
</tr>
</tbody>
</table>

*SOURCE: Central Bureau of Statistics, as cited in Republic of Indonesia, p. 45.*

### TABLE 13

**INDONESIA'S EXPORTS AND IMPORTS OF RICE**

*(IN THOUSANDS OF TONS OF HULLED RICE)*

<table>
<thead>
<tr>
<th>Year</th>
<th>1936</th>
<th>1937</th>
<th>1938</th>
<th>1939</th>
<th>1940</th>
<th>1941</th>
<th>1947</th>
<th>1948</th>
<th>1949</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exports</td>
<td>23</td>
<td>31</td>
<td>17</td>
<td>22</td>
<td>66</td>
<td>122</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Imports</td>
<td>233</td>
<td>178</td>
<td>334</td>
<td>278</td>
<td>109</td>
<td>81</td>
<td>98</td>
<td>140</td>
<td>276</td>
</tr>
</tbody>
</table>

| Export Surplus | -- | -- | -- | -- | 41 | -- | -- | -- |
| Imports Surplus| 210| 147| 317| 256| 43 | -- | 98| 140| 276|

*SOURCE: Central Bureau Statistics, as cited in Republic of Indonesia, p. 46.*
relations of the Indonesian people were inverted and in some cases completely destroyed.¹

As more people in Indonesia migrated to the urban areas searching for food or employment, they became more politically conscious. The people as a group, under the national movement leaders, were in opposition to the way the Japanese treated them.²

After independence, the old values were appreciated more fully. The adat law, which varied among the different islands of the country, set forth the principles of conciliation and mutual assistance around which Indonesian society had evolved. This customary law regulated the ownership and disposition of property, inheritance rights, marriage and family relationships, local government by an elected council, the rights of women, and social organization.³

Education in the New Republic

After Indonesia obtained its independence in 1945, it was the concern of the republic to educate its people. The inadequacy of the colonial system of education was evident. By the end of the Dutch colonial period, the illiteracy rate among the Indonesians was 90 percent.⁴

During the Japanese occupation, changes were made in the educational system in Indonesia. These changes were very important to

¹Zainuddin, A Short History of Indonesia, p. 218.
²Ibid.
⁴Republic of Indonesia, p. 64.
the future development of education and instruction in the country. The Dutch dualistic educational system--Western education for Dutch and for upper class Indonesian children and native education for the common people--was abolished. Now only one kind of elementary education--with six years of schooling--existed. The use of the Indonesian language both as an official language and as a medium of instruction in all schools was carried out. Of course, the Japanese language was also taught on all levels of instruction.¹

The new republic used as a criterion the system of education which was set up during the Japanese occupation. Efforts were made along two major lines: (1) a short-term and intensive instruction program to bring the "3 R's" to the illiterate millions and (2) a long-term program designed to establish a modern and complete educational system for the citizens of the future.²

By the early 1950s, it was estimated that ten million illiterates had been taught reading and writing. An estimated 220,000 elementary-school teachers were needed, but only 70,000 were available. Of an estimated ten million children of school age, only four million could be accommodated, even though many schools were operating on a two-shift basis. Teacher training was emphasized, and 4,000 new classrooms became available in August 1951.³

The Republic of Indonesia put much effort into educating its people. The first six years of elementary education were made compulsory. Secondary schools were divided into two separate sections:

²Republic of Indonesia, p. 64. ³Ibid.
the first called sekolah menengah pertama (first middle school) with three years of schooling after elementary education, and the second called sekolah menengah atas (upper middle school) with three years of training after finishing first middle-school education. Sekolah menengah atas was a university preparatory education. On the higher level, university education was expanded.

The goal of education as stated by the ministry of education was to provide all knowledge and general scientific skill that was necessary for the physical and spiritual lives of the students as Indonesian citizens in a community based on the family system. In all schools, male teachers were called "father" and female teachers were called "mother."

In Solo, in 1947, an educational consultation was held to consider the problems of education. The priority discussion was the formulation of educational law--by a subcommittee with Ki Hajar Dewantara, the first minister of education of the republic, as chairman. This law became Educational Law no. 4, 1950. It dealt with the principles and goals of education. The main goal of education and instruction was based on the Pancasila and the Udang-udang Dasar Negara Republik Indonesia (the five principles and constitution of the Republic of Indonesia), and on Indonesian national culture. The ten principles of education, according to this law, were outlined as follows: (1) a sense of loyalty to God Almighty, (2) love of nature, (3) a sense of loyalty to the country, (4) a sense of love and respect to parents, (5) a sense of love to the nation and its culture, (6) a

sense of right and responsibility for the development of the nation, (7) a sense that an individual is a part of society, (8) a sense that as part of the community the individual should obey community laws, (9) that all human beings are basically equal and, therefore, must respect one another on the basis of justice and self-worth, and (10) that the nation is in need of an industrious citizen, aware of responsibility, and honest both in mind and action.\footnote{Ibid., p. 18.}

The laws of education formulated in 1950 were also applicable to higher education throughout the country. (For the complete educational laws of 1950, see appendix 8.)

For many years the laws of education of Indonesia had practically nothing to do with the Seventh-day Adventist schools. The philosophy, goals, and objectives of Seventh-day Adventist education were different from those of the public schools. The curriculum was different and the subjects taught in the classrooms were also different. The system was patterned after the American system of education and had nothing to do with the national system of education. It was not until the end of 1958, when both elementary and secondary Adventist education began to follow the public system, that Seventh-day Adventist education fell under the educational laws of the country.

The Seventh-day Adventist Church in Indonesia during and after the War

The Internment of Missionaries

The first major change that took place in Indonesia during World War II was the gradual internment of both the German and Dutch
people in Indonesia. In 1940, the German missionaries were put into the concentration camps, and the Dutch missionaries were interned after 1942. All the Dutch, except those few who could successfully disguise their Dutch origins, were interned. Dutch schools were closed, the use of the Dutch language was forbidden, and all privileges formerly given to the Dutch were abolished.1

This situation affected the work of Seventh-day Adventists in Indonesia. The missionary force was depleted, and nine workers were taken from their posts, leaving only four to carry on. The school at Gadobangkong halted its operation. Dutch teachers were put into concentration camps, and many church members lost their lives.2

Members of four missionary families interned by the Japanese in Indonesia died in the concentration camp: Mrs. K. Tilstra died June 1, 1945, in Batavia; H. Twijnstra died in Rantauparapat, Sumatra, August 25, 1945; L. M. D. Wortman died in Cimahi, Bandung, June 6, 1944; and G. A. Wood died in Medan, in May 1944.3

The Effect of World War II on the Seventh-day Adventist Church in Indonesia

From 1939 through 1947 no session was held at the Indonesia Union Mission because of the war. When the first postwar session was held (March 23-26, 1947) there were no delegates from either the North Sumatra or the South Sumatra Missions. K. Mandias, Indonesia Union

1Zainuddin, A Short History of Indonesia, pp. 210-211.
2FED Min, June 23, 1940, GCAR.
Mission president during the war period, presented his report. He said that between 1942 and 1945 in Java and North Celebes alone, 1094 new members had been added to the church. Tithes collected were 317,941,01 gulden, and other offerings amounted to 53,373.37 gulden; total tithes and offerings from South Celebes was 17,966.39 gulden. Reports from Ambon and Sumatra were not available at that time.¹

As soon as the Japanese came to Ambon, according to J. Sumayku, president of Ambon Mission, they closed all the churches. Fifty-five percent of the Seventh-day Adventist church members died of starvation. In 1942 about 350 church members were reportedly in Ambon. During the four years of war 32 new members were baptized, but the overall total had decreased to 242 by the end of 1946.²

In North Celebes the Japanese closed all churches and ordered all gospel ministers to stop their work. Transfer of church membership from one denomination to another was not allowed. However, North Celebes Mission president A. Londa reported the steady progress of the Seventh-day Adventist church in the area of the Celebes despite difficult wartime conditions. In the six years between 1941 and 1947, there were 1,364 new members baptized.³

In East Java, according to R. O. Walean, mission president, the Japanese arrested and tortured four workers. The work of the church, however, steadily progressed. In West Java, according to M. Kauntul, West Java Mission president, there were 405 new members baptized in six years, while 356 members were lost either by death,

¹"Indonesia Union Mission Session," WG 23 (June 1947):2.
²Ibid.
³Ibid., p. 3.
In 1948 D. S. Kime reported the situation of the Seventh-day Adventist church in Indonesia as a whole during the war period:

Since the end of 1941, this territory has gone through various changes politically, when the Japanese invaded the Indonesia Union. The field has been in a chaotic state since the beginning of the war. They have had to start from the foundation and build up. In some places organization has been slow. There are 157 churches with a membership of 6886 in 1946. The organization of the churches had been woefully neglected and for the first time since 1929, an attempt has been made to ordain all the local church elders and deacons.

Because of the war, repairs were needed in different local missions. So, in addition to base appropriation, rehabilitation funds were also given out to local missions and institutions from the union mission funds (see table 14).

It was in 1947, most likely during the union mission session, that Het Advent Zendingsgenootschap in Nederlandsch Oost Indice was changed into "Indonesia Union Mission of Seventh-day Adventists," in harmony with the change of name from East Indies to Indonesia.

Thirty public evangelistic campaigns were reported in the union mission territory in 1947. There were 701 baptisms, making a total of 6,886 church members in the union mission territory. In 1948, 100 more public campaigns resulted in 1,160 baptisms, bringing the total of church members to 8,256. (Statistics indicating growth of church membership from 1942 through 1953 appear in table 15.)

---

1Ibid.

2FED Min, February 11, 1948, GCAr.

3NEIU Min, October 10, 1947, WIUM File.
<table>
<thead>
<tr>
<th>Organization</th>
<th>Base Appropriation</th>
<th>Rehabilitation Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambon Mission</td>
<td>G 10,000.00</td>
<td>3,000.00</td>
</tr>
<tr>
<td>North Celebes</td>
<td>12,000.00</td>
<td>45,000.00</td>
</tr>
<tr>
<td>South Celebes</td>
<td>7,500.00</td>
<td>25,000.00</td>
</tr>
<tr>
<td>East Java</td>
<td>10,000.00</td>
<td>5,000.00</td>
</tr>
<tr>
<td>West Java</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>South Sumatra</td>
<td>8,000.00</td>
<td>5,000.00</td>
</tr>
<tr>
<td>North Sumatra</td>
<td>30,000.00</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Indonesia Union Seminary</td>
<td>5,000.00</td>
<td>1,842.00</td>
</tr>
<tr>
<td>Celebes School</td>
<td>6,000.00</td>
<td>-</td>
</tr>
<tr>
<td>Padang Homes</td>
<td>-</td>
<td>17,000.00</td>
</tr>
</tbody>
</table>

**SOURCE:** Indonesia Union Mission Finance Committee, March 6, 1949.

As the government of Indonesia opened more schools for its subjects, the Seventh-day Adventist church also opened more schools to train its youth. In August 1940, church schools were opened in Surabaya, Palembang, and Jakarta. In Pematang Siantar, a church school and a mission school were opened. In Tarutung, one Adventist school had 150 students. By 1949, there were 1,000 students enrolled in all the Adventist schools in Indonesia.\(^1\) Besides opening more


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TABLE 15
GROWTH OF CHURCH MEMBERSHIPS DURING AND AFTER THE WAR 1941 - 1953

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Churches</th>
<th>Memberships</th>
</tr>
</thead>
<tbody>
<tr>
<td>1941</td>
<td>146</td>
<td>5,047</td>
</tr>
<tr>
<td>1942</td>
<td>139</td>
<td>5,423</td>
</tr>
<tr>
<td>1943</td>
<td>141</td>
<td>5,608</td>
</tr>
<tr>
<td>1944</td>
<td>151</td>
<td>5,608</td>
</tr>
<tr>
<td>1945</td>
<td>151</td>
<td>5,608</td>
</tr>
<tr>
<td>1946</td>
<td>151</td>
<td>5,608</td>
</tr>
<tr>
<td>1947</td>
<td>172</td>
<td>6,961</td>
</tr>
<tr>
<td>1948</td>
<td>172</td>
<td>6,497</td>
</tr>
<tr>
<td>1949</td>
<td>179</td>
<td>7,657</td>
</tr>
<tr>
<td>1950</td>
<td>209</td>
<td>8,510</td>
</tr>
<tr>
<td>1951</td>
<td>214</td>
<td>9,183</td>
</tr>
<tr>
<td>1952</td>
<td>204</td>
<td>9,537</td>
</tr>
<tr>
<td>1953</td>
<td>215</td>
<td>10,272</td>
</tr>
</tbody>
</table>

SOURCE: Seventh-day Adventist Yearbook, 1941-1953.

Elementary schools, training schools were also opened in Manado in 1948 and in Siantar in 1949.¹

The start of Adventist health work in Indonesia was providential. In 1949 Donald Holm, M.D., signed a working contract with the Dutch government in Indonesia for three years. At the time Holm

¹FED Min, January 12, 1950, GC Ar.
arrived in the country in 1949, the Dutch government transferred the sovereignty of the entire territory of the former Netherlands East Indies to the government of Indonesia.\(^1\) These political changes put Holm in a dilemma. As a Seventh-day Adventist physician he was anxious to start medical missionary work in Indonesia. After his release from the government working contract, the government of Indonesia allowed him to start medical missionary work in Bandung.\(^2\)

Holm, meeting with the Far Eastern Division executive committee, explained his release from the government contract and his permit to practice medicine in the Bandung area under the Mission Law of 1911. The government of Indonesia gave the Seventh-day Adventist church the opportunity to open a small clinic in Bandung, and a temporary permit was given to the church to operate a small hospital on church-owned property. Holm presented the estimated costs of medical equipment and supplies, purchased locally, in order to open up the medical work. A minimum of 150,000 gulden would be necessary to start a small hospital. The Far Eastern Division committee approved the funds for the hospital project.\(^3\) A house was bought, converted into a hospital, and made ready for use. In October 1950 the Seventh-day Adventist hospital was officially opened to the public.\(^4\)

\(^1\) *Indonesia Handbook*, p. 88.
\(^2\) *WG* 33 (October 1957):145.
\(^3\) *FED Min*, January 2, 1950, GCAR.
\(^4\) *WG* 33 (October 1957):145-146.
Early College Growth and Addition of School of Nursing

Overview

After the Netherlands East Indies Training School (Indonesia Union Seminary since 1948) was opened again on August 19, 1948, many changes took place in building facilities, teaching areas, and in goals and objectives of the school.¹

Because of the increasing number of students attending the school, a larger dining room seating 200 was built as a multipurpose building. It was used as a chapel, a study hall, a recreation hall, and a library of about 7,500 volumes.

Growth was made possible because of the increasing number of church and mission schools opened in Indonesia. By the end of 1950, ten mission schools, five church schools, and three training schools were in operation.

Two principals served the training school between 1948 and 1953—I. C. Schmidt from 1948 to 1949,² and Alvin M. Bartlett from 1949 to 1953.

The objectives of the school were broadened. In addition to training students as gospel workers and colporteurs, the school now desired to provide Christian education for the youth of the church.

In 1949, new courses were added: sekolah menengah pertama (first middle school) with four years of training and sekolah menengah atas (upper middle school) with two years of training. Sekolah

senengah pertama and sekolah menengah atas at Indonesia Union Seminary were totally different from the secondary schools in the country. At Indonesia Union Seminary, secondary education required four years of training at sekolah memengah pertama and another two years at sekolah menengah atas. In the public schools, sekolah menengah pertama and sekolah menengah atas were three years each.

In the same year (1949) a church school was opened in Gadobang-kong with Soekedjo as teacher. This school was intended as a laboratory school for the training of teachers. It was not until November 1952, however, that a building was erected for the church school.

The junior college program began in 1949, with six students graduated by 1951. In 1952 seven students graduated from junior college, but in 1953 there were only two graduates. Since then, Indonesia Union Seminary has sent out graduates to supply the needs of gospel workers and teachers throughout the Indonesia Union Mission field.

Reopening of the School in 1948

A new era had come to the educational work in Indonesia in 1948. Elementary education, or the first six years of schooling, was made compulsory. More schools were opened and more teachers were needed. The Seventh-day Adventist church also moved in the same direction. The Indonesia Union Mission committee recommended that the local missions open more church schools whenever it would be possible. As mentioned previously, by the end of 1950 there were eighteen schools in operation in Indonesia with forty teachers and 1,399 students.
This was a good time to open the training school again. The appointment of a new principal, along with his staff, appeared in the Indonesia Union Mission committee minutes:

Voted: To ask Elder I. C. Schmidt to act as principal of the Gadobangkong School. Mrs. Schmidt will be a member of the faculty in addition to Brother Hogendorp who was also a preceptor. The School Board shall consist of D. S. Kim, chairman; I. C. Schmidt, secretary; H. D. Johnson; L. Hogendorp; M. G. Laloan; W. V. Hutapea; and K. Mandias.

On April 9, 1948, S. Wortman returned to Indonesia from Holland to work as a nurse and preceptress at Indonesia Union Seminary.

In preparation for the opening of the school, the buildings were repaired and electricity and a water pump were installed. Then, on August 16, 1948, the school opened under its new name, "Indonesia Union Seminary," with forty-five students enrolled.

To some it was a new school with new buildings, a new objective, new teachers, and new students. Some records note that Indonesia Union Seminary was founded in 1948. But to some that were present at the first day of the opening of the school, it was the long awaited reopening of the program that the war interrupted in 1942.

The objective of the school now was not only to train the students to be colporteurs and gospel workers, but to provide them

\[1]\text{IU M Min, February 29, 1948, WIUM File.}
\[2]\text{IU M Min, April 9, 1948, WIUM File.}
\[3]\text{IU M Min, April 1, 1948. FEDAr. The school was officially named "Indonesia Union Seminary" on April 1, 1948.}
\[4]\text{H. D. Johnson, "Indonesia Union Seminary," FED Outlook 25 (January 1949):5.}
\[5]\text{ibid.}

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with a general Christian education. Johnson said: "Indonesia Union Seminary was rededicated to the service of the youth of Indonesia."\(^1\)

Here young people from many races and varied circumstances would join their hands, their hearts, and their minds in obtaining Christian education.

I. C. Schmidt, principal of the school, said during the reopening of the school that ten teachers and office workers were connected with the school. S. Wortman, who worked as matron and nurse at the school, was the only link connecting the former school with the present one.\(^2\)

In the first year of its reopening only a two-year ministerial training course was offered. This training consisted of two years of intensive Bible and language study. The school expanded in many different ways in the second year of its operation. In 1949 a full middle-school program was added. This brought more students to the seminary.\(^3\)

In 1949, after thirty-five years of working in Indonesia, Schmidt requested a permanent return to the United States and retirement from active service. The Indonesia Union Mission executive committee took action to approve his request, and A. M. Bartlett took his place as principal of the seminary.\(^4\)

\(^1\)Ibid.


\(^3\)A. M. Bartlett, "Indonesia Union Seminary," FED Outlook 25 (September 1949): 3-4.

\(^4\)Ibid.
The Junior College Program

The junior college program was started during the 1949-1950 school year. A two-year teacher training course and a two-year ministerial training course, both meeting all of the junior college requirements, were conducted. Six students were admitted to these first junior college classes: R. H. Tauran, Bongitan Silaen, Jan Hutauruk, Marben Siburian, Saidi Panjaitan, and Albert Mamora. The Indonesia Union Mission committee set the following requirements for the junior college programs:

<table>
<thead>
<tr>
<th>General Requirements</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daniel and Revelation</td>
<td>6</td>
</tr>
<tr>
<td>Bible doctrines</td>
<td>6</td>
</tr>
<tr>
<td>Spirit of Prophecy/ Denominational history</td>
<td>3</td>
</tr>
<tr>
<td>Principles of education</td>
<td>3</td>
</tr>
<tr>
<td>Speech</td>
<td>3</td>
</tr>
<tr>
<td>American literature</td>
<td>3</td>
</tr>
<tr>
<td>Music fundamentals</td>
<td>3</td>
</tr>
<tr>
<td>Bookkeeping</td>
<td>3</td>
</tr>
<tr>
<td>Vocation</td>
<td>6</td>
</tr>
<tr>
<td>National language</td>
<td>4</td>
</tr>
<tr>
<td>Physiology</td>
<td>6</td>
</tr>
<tr>
<td>Christian story telling</td>
<td>2</td>
</tr>
</tbody>
</table>

For the ministerial major, the following subjects were added:

IUUM Min, April 14, 1949, WIUM File.
General Requirements | Hours
---|---
Church organization | 2
Life and teachings of Jesus | 4
Evangelism | 6
New Testament epistles | 4

The additional subjects required for an education major were:

- Reading methods | 4
- School management | 3
- Practice teaching | 3
- General methods, language, arithmetic, social science, and counseling | 6

Graduates from the junior college were trained to teach both in elementary and secondary schools that followed the Indonesian system of education. The offerings, however, were different from the subjects taught at the teachers' training college operated by the government. The subjects taught at the teachers' training college for public elementary schools were: Pancasila, religious education, national history, economics and political science, military training, physical education, Indonesian language, science education, mass psychology, music education, national education, general/development psychology, educational psychology, curriculum construction, didactic, practice teaching, educational research/statistics, foreign language/dialect, and handcrafts.¹

Teacher education at the public schools seemed to have more emphasis on content subjects while Indonesia Union Seminary was patterned after American education. The emphasis seemed to be more on the methods of teaching. At Indonesia Union Seminary, no course in psychology was offered, while at the public teachers' training college, mass psychology, general/developmental psychology, and educational psychology were offered.

The results were not very encouraging. Many teachers graduated from Indonesia Union Seminary were not well equipped to teach both in elementary and secondary schools. They were not prepared to teach mathematics, algebra, geometry, nor Indonesian geography and literature, which were considered basic courses in Indonesian schools. The Indonesian system of education, patterned after the Dutch system of education, concentrated heavily on mathematics and science, even at the high-school level. The Seventh-day Adventist church leaders in Indonesia, however, had a negative attitude toward the teaching of those subjects in Seventh-day Adventist schools. The attitude of the president of Indonesia Union Seminary toward the teaching of mathematics and geometry is indicated by the following:

Even though a student got less training in mathematics, efforts were made to use that knowledge in daily life. The knowledge of geometry will not make a good gospel worker, a good nurse, a good secretary, a good teacher, or a good bookkeeper. That knowledge might be necessary for mechanics or an astronomer, but does not need to be taught to all young people.

According to A. M. Bartlett, some of the courses offered at Indonesia Union Seminary Academy were not accepted at Senior Cambridge

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(a high school patterned on the British system of education) nor at sekolah menengah atas (a high school patterned on the Indonesian system of education). Indonesia Union Seminary, he said, needed more studies on world history and on the complete science and knowledge of the world, so that students could have a better understanding of the world. He said further that the practical knowledge that Adventist schools offered in Adventist college courses was equivalent to university offerings. It was recognized both in the Philippines and in the United States. During this time there was no thought of adopting the Indonesian system of education. Students were prepared for further training outside of the country. Some people in the country denoted the Indonesia Union Seminary as an American school.

The teaching of English at Indonesia Union Seminary, however, was superior to that of the public schools. In fact, all instruction at the seminary at the college level was conducted in English. Therefore, the first requirement for entering college was a good knowledge of English. The second requirement for admission to Indonesia Union Seminary was a good knowledge of the Bible. Graduates from public high schools, therefore, were required to take extra Bible classes to meet the college entrance requirement. Another requirement for the college admission was the completion of high school or its equivalent.

The upgrading of Indonesia Union Seminary to a junior college required more qualified teachers. In October 1951, the Aaen family

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2 WG 27 (June/July 1952): 21-22.
arrived at the Seminary. Since there was no house for them, they stayed with the Bartletts for six months while awaiting the completion of a simple volcanic-ash block home. Bartlett was currently president, Lloyd Mauldin taught education subjects and English, Mrs. Mauldin taught education subjects and biology, Mrs. Aaen was a school nurse and taught home economic subjects, J. B. Laloan was a business manager, Mrs. Laloan was in charge of cafeteria, L. Hogendorp was teaching Bible and history, J. Wairata taught mathematics, Mrs. Bartlett was preceptress and taught typing, and A. P. Mamora was a preceptor and a Bible teacher. Bartlett was the president of the school when it became a junior college. He served until 1955 when Bernard Aaen took his place as president. Pictures of Indonesia Union Seminary teaching staff appear in figures 13 and 14.

Philosophy and Objectives

The philosophy and objective of Indonesia Union Seminary were to train its students physically, mentally, and spiritually, based upon the instruction found in the Bible and in Ellen White's writings. Character building was the main goal. The dignity of labor was also part of the educational philosophy. Both A. M. Bartlett and Bernard Aaen made manual training a part of the seminary program. On this matter they followed the counsel given by White:

Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures—covering as many as possible of the most useful trades—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick and kindred lines. Gardens, workshops, and treatment rooms should be
Fig. 13: Indonesian Union Seminary Teaching Staff in 1953.
Fig. 14: Indonesian Union Seminary Teaching Staff in 1953.
provided, and the work in every line should be under the direction of skilled instructors.

Indonesia Union Seminary included gardening and farming in its educational program. Student laborers were even used for construction. In fact, on August 13, 1952, the Indonesia Union Seminary faculty took action to require one hour of daily compulsory labor for students and teachers. The boys and men worked on the ground, while the girls and women cleaned the classrooms and offices. Every faculty member was in charge of a group of students with whom he or she worked every afternoon. This compliance with the counsel of White proved that the added burden to the faculty was well repaid through better student-teacher rapport. It also stimulated students to do manual labor which heretofore has been looked upon as degrading.

Teachers had to take record of all work absences. For one hour work absence, a student had to pay Rp 1.00. Excuses for free labor were allowed only twice a month, and each student was required to work fifty hours in one semester. It was unfortunate that, because of the lack of tools and support on the part of some of the teachers and students, compulsory labor for students and teachers was discontinued.

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1 White, Education, p. 218.
2 Written interview with B. A. Aaen, Beizing, China, December 28, 1982.
3 IUCF Min, August 13, 1952, IUC File.
5 IUSF Min, October 27, 1952, IUC File.
6 Interview with Garth Thompson, Berrien Springs, Michigan, January 27, 1983.
During summer vacation in 1953, students without money could stay on campus, provided they worked eight hours a day, six days a week, at Rp 1.50 per hour, with a credit of Rp 400.00. Students with Rp 150.00 on deposit took two classes and worked six hours a day.\(^1\)

It was a school practice not to send away students with financial difficulties as long as they were willing to work. This work program, while learning, was unique to the country. Other unique programs at the school were student colporteuring and the Ingathering campaign.\(^2\)

World War II affected the goals and objectives of Indonesian Union Seminary. After the war, there was a great need for new ministers and teachers in the Seventh-day Adventist church. One of the primary goals of Indonesia Union Seminary, in addition to character building, was to fill those needs with well-trained workers.\(^3\)

**School Rules and Regulations**

Indonesia Union Seminary was known as a school with strong discipline. Rules and regulations were formulated to uphold the standards of behavior. Students were to avoid profanity, movies, inappropriate entertainment, drinking, pornographic reading, and indecent associations. Girls were to be dressed decently with skirts long enough to cover their knees while sitting or standing. Earrings, bracelets, necklaces, and rings were prohibited, and so was physical contact between boys and girls.\(^4\)

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\(^1\) IUSF Min, December 22, 1953, IUC File.
\(^2\) IUSF Min, March 25, 1952, IUC File.
\(^3\) Written interview with B. A. Aaen, Beijing, China, December 28, 1982.
\(^4\) WG 27 (June/July 1952): 26-27.
In addition to regulating social relationships between boys and girls, the administrative council took the following action, September 19, 1951:

That on even numbered Sabbaths, boys are to go North, girls to go South; odd number Sabbaths girls may go North and boys may go South. The highway is the dividing line.¹

If a boy and a girl were caught walking together without permission from the faculty, there was a stereotyped punishment for this offense, i.e. being "campus-bound." On several occasions the administrative council disciplined a number of students who violated the regulations of September 19, 1951. One girl and a young man were campus-bound for one month for leaving the campus on Sabbath, September 29, 1951.² Another young man was campus-bound for two weeks for walking with a girl to Padalarang.³

For a serious offense of a similar nature, students were expelled. On December 17, 1951, a boy and a girl, who repeatedly met without permission, were expelled from school.⁴

How the rules relating to social relationships between boys and girls originated is not clear. It is probable that the principles involved was the keeping of the seventh commandment: "Thou shalt not commit adultery." Also, the Indonesia culture did not tolerate free social relationships between opposite sexes--which was interpreted in this way in the cultural setting of Indonesia Union Seminary. In the administration of social-relationship regulations, there seemed

¹IUSF Min, September 19, 1952, IUC File.
²Ibid., October 1, 1951.
³Ibid., September 19, 1951.
⁴IUSF Min, December 17, 1951, IUC File.
to be inconsistency. During vacations, for example, boys and girls left the campus together since there were no separate days or times set aside for boys and girls to leave campus. As a result it seemed that students lived with double standards. In the school no mixed groups were allowed while outside of school students were free in their social relationships. Even though efforts were made to review these regulations, they were so favored by some teachers that even in 1984 some of these regulations are still binding. It would appear that at Indonesia Union Seminary once regulations were made, they were considered sacred and not up for review.

Students were allowed to stay overnight with their parents or with their relatives two weekends in a semester. Overnight permission slips were signed both by dormitory deans and the college president. Boys were out on one weekend, and the girls' turn was the following weekend. Boys and girls were not permitted to leave campus together, except during vacation. Students who went off campus without permission or left campus in a mixed group were campus-bound between two to four weeks.¹

All students were expected to meet their school appointments. Failure to do so was penalized. Class absences resulted in the lowering of student grades. For each absence in a three-hour class, the grade was cut 2 percent; for a two-hour class, 3 percent; and for a one-hour class, 5 percent. Absences from chapel, morning and evening worships, Sabbath school, church services, and Missionary Volunteer

¹ Buku Pedoman Mahasiswa, Indonesia Union College, Bandung, n.d., p. 5.
meetings were penalized with one and a half hours of copying from a book designated by the college president. ¹

Religious Activities

During their administrations, Bartlett and Aaen emphasized the religious aspects of the school program. Teachers and students were required to attend chapel services which were almost always religious. All were expected to attend Friday evening vespers, Sabbath school, church services, and Missionary Volunteer meetings.² Religious services were considered top priority in the school's program. Morning and evening worships in the dormitory, church services three times a week, prayer band groups, and sundown worship Friday evening were encouraged. Attendance was expected in all these religious meetings.³ Each teacher was to conduct himself as a good counselor, sensitive to the students' problems and needs. Every effort was made to strengthen the faith of the students and to prepare them to face the problems of life and the second coming of the Lord. It was said that the educational program of the school was based upon biblical principles and on the Spirit of Prophecy. Students were involved in the religious programs of the school. Some were elected as Sabbath school officers, deacons and deaconesses, Missionary Volunteer officers, prayer band leaders, and so on.⁴ The religious

¹Ibid., p. 7.
²USF Min, February 16, 1953, IUC File.
⁴Ibid.
activities of the school are demonstrated in figures 15 and 16.

The Missionary Volunteer meeting (also called a youth meeting) was a religious meeting led by the youth mainly for the youth. It was a regular activity at Indonesia Union Seminary. In this meeting, even though it as optional, many students learned the practical aspects of religion through a series of progressive classes. These classes, from basic to most advanced, were named Friend, Companion, Guide, and Master Guide. Students learned home nursing, first aid, Bible doctrines, church history, and memorized long Bible passages. At the end of their training they were given pins in recognition of their efforts and their achievements. On May 3, 1952, forty students were given pins--eighteen received "Friend" pins, five "Companion" pins, eleven "Guide" pins, and five "Master Guide" pins.¹

Soul winning was one of the objectives of Indonesia Union Seminary. Baptismal classes were conducted throughout the year. On April 26, 1952, fourteen students were baptized by A. P. Mamora, Bible teacher at the seminary, and Bruce Wickwire from Singapore. The fourteen students were: Mauldi Rolung, Pangulu Mamora, O. A. Simatupang, Jan Peter Hutapea, Tidour Nainggolan, Ruth Makanduldu, Frieda Sianturi, W. R. Djami, Tigor Tobing, Saudin Mamora, Hotma Tobing, John Matusea, and Adinbonar Mamora. Bartlett commented that baptism was conducted every year for many non-Seventh-day Adventist students who after being taught Seventh-day Adventist doctrines were ready for baptism.²

RELIGIOUS ACTIVITIES

Fig. 15. Religious Activities at Indonesia Union Seminary.
"ON WINGS OF SONG...."  

God is the great Composer, and not man. He laid The key note of all harmonies; He planned All perfect combinations, and He made Us so that we could hear and understand.  

Each Sabbath morning the music provided by the Church Choir under the direction of Mrs. Wawurnendeng adds sacred beauty to the Sabbath service.  

Pianist Martin Marchew, the man who is always ready to offer his talent in every special meeting.  

Mr. J. B. Laiman brings out those rich deep tones in his Boys Glee Club. The Glee Glee Club, directed by Mrs. Wawurnendeng, takes an active part in the many religious services and musical activities of the campus.  

Soloists: Dora Djaswa R. William Hulapa  The ICS Orchestra, directed by Mr. R. Aaro, furnishes musical support to the Vesper. Song service, and special music on numerous occasions.  

The Quartet Harmonics John Manuera — First tenor  John Saluki — Second tenor  R. William Hulapa — Bass  Dicky Pattynasaray — Baritone  

Fig. 16. Religious Activities at Indonesia Union Seminary.

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As students arrived at Indonesia Union Seminary the student handbook, published approximately in 1952, was handed to them. The daily schedule of the school was included in the handbook.¹

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.00</td>
<td>Rising Bell</td>
</tr>
<tr>
<td>5.45</td>
<td>Morning Worship</td>
</tr>
<tr>
<td>6.00</td>
<td>Breakfast</td>
</tr>
<tr>
<td>7.00</td>
<td>Work Program</td>
</tr>
<tr>
<td>9:30</td>
<td>Morning Study Period</td>
</tr>
<tr>
<td>11:20</td>
<td>Chapel (every Tuesday and Thursday)</td>
</tr>
<tr>
<td>12.00</td>
<td>Lunch</td>
</tr>
<tr>
<td>13:00</td>
<td>Classes</td>
</tr>
<tr>
<td>18.00</td>
<td>Supper</td>
</tr>
<tr>
<td>19.00</td>
<td>Evening Worship</td>
</tr>
<tr>
<td>19:30</td>
<td>Evening Study Period</td>
</tr>
</tbody>
</table>

Friday and Saturday schedules were a little different. Late Friday schedule was as follows:

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>16:30</td>
<td>All Sports Activities Stopped</td>
</tr>
<tr>
<td>17.00</td>
<td>Supper</td>
</tr>
<tr>
<td>18.00</td>
<td>Sundown Worship (Sabbath begins)</td>
</tr>
<tr>
<td>19.00</td>
<td>Vespers</td>
</tr>
</tbody>
</table>

Sabbath services were scheduled as follows:

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:30</td>
<td>Sabbath School</td>
</tr>
<tr>
<td>11:00</td>
<td>Church at Worship</td>
</tr>
</tbody>
</table>

¹Buku Pedoman Mahasiswa, pp. 3-4. According to this handbook, the work program began at seven o'clock while classes began at one o'clock. The reason for this was the weather. The seminary is located at a high altitude with a high rainfall—it rains mostly in the afternoons. In order for the work program to go on uninterrupted by rain, it was scheduled between seven and eleven o'clock and classes at one o'clock.
Addition of the School of Nursing

The hospital in Bandung opened October 1950. It was very small but growing fast. The 1951 records show 26,247 outpatients, 5,879 inpatients, 121 babies delivered, and 83 major and minor operations. In order to serve these patients more effectively, the hospital needed more nurses. In connection with this, the Indonesia Union Seminary board of directors formulated plans to open a nursing school.¹

In August 1952, in cooperation with Bandung Adventist Hospital, a school of nursing was opened at Indonesia Union Seminary. The first group of students included: Hedy Kok, Ulintje Mamora, Elsy Pangkey, Tidour Nainggolan, Mary Sitompul, Benjamin Koapaha, and Jootje Wuysang. Most of the courses were taught in the hospital. Every Sunday two teachers from the seminary were in the hospital to give instruction, while the nursing students came to the seminary every Wednesday.²

Before being accepted into the School of Nursing in 1953, students were required to go to Indonesia Union Seminary for one year.

¹WG 28 (June/July 1952):22.
²WG 29 (June 1953):14.
In that one year they took prenursing education and demonstrated their fitness for a nursing career. Other requirements for attending the School of Nursing in 1953 were three units of Bible, three units of English, one of health, two of social science, two of Indonesian language, two of mathematics, one of bookkeeping, and one unit of an elective. A grade-point average of 1.5 was required for entry into the nursing program based on one point for a C grade, two points for a B, and three for an A. For each student a deposit of Rp 500 was required. This was refunded at the end of the course. Pocket money of Rp 50 a month was given to each student nurse.¹

The prenursing courses taken in the one-year Seminary program at Indonesia Union Seminary in 1953, included one and a half units of biology and anatomy, one-half unit of introduction to chemistry, one of general science, one of English, and one of Bible.²

Heavier programs for the nursing students came during their first and second years. During these two years they studied the history of the nursing profession, first aid, pharmacology, medical materials, nutrition, physiotherapy, obstetrics and gynecology, and pathology. In their third year students studied general health and hospital administration. After three years of training, the graduates received a high-school diploma in nursing from the seminary.³

Lois Burnett, one of the members of the evaluating team of the School of Nursing in Bandung in 1957, reported the close relationship between the School of Nursing and Indonesia Union Seminary:

¹WG 29 (June 1953):14-15.
²Ibid.
³WG 28 (June/July 1952):23.
The School of Nursing has a "cooperative relationship" with the Indonesia Union Seminary. Faculty members of the School of Nursing are members of the Indonesia Union Seminary staff. Students are eligible to participate in all student activities at Indonesia Union Seminary. Terms of instruction at Indonesia Union Seminary and the School of Nursing are the same. Students' grades are submitted to the registrar of Indonesia Union Seminary each semester. Transcripts are issued by Indonesia Union Seminary. Graduates of the School of Nursing participate in all graduation activities at Indonesia Union Seminary. A general educator, from Indonesia Union Seminary, Anita Mauldin, carries [a] major teaching appointment for non-nursing courses in the School of Nursing. She attends faculty meetings of the School of Nursing and is a member of the curriculum committee. Other educators from Indonesia Union Seminary give consultation services for the educational program in Nursing as [the] need arises, and share in the teaching of science courses.

Beginning in 1953, the nursing program under the competent leadership of Wilma Leazer had dynamic cooperation and counsel from the medical staff, Donald Holm and Jess Holm. The nurse-wives of these physicians did some teaching. There is evidence that from the inception of this program the objective was to educate the national young people for nursing service in Indonesia, to staff the hospital with Seventh-day Adventist personnel, and to send to rural areas nurses with some ability to diagnose and prescribe for patients between periodic visits of the physician from Bandung and the local government health officer.¹

The curriculum of the nursing school required thirty-nine months. Students were admitted at the beginning of the ten-week summer session during which time all basic science courses were taught under the control of Indonesia Union Seminary. School credit was

²Ibid.
given for these courses. Students were accepted on the basis of their achievement in the Standardized Achievement Testing program carried on in all Seventh-day Adventist middle schools under the direction of the Indonesia Union Mission educational director.

Most Seventh-day Adventist high-school girls desired nurses' training. Every year more and more applicants had to be turned down. For this reason the director of the School of Nursing provided quotas for each local mission, determined by an equal distribution of graduate nurses to clinics operated by the local missions.

The Second Relocation of the School

The Gadobangkong property had only about six acres, with the main Bandung Jakarta highway in front, the railroad behind, and villages on each side. There was no way to enlarge the property. The boys, said Aaen, could step out onto the highway, jump on a truck moving slowly up the hill, and ride to Cimahi. There they could jump off at the stop sign and go to the two theaters in that small city. Noise was also a problem. Trains huffed and puffed and whistled as they went up the hill several times a day. Bandung airport was just three miles away, and on cloudy days planes would roar in and out just over the seminary buildings.

Since 1952 the Seventh-day Adventist church leaders had felt the need to relocate Indonesia Union Seminary on a larger and better property. The Indonesia Union Mission session, meeting in Bandung on February 1, 1952, appointed a committee of five with N. C. Wilson

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1:bid.

2B. A. Aaen to R. A. Nainggolan, March 18, 1983.
as chairman, to investigate a possible new site and the possibilities of the sale of the Gadobangkong property.¹

While selling the Gadobangkong property was in process, the search for a suitable location began. The search committee investigated the Baru Ajak estate near Lembang and the Hirschland farm at Cisarua. The property at Cisarua was more suitable and the Indonesia Union Mission committee gave approval to purchase the property.² The only thing that held up the purchase was the slow sale of the Gadobangkong campus. The last offer received was from the army. The school wrote the army that it had until September 1, 1953, to buy the property. After that the school would withdraw the land from sale for another year. This letter seemed to contribute to the early sale of the Gadobangkong campus. In view of the early sale, the Indonesia Union Mission committee took the following actions in regard to the seminary plans:³ (1) Postpone school opening at Gadobangkong until September 28, (2) review the matter not later than August 31 and, if sale had been made, postpone opening the new school at the new location until January 1, 1954; (3) turn over no part of the seminary property for army use until sales were completed and full purchase price in hand; (4) as soon as the full purchase price of Gadobangkong was received, proceed to purchase new school site at Cisarua.

The sale of the Gadobangkong property was seen as a true answer to prayer. The Indonesia Union Mission committee voted to offer the Gadobangkong land and buildings for sale at a price of

¹IU M Min, February 1, 1952, WIUM File.
²IU M Min, November 20, 1952, WIUM File.
³IU M Min, July 21, 1953, WIUM File.
One Chinese businessman, who offered Rp 650,000, planned to use it for a factory. This offer was considered too low.

Bartlett, who initially had come to Indonesia to do evangelistic work, was due for furlough in June 1953. He did not wish to return to the seminary, so Aaen was appointed to replace him. Just before Bartlett's departure, Pelieser Tambunan, a son of retired pastor K. L. Tambunan, together with C. Hutabarat, a captain in the Indonesian army, came to visit Aaen and Bartlett. Hutabarat was seeking a location for an army communication school he was to head. An agent said that Rp 1,200,000 had been appropriated by the government for the site; he added that he must be the agent or there would be no deal. The usual agent fee was 6 percent. Aaen and Bartlett agreed even though the conditions were only verbal. Negotiation continued through the summer vacation. Several important officials were reluctant to add their signatures.

One Friday evening Aaen announced to the twenty students remaining on campus during September that some of them were going to fast and pray the next day for God's intervention in the sale of the property. If some decision was not forthcoming by Monday, the school would break off negotiations with the army and plan for at least one more year at Gadobangkong. All wanted to fast and pray. No one wanted food. So during Sabbath School and church service, the theme was intercessory prayer. The specific request was for the quick sale of the property.

God answered their prayer. When the Aaen family met for

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1 IUM Min, January 23, 1953, WIUM File.

2 B. A. Aaen to R. A. Nainggolan, March 18, 1983.
sundown worship that Saturday evening, a jeep came roaring into the driveway and slid to a stop. C. Hutabarat, the army officer, jumped out all smiles and said: "The final signature has been given and you can collect your money next Monday morning." Aaen rang the bell and everyone gathered in the chapel where he shared the good news and thanked the Lord for the answered prayer.¹

Finally the Gadobangkong property was sold at twice its appraisal value. The money from this sale was enough to purchase 56.79 acres of land at Cisarua, to pay property tax, title, and paper expenses, to purchase a tractor, to build a girls' dormitory and cafeteria, and to build four national teachers' homes.² On November 20, 1953, the Indonesia Union Mission committee authorized the purchase of the Cisarua property and the erection of the first group of building at the new site.³

Since the school had to be opened on January 3, 1954, and it was impossible to build new buildings in such a short period of time, the Hirschland farm buildings in Cisarua were leased for a period of nine months—until July 30, 1954. These farm buildings had formerly been used as cow and horse barns. At the same time, it was voted to ask Aaen, J. Anderson, L. Kaizer, John Laloan, and A. M. Sitompul to study building arrangements at the new campus and to submit their findings to the union mission committee.⁴

¹Ibid.
²B. A. Aaen, "Indonesia Union Seminary," FED Outlook 46 (February 1960):5.
³IUM Min, November 20, 1952, WIUM File.
⁴IUM Min, September 27, 1953, WIUM File.

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On October 1, 1953, the building plan was submitted to the architect for the detailed drawing of the teachers' homes, dormitories, and dining hall. These first few buildings were built at the new site in 1954.

Financial situation of Indonesia Union Seminary

The financial statement of Indonesia Union Seminary from 1949 through 1953 reveals its financial condition during that time. At the end of 1949, the total income recorded was Rp 99,993.70; total expenses were Rp 108,053.53. The net operating loss was Rp 8,119.83. An appropriation of Rp 48,500.00 received from Indonesia Union Mission was already included in the income. In 1950, the total income received by Indonesia Union Seminary was Rp 198,869.29; total expenses were Rp 234,408.88. An appropriation of Rp 71,462.96 was already included in the income. The net operating loss of the school, with the appropriation of Rp 8,750.00, was Rp 31,647.52. Then, by the end of 1952, with appropriation of Rp 11,447.22, the net loss was Rp 49,296.44. In 1953, Indonesia Union Mission maintained the amount of appropriation of Rp 22,166.62 to the Indonesia Union Seminary, yet the school was operating at a loss of Rp 28,820.88.¹

¹Financial Statement of Indonesia Union Seminary, 1949-1953, IUC File.
<table>
<thead>
<tr>
<th>Year</th>
<th>Income</th>
<th>Expenses</th>
<th>Appropriation</th>
<th>Net Gain</th>
<th>Net Loss</th>
</tr>
</thead>
<tbody>
<tr>
<td>1949</td>
<td>51,433.70</td>
<td>108,053.53</td>
<td>48,500.00</td>
<td>-</td>
<td>8,119.83</td>
</tr>
<tr>
<td>1950</td>
<td>127,405.33</td>
<td>234,488.88</td>
<td>11,462.96</td>
<td>-</td>
<td>35,620.59</td>
</tr>
<tr>
<td>1951</td>
<td>83,296.17</td>
<td>123,693.69</td>
<td>8,750.00</td>
<td>-</td>
<td>31,647.52</td>
</tr>
<tr>
<td>1952</td>
<td>123,790.58</td>
<td>184,534.24</td>
<td>11,447.22</td>
<td>-</td>
<td>49,296.44</td>
</tr>
<tr>
<td>1953</td>
<td>68,199.25</td>
<td>119,186.75</td>
<td>22,166.62</td>
<td>-</td>
<td>28,820.88</td>
</tr>
</tbody>
</table>


staff and faculty. In 1949, tuition received from students was Rp 11,529.89, while the salaries and expenses of staff and faculty was Rp 17,862.00. In 1950, tuition collected from students was Rp 32,600.65, while the salaries and expenses were Rp 39,526.18. In 1951, the amount of tuition received was more than the amount of teachers' salaries and expenses. Income received from tuition and registration was Rp 22,803.20, while teachers' salaries and expenses were Rp 11,873.03. In 1951, however, the food service was operating at a loss. Board income was Rp 48,049.78, while culinary expenses were Rp 53,026.50. In 1952, tuition collected was Rp 24,019.00, while salaries and expenses were Rp 23,190.58. In 1953, the financial condition of the school was poor. Tuition collected from students was only Rp 5,045.00; salaries and expenses were Rp 28,055.43. This was at the time the school was in the process of moving from Gadobangkong.
to Cisarua, and school vacation lasted for six months. The tuition income of Rp 5,045.00, therefore, was only for one semester, while teachers were paid for one full year. It seemed that the financial situation of the Indonesia Union Seminary from 1949-1953 was on a downward trend.\(^1\)

Other factors that contributed to the financial problems of Indonesia Union Seminary were the political and economic conditions in the country. It was December 27, 1949, that the transfer of sovereignty from the Netherlands to Indonesia took place.\(^2\) Indonesia was working hard to stabilize its political situation. During the transfer, the country was called Republic of the United States of Indonesia. It was not until 1950 that the country was united under one government, the Republic of Indonesia.\(^3\)

During the Japanese occupation, the structure of the Indonesian economy had been destroyed. Rubber production dropped by 80 percent. Tea, coffee, and palm oil products also declined sharply, and rice output fell by 25 percent.\(^4\) After the declaration of independence, the initial task of the Indonesian government was to improve its economy. This required time, money, and effort.\(^5\)

The bad economy of Indonesia that had followed the war now became a huge task for the new republic. Most people were living below the poverty level. The annual per capita income was then

\(^1\)ibid.
\(^2\)Republic of Indonesia, pp. 37-38.
\(^3\)ibid.
\(^4\)Zainuddin, A Short History of Indonesia, p. 215.
\(^5\)Republic of Indonesia, p. 45.
approximately $100.00.¹ The annual tithe of the Seventh-day Adventist church member was approximately $100.00 U.S.² The students that came from Seventh-day Adventist families, therefore, could not afford to pay their school expenses, even though the school charges in the 1953 school year were rather low. A sample of these are shown below:

<table>
<thead>
<tr>
<th>Item</th>
<th>Rp 90.00, equal to $9.00 U.S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Board (monthly)</td>
<td></td>
</tr>
<tr>
<td>Room rent</td>
<td>10.00</td>
</tr>
<tr>
<td>Tuition</td>
<td>30.00</td>
</tr>
<tr>
<td>Library fee (annually)</td>
<td>25.00</td>
</tr>
<tr>
<td>Student Association fee (annually)</td>
<td>10.00</td>
</tr>
</tbody>
</table>

In 1953, the average monthly salary of a teacher at Indonesia Union Seminary was Rp 510.00, equivalent to $51.00 U.S.³ To pay one teacher's salary without fringe benefits, tuition from seventeen students was necessary. By way of contrast, in 1981, tuition from five students was enough to pay one teacher's salary.⁴ Thus, the financial situation of the seminary was related to the economic situation of Indonesia and the tithe income of the Seventh-day Adventist church members in Indonesia.

Junior College Graduates

Six students graduated at the first graduation from junior college at Indonesia Union Seminary in 1951. They were: Albert

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²IU M Min, January 22, 1953, W IU M File.
³IU M Min, January 28, 1953, W IU M File.
Mamora, Roul Tauran, Marben Siburian, Bongitan Silaen, Jan Hutaurauk, and Saidi Panjaitan. By 1984 three of these graduates had their doctoral degrees. Albert Mamora, who received his medical training in the Philippines, at this writing is working as a physician at Medan Adventist hospital. Roul Tauran received his doctor of philosophy from Maryland University and in 1984 is connected with Universitas Klabat (Mount Klabat College) in Manado, East Indonesia. Jan Hutauruk, a graduate of Andrews University with a doctor of ministry degree, is, in 1984, living in California. One of the graduates, Bongitan Silaen, at this writing is working as a successful businessman in Jakarta; Saidi Panjaitan is working at the American embassy in Jakarta; and Marben Siburian, who was one of the most studious of these first graduates, died at Washington Memorial Hospital July 30, 1954 from wounds sustained in a motorcycle accident while studying at Maryland University. Photographs of these first graduates appear in figure 17.

The second group of graduates, finishing in 1952, numbered seven. Five of them at the time of this writing are in the Seventh-day Adventist church organization. Amos Simorangkir, president of the class, is in 1984 working as director of education for the Far Eastern Division; Pangarisan Sitompul, pastor of the class, is pastoring a Dutch-Indonesian church in California; Robert Kalangi, formerly president of Mount Klabat College, is on sabbatical at Andrews University, on appointment to return to Mount Klabat College; and Boaz Dompas at this writing is connected with the Bible department at Universitas Advent Indonesia (Indonesia Union College). These four

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1Indonesia Union Seminary, The Light House, 1951, p. 10.
SENIORS

MAMORA, Albert
Activities:
Leader M. V.
Pres. Senior Class
Teacher Senior S.S.

TAURAN, Roul H.
Activities:
Leader S.S.
Leader M.V.
Pres. T.T.
Vice-Pres. S.A.
Ass. Editor "Lighthouse"

SIBURIAN, Marben
Activities:
Pres. S.A.
Leader I.U.S. Choir
Leader Junior S.S.
Editor "Lighthouse"

SILAEN, Bongitan
Activities:
Leader M.V.
Sec. S.S.

HUTAURUK, Jan
Activities:
Sec. Senior Class
Teacher Senior S.S.
Teacher Junior S.S.

PANDJAITAN, Saidi
Activities:
Leader S.S.
Teacher Primary S.S.

Fig. 17. Junior College First Graduates in 1951.
people hold doctoral degrees--two in education and two in ministry. Christine Tauran, secretary-treasurer of the class, is at this writing connected with Mount Klabat College at East Indonesia. Bonifacius Siagian, formerly dean of boys of the Indonesia Union College residence hall, is connected with the Indonesia embassy in New Zealand. Another graduate, Hesekiel Siregar, who was an active lay person during his life, has already died. The photographs and names of these graduates appear in figure 18.

In 1953 only two students graduated from junior college--John Sakul and Matondang Rajagukguk. Both were appointed to Pematang Siantar to teach at the North Sumatra training school. After several years of service, they became strong lay church members--Matondang Rajagukguk in such church activities as church elder, deacon, and Sabbath school superintendent; John Sakul in the area of church music such as choir leader and church pianist (see fig. 19).

Summary

Netherlands East Indies Training School, which had been closed during the Japanese occupation, reopened as Indonesia Union Seminary in 1948 with a new educational program. The two-year ministerial course was discontinued and in its place a middle-school program along with the junior college curriculum was started. This new program brought more students to the school campus. From 1929, when the school was opened, to 1942, when the school was temporarily closed because of the war, the average annual enrollment at the school was fewer than thirty students. When the school was reopened in 1948 it furnished increasing numbers of graduates for positions of ministerial, teaching, and nursing professions. By 1949 about 150 students
Fig. 18. Junior College Graduates in 1952.
SENIORS

Color: Green and White
Aim: To Complete the Task
Motto: Ready Today, Tomorrow and Forever.
Flower: Lily

Sponsor: Mr. A. M. Bartlett

JUNIOR COLLEGE STUDENTS

Matondang Radjagukguk

"Have a heart with room
for every joy"
Book keeping, Bible, Music
Ambition: Agriculturist
Pematang Siantar

John Th. Sakul

"With a song in my heart"
Bible, Music, Chemistry
Ambition: Med. Evangelist
Bandung

President: Vice President:

Fig. 19. Junior College Graduates in 1953.
were enrolled at Indonesia Union Seminary, and after 1949 enrollment enlarged. The increasing number of students coming to the school, along with the adoption of the philosophy of work in education, demanded a larger campus. At the end of 1953 the school was moved to its present location. It was not until January 1954, however, that actual classes began at the new site.

The opening of the Seventh-day Adventist hospital in 1950 in the city of Bandung, eleven miles from Indonesia Union Seminary, necessitated a school of nursing. Two years later, August 1952, a school of nursing was opened at Indonesia Union Seminary in cooperation with the hospital. With the addition of the School of Nursing, Indonesia Union Seminary carried an educational program that would supply the needs of the Seventh-day Adventist church in Indonesia.
CHAPTER IV

DIFFICULT YEARS: 1954-1963

Political unrest, economic instability, and the disintegration of Indonesian social life characterized the difficult years of the late 50s and early 60s. They also presented difficult and challenging times to the Indonesian Union Seminary (renamed College in 1962) from 1954 to 1963. During this time when the government was putting forth an effort to provide education for its people (sixth priority in its national budget), the growing Seventh-day Adventist church increased its interest in denominational education and in adopting the Indonesian system of education.

This chapter addresses this period of growth and development and includes such highlights as the development of a new site for the college, the "barn-life" experience, the beginning of the senior college program, and the school's financial trend.

Context

Political Conditions

Political unrest began in 1950 when the United States of Indonesia united under one government as the Republic of Indonesia. Simultaneous revolts following this unification lasted until the end of the 1950s. On December 22, 1956, rebel troops under Colonel Maludin Simbolon took control of North Sumatra. Lieutenant Colonel
N. H. Ventje Sumual led the revolt in Celebes against the central government. In South Sumatra, the chief commander of the provincial army, Lieutenant Colonel Berlian, took control on March 9, 1957. Two days later, on March 11, the chief commander of the Kalimantan army, Lieutenant Colonel Hasran Basri, announced that a revolutionary council had been established to govern the island of Kalimantan. In all parts of the country, except on the island of Java and Nusa Tenggara, revolts were taking place.¹

The provincial revolts were taking place because many people in the provincial areas felt that the central government did not make wise use of the foreign exchange that commodity exports earned from areas beyond Java. The provincials believed that little was done to develop the islands outside of Java, while the island of Java itself was developed to a large extent. New shops and factories manufacturing such items as shoes, textiles, furniture, bicycles, soft drinks, glass, cement, chemicals, pharmaceuticals, paper, sugar, and recapped tires were everywhere.²

The rebels also opposed the "guided democracy"³ which Sukarno announced on February 21, 1957. He (Sukarno) introduced guided

¹The discussion in this section is based upon Kosut, ed., Indonesia, pp. 33-70, and Penders, The Life and Times of Sukarno, pp. T37-T50.


³Guided democracy was introduced by President Sukarno to replace constitutional democracy. Its aim, according to Sukarno, was to curb the country's widespread political dissension and solidify the governmental structure. It means that there is democracy and there is guidance.
democracy to replace "liberal democracy." According to Sukarno, liberal democracy was not the answer to Indonesia's political problems. The rebels, however, felt that guided democracy would deprive the people of their freedom.

With such political turmoil in the country, Sukarno proclaimed a state of war in Indonesia. He declared that the government "is temporarily in my hands as head of a state and supreme commander of the armed forces."\(^1\)

At this time there were two types of government--the Jakarta government (the central government) and the rebel governments (the provincial governments). On February 17 and 18, 1957, the central government imposed an economic blockade on the rebel regime by diverting all air and sea traffic to and from Sumatra and North Celebes. This action cut communications to Sumatra and North Celebes\(^2\) causing hardship for students at Indonesia Union Seminary who came from those areas.

**Economic Conditions**

Along with guided democracy, President Sukarno introduced "guided economy." Guided democracy and guided economy, said Sukarno, were based on the true Indonesian spirit of unity and gotong royong (mutual cooperation). According to him, this system was the only way to achieve the stable government necessary to satisfy the immediate economic needs of the people.

In explaining guided democracy and its function, Sukarno said:

\(^1\)Kosut, ed., *Indonesia*, p. 65.

\(^2\)Approximately 75 percent of the total number of students at Indonesia Union Seminary came from Sumatra and Celebes and did not get money from home for approximately two years.
Guided democracy means that there is a democracy and there is guidance, there is guidance and there is democracy, because it is a democracy to carry out the Mandate of the People's Suffering. If not, it will no longer have any basis, it will no longer have any objective. For this reason, guided democracy must also be directed towards protecting and increasing the right of the people—the common people, si-Marhaen [the peasants], si Murba [the proletariat]. In addition to that, it must also be directed toward reducing or abolishing the excessive privileges of the imperialist agents and the contra-revolutionaries, the anti-progressives and the exploiters of the people. If it is turned upside down, the A.P.R. [Amanat Penderitaan Rakyat] would mean not Mandate of the People's Suffering, but mandate of the people.  

Sukarno was theoretically concerned about the suffering of the people. He introduced guided economy for the improvement of their standard of living. But Sukarno's knowledge and understanding of economic problems was minimal. In his Independence Day Speech in 1963 he frankly admitted:

I am not an economist. I am a revolutionist, I am just revolutionary in economic matters. My feelings and ideas about the economic question are simple, very simple indeed. If nations who live in dry and barren deserts can solve the problems of their economy, why can't we? If we are unable to provide clothing and food in this rich country of ours, then in fact it is we ourselves who are stupid.  

Sukarno's previous statement was an indication of the poor economic condition of the country. Efforts were made to improve the economy, but to no avail. The National Planning Council, founded in 1959, produced a vast document in 1960 containing the Eight-Year Plan of Indonesian Economic Development. The document contained 5,000 pages divided into seventeen volumes and eight books, containing exactly 1,945 paragraphs full of many sound suggestions. But the political climate and the chaotic situation in the civil service,

2Ibid., p. 178.
choked by excessive regulations, overstaffing, and the continuing inflation, made the execution of this promising plan impossible.¹

Then Sukarno's Economic Declaration of 1963 appeared which described how the Eight-Year Plan was to be implemented. Sukarno decreed that the growth of the economy was to occur in two distinct stages: (1) a truly national and democratic economic structure would have to be established; and (2) Indonesian socialism would then be reached, where each and every person would be ensured work, food, clothing, and housing, along with a proper cultural and spiritual life.²

The foreign countries were sufficiently impressed by the Eight-Year Plan. They continued their aid to Indonesia (see table 17).

But Sukarno himself abruptly halted the liberal flow of Western money because Western countries blamed Indonesia for such impractical projects as the "Crush Malaysia" campaign. Sukarno was specifically upset with the United States. On March 25, 1964, he told Howard P. Jones, United States Ambassador to Indonesia, "Go to hell with your aid," and in April 1964 he coined a new, magic catch-phrase: Banting Stir Untuk Berdiri Diatas Kaki Sendiri--Throw around the wheel completely to stand on your feet (or Berdikari, for short). Sukarno exhorted his people to reject the idea of foreign assistance and dependence on foreign imports. Similarly, the official release from the Indonesian embassy in Washington said:

¹Ibid. See also Palmier, Indonesia, p. 148.

²Penders, The Life and Times of Sukarno, p. 178.
TABLE 17
FOREIGN AID TO INDONESIA, 1950-1962
IN TERMS OF MILLIONS OF DOLLARS

<table>
<thead>
<tr>
<th>Donor</th>
<th>Grants</th>
<th>Sales of Food</th>
<th>Loans</th>
<th>Credits</th>
<th>Arms</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>70.3</td>
<td>304.6</td>
<td>205.4</td>
<td>-</td>
<td>?</td>
<td>580.3</td>
</tr>
<tr>
<td>Other Western Countries</td>
<td>20.8</td>
<td>-</td>
<td>226.4</td>
<td>55.0</td>
<td>-</td>
<td>302.2</td>
</tr>
<tr>
<td>Japan</td>
<td>177.0</td>
<td>-</td>
<td>100.0</td>
<td>-</td>
<td>-</td>
<td>277.0</td>
</tr>
<tr>
<td>USSR and East Europe</td>
<td>-</td>
<td>-</td>
<td>593.7</td>
<td>-</td>
<td>1,000</td>
<td>1,593.7</td>
</tr>
<tr>
<td>China</td>
<td>50.0</td>
<td>15.0</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>65.0</td>
</tr>
<tr>
<td>Yugoslavia</td>
<td>-</td>
<td>-</td>
<td>25.0</td>
<td>-</td>
<td>-</td>
<td>25.0</td>
</tr>
<tr>
<td>United Nations</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>9.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>277.7</td>
<td>304.6</td>
<td>1,200.5</td>
<td>70.0</td>
<td>1,000</td>
<td>2,852.8</td>
</tr>
</tbody>
</table>

SOURCE: Palmier, Indonesia p. 144.

Although the country needs foreign currency for development, Indonesia will not allow foreign capital investment. She prefers loans and technical as well as economic cooperation with other countries without any strings attached.¹

In his Washington address to the Indonesian Student Association, Mohammad Yamin, the minister of education, avoided any mention of foreign capital and said that Indonesia would rely on five aspects of the country's "human and physical resources": the spirit of revolution and the 1945 constitution, new and youthful cadres, the army, public enterprises, and natural wealth.²

¹Higgins and Higgins, Indonesia, p. 133.
²Ibid.
measures to instill new life into the economy by stimulating local production had very little effect.

An Australian economist described the economic situation toward the end of the Sukarno regime:

The country was in default on a foreign debt officially estimated at $2,500 million. Current foreign exchange earnings in 1966 were unlikely to cover much more than one-half of foreign exchange requirements for imports and (unrevised) debt service. Tax collection had been falling even further behind almost uncontrolled government expenditure. In consequence, inflation, as reflected both in rising money supply and rising prices, was continuing and indeed still accelerating. Shortage of imported raw materials and other factors had reduced industrial production to below 20 percent of capacity. While rice production was seemingly well maintained, production of estate and other rural products, with few exceptions, continued to stagnate and decline. Shipping, rail and road transport and all other public services were suffering from years of running-down of equipment and were operating with difficulty and intermittently. The whole elaborate system of government controls of the economy was rendered practically inoperative by evasion and corruption. The relevant laws and regulations were neither respected nor enforced.†

Table 18 shows the food production in the country from 1951-1962.

The only people who benefited greatly from the system of guided democracy and guided economy were the vast number of high-ranking public servants, including the bureaucratic army officers administering state enterprises--many of whom were able to enrich themselves at the cost of general good. The peasants--the proletariat--suffered greatly. The economic situation, of course, had a great effect on Indonesia Union Seminary, for most of the students came from a proletariat background.

TABLE 18

PRINCIPAL FARM FOOD CROPS 1951-1962
(In Thousand Metric Tons)

<table>
<thead>
<tr>
<th>Year</th>
<th>Rice (Paddy)</th>
<th>Maize</th>
<th>Casava</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>11,969</td>
<td>1,398</td>
<td>7,134</td>
</tr>
<tr>
<td>1954</td>
<td>15,061</td>
<td>2,720</td>
<td>9,569</td>
</tr>
<tr>
<td>1957</td>
<td>14,677</td>
<td>1,860</td>
<td>10,118</td>
</tr>
<tr>
<td>1960</td>
<td>16,423</td>
<td>2,486</td>
<td>11,142</td>
</tr>
<tr>
<td>1961</td>
<td>16,000</td>
<td>2,380</td>
<td>12,100</td>
</tr>
<tr>
<td>1962</td>
<td>18,200</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SOURCE: Palmier, Indonesia, p. 151.

Government Efforts to Promote Education in the Country

The promotion of education in the 50s and early 60s contributed to the development of Indonesia Union Seminary. Even though the economy of the country was very poor, enrollment at Indonesia Union Seminary was on the increase.

To promote education in the country, 6.3 percent of the total national budget was set aside for education in 1961. This meant that education was the sixth priority in the national budget—after transportation and communication (25.1%), industry (21.1%), military (12.5%), clothing (12.0%), and food (10.5%).

The distribution of the national budget is shown in table 19.

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1Palmier, Indonesia, p. 148.
The control of education in public schools was somewhat different from the control of education in the Seventh-day Adventist church. The public primary schools were controlled by two ministries—the Ministry of Home Affairs and the Ministry of Education and Culture. Generally, little autonomy existed at the local level. Public secondary schools functioned solely under the Ministry of Education and Culture, which determined the curriculum and channeled...
funds, directives, and guidelines through its ministerial representatives at regional and local levels. Private schools at the primary and secondary levels were under the jurisdiction of the directorate general for primary and secondary schools of the Ministry of Education and Culture. The directorate also determined staffing and facility and curriculum guidelines for public universities and institutes, which had much greater autonomy than did the primary and secondary schools.

All private higher education institutions were required to register with the Ministry of Education and Culture. Records of enrollments, staffing, and facilities were required by seven coordinators of higher education in the country, each responsible for private higher education in a geographic area of Indonesia. These coordinators of higher education and the eleven academic consortia periodically inspected the private institutions and, except at a few of the best private institutions, administered final exams to the students.  

Beginning in the 1950s, the Ministry of Education and Culture categorized the faculties and the degree levels of private institutions. On the basis of facilities, staffing, curriculum, and output (number of graduates, research, public service), one of the three categories of ranks was given—disamakan (equalized), diakui (recognized), or terdaftar (listed).  


2 Ibid.

3 Direktorat Perguruan Tinggi Swasta Direktorat Jenderal Pendidikan Tinggi Departement Pendidikan dan Kebudayaan, Kumpulan
The disamakan category implies that the degree the faculty of the private institution confers is equivalent to the degree a public institution confers. The diakui category implies that the faculty of the private institution can confer a degree, but it is not equivalent to the degree a public institution awards. If the degree is to be equivalent to that of a public institution, the graduate must sit for a national (commonly called state) examination. If the graduate passes the examination, the regional coordinator of higher education awards a diploma stating that the degree attained by the graduate is equivalent to a degree attained at a public institution.

The degree awarded by the category of a terdafter faculty is not considered equivalent to a degree from a public institution. The graduate of a terdafter faculty must also sit for the state examination in order to qualify him or her for a degree considered equivalent to that of a public institution. The examination covers more subjects than the examination materials given to graduates of diakui faculties. Graduates of terdafter faculties rarely elect to sit at the state examination. Indonesia Union College had been on a terdafter status since 1962; up to 1970 the school never sent its graduates to sit at the state examination. The diagram of the Indonesia system of education is shown in figure 20.


2Aanenson, Republic of Indonesia, p. 20.
Fig. 20. Indonesian System of Education.
The Rapid Growth of Adventism

The Seventh-day Adventist church in Indonesia seemed to grow rapidly during the difficult years in the history of the Republic of Indonesia. The political unrest and the economic instability of the country turned the minds of many people to what would happen in the future. It was during this time that Fordyce Detamore and Ray Turner conducted short evangelistic campaigns in several cities in Indonesia, presenting the prophecy of future events. Many copies of Detamore's book *Dunia Gampar* (World in Commotion) were sold, and many people were enrolled in the Voice of Prophecy Bible Correspondence School. The close of 1952 saw 204 churches with 9,537 members in Indonesia. After the Detamore-Turner meetings, the membership rose in 1953 to 10,272 in 215 churches. The year 1954 saw a great increase to 255 churches and 13,552 church members, and from 1954 to 1963 the number of churches and church members increased continually (see table 20).

Effect of Growth on Education

This growth of the Seventh-day Adventist church in Indonesia had its effect on the educational program of the church in that many more students were enrolling in the Seventh-day Adventist schools forcing the enlargement and/or establishment of many elementary and secondary schools. This, in turn, affected the educational system. It was evident that the Seventh-Day Adventist educational system could not adequately cope with this increase for lack of trained teachers. New teachers were recruited, in many instances, from among the new converts. These were often better trained teachers, but more
<table>
<thead>
<tr>
<th>Year</th>
<th>Congregations</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1954</td>
<td>255</td>
<td>13,522</td>
</tr>
<tr>
<td>1955</td>
<td>276</td>
<td>14,306</td>
</tr>
<tr>
<td>1956</td>
<td>288</td>
<td>15,313</td>
</tr>
<tr>
<td>1957</td>
<td>302</td>
<td>16,191</td>
</tr>
<tr>
<td>1958</td>
<td>305</td>
<td>16,736</td>
</tr>
<tr>
<td>1959</td>
<td>320</td>
<td>17,978</td>
</tr>
<tr>
<td>1960</td>
<td>321</td>
<td>18,721</td>
</tr>
<tr>
<td>1961</td>
<td>348</td>
<td>21,106</td>
</tr>
<tr>
<td>1962</td>
<td>358</td>
<td>21,106</td>
</tr>
<tr>
<td>1963</td>
<td>365</td>
<td>22,694</td>
</tr>
</tbody>
</table>


important, they were trained to teach in the Indonesian system. Therefore, in 1954, the Seventh-day Adventist church began to realize the need to adopt the Indonesian system of education. (More on this issue is discussed below and in chapter 5.)

**Effect of Growth on Missions**

Reports came from different local missions\(^1\) about the rapid growth of the church. In the North Celebes Mission, the possibility

\(^1\)The discussion in this section is based upon the IUUM Minutes, February 15, 1955, WIUM File. Also WG 31 (April 1955):4-12.
of establishing new Adventist centers was explored. Denominational workers went to visit Central Celebes where they later started work within different cities. A church was reported organized in Balikpapan September 16, 1953, the first church in the Kalimantan Mission. In East Java Mission, church members were active in subscribing to Pertandaan Zaman (Signs of the Times) for delivery to government officials. The Pertandaan Zaman campaign was conducted in the cities of Semarang, Magelang, Jokjakarta, and Solo by B. M. Wickwire, of the Far Eastern Division; E. A. Brodeur, of the Indonesia Union Mission; and Damin Batubara, editor of Pertandaan Zaman at Indonesia Publishing House.

In West Java, the church members actively raised funds for the Jakarta church school. Four pupils, together with one of the church school board members, F. Diazonie, visited the church members in the city to collect materials to be sold for the church school fund. In North Sumatra Mission, in Medan, a beautiful new church building, seating four hundred, was dedicated.

The transfer of denominational personnel as well as other changes were common in the Seventh-day Adventist church. At the Annual committee meeting of February 9, 1955, B. A. Aaen from Indonesia Union Seminary was transferred to North Celebes Training School at Kawangkoan, and Leroy A. Benzinger was appointed president of Indonesia Union Seminary, with A. P. Mamora as vice-president.¹

Two drastic changes were made during the February 1955 annual committee meeting. One, resulting from the hot debate concerning the workers' salaries, never did come to a satisfactory conclusion at this

meeting. Simply raising the salary of workers would not meet their needs. It was decided, therefore, to raise the cost-of-living allowance according to regional categories as decided by the government. The union mission committee determined the salary index and the allowance.\footnote{bid., p. 12.} This was necessitated because of the economic instability of the country.

Another significant change made was the transfer of Timor territory from South Celebes Mission to the status of a detached mission field of Indonesia Union Mission. Transportation inconveniences and high expenses determined this change.\footnote{bid.} By 1956, Timor territory was organized as a separate mission field named "Nusa Tengarra Mission."\footnote{SDA Yearbook, 1956.}

**Evangelizing Muslims**

One factor causing the growth of Adventism in Indonesia was the conversion of more Muslims. This in turn brought other Muslim adherents to the knowledge of Christianity. One new Muslim convert, Rifai Burhanuddin, wrote a fifty-page booklet entitled *Isa Didalam Al-Quran* (Jesus in the Koran). This booklet gave a powerful appeal to the Muslim multitudes of Indonesia to accept Jesus Christ as their Lord and Saviour. Burhanuddin also prepared a series of five introductory lessons to the regular Voice of Prophecy course that attracted enrollment from more of those of Muslim faith. It was reported in 1956 that 300 Muslims were enrolled in the Voice of Prophecy course.\footnote{UM Min, December 5, 1956, WIUM File.}

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\footnote{Ibid., p. 12.} \footnote{Ibid.} \footnote{SDA Yearbook, 1956.} \footnote{UM Min, December 5, 1956, WIUM File.}
At this point the Department of Justice prohibited the circulation of Isa Didalam Al-Quran. Five thousand copies were confiscated at the Indonesia Publishing House and from book and periodical agencies all over Indonesia except in Jakarta and South Sumatra. However, this confiscation did not stop the interest of the Muslims in the Seventh-day Adventist church. On the island of Java and in South Sumatra more Muslims were baptized into the Seventh-day Adventist church.  

Jakarta Evangelistic Center

An outstanding blessing to the Indonesian Adventist church was the procurement of a prominent property site for the Gedung Pertemuan Advent (Jakarta Evangelistic Center) only two blocks from the new fourteen-story Hotel Indonesia. Church members in Indonesia Union Mission, the Far Eastern Division, and the General Conference were supporting the building project. One-half of the thirteenth Sabbath School offering of 1961 had been allocated to the project. The building was located strategically: to the right are the Russian, Japanese, and Australian embassies; and in front is the tall Sarina department store. The building with the name Gedung Pertemuan Advent in front of it well publicizes the Seventh-day Adventist church in Indonesia. It was used to hold evangelistic meetings, five-day stop-smoking plans, and cooking classes.


2Sabbath School offering is a weekly offering collected from all Seventh-day Adventist churches around the world for a specific project. Thirteenth Sabbath offering is collected once a quarter and allocated to specific building projects worldwide.

3FED Min, November 27, 1961, GCAr.
Spirit of Evangelism

Another factor contributing to the growth of Adventism in Indonesia in 1962 was the spirit of evangelism. Forty-three small-city evangelistic crusades and seven big-city evangelistic crusades were conducted with a total budget of Rp 765,000.00.¹

Growth of Schools

As noted above, the growth of the Seventh-day Adventist church in Indonesia contributed to the growth of Seventh-day Adventist schools. These became feeder schools for Indonesia Union Seminary. Two sekolah menengah pertama (first middle schools) were opened in Kalimantan—Sekolah Menengah Pertama Buntoi opened in 1956 and Sekolah Menengah Pertama Bundar opened in October 15, 1959. In August 1958, a sekolah menengah pertama was opened in Kutabulu, a village about forty kilometers from Kaban Jahe and 120 kilometers from Siantar, the local mission headquarters in North Sumatra.²

Between 1956 and 1957 more new church schools were opened in Indonesia. There was an increase of 814 students and twenty-five teachers. By the end of 1957, ten of the sekolah menengah pertama in Indonesia Union Mission began to follow the public system of education. By the 1960s the trend in Adventist schools was to sit for state examinations. The quality of the school was judged by the number of students who passed the state examination. The reports of the students indicate that in elementary schools in North Sumatra, about 85 percent to 100 percent of the students passed the public

¹FED Min, September 5, 1962, GCAr.
examination; Palembang church school passed 70 percent; Bandung church school, 85 percent; Pare church school, 50 percent; Makassar church school, 85 percent; and Rerer church school in North Celebes, 85 percent. The same criterion was true with the sekolah menengah pertama where an average of 70 percent passed the government examination. In the sekolah menengah atas at Martoba, Pematang Siantar, 60 percent of the students sitting at the state examination passed.¹

Hardship and Growth

Overview

During the 1954 to 1963 period, three principals were in charge of Indonesia Union Seminary (Indonesia Union College after 1962). B. A. Aaen was principal from 1953-1955 and from 1957-1962. He emphasized the philosophy of the dignity of labor, and training workers was the objective of the school.² L. A. Benzinger, president from 1955-1957, also emphasized the dignity of labor and the training of workers. Then from 1962-1963, Percy Paul became principal of the school. He emphasized work and study and the spiritual welfare of the students.³

From 1954 to 1963 Indonesia Union Seminary experienced many changes. In 1954 the school relocated to its present site. Buildings that were formerly barns were rented as classrooms, dormitories, and


²Written interview with Bernard Aaen, Beizing, China, December 28, 1982.

teachers' homes. In all, three barns were rented: the upper barn was used for a cafeteria, offices, girls' dormitory, and the Aaens' home; the middle barn was used as the boys' dormitory and a home for the Keizer family; while the lower barn was used for classrooms, chapel, and a home for the Benzingers.¹

To meet the required number of days school in session, classes had to be taught six days a week, from January through July. Students and teachers were tired but happily waiting for the completion of the construction of new buildings at the new site across the canyon. By the end of July 1954, teachers' homes, the cafeteria, and the girls' dormitory were built. In April 1957, the boys' dormitory was completed.

Indonesia Union Seminary followed part of the public-school curriculum. Both sekolah menengah pertama and sekolah menengah atas were to sit for the state examination. On the college level the school followed only a portion of the government's system of education. The curriculum was closer to an American liberal arts education adapted to the situation in Indonesia.² Along with the adaptation of Indonesia Union Seminary to the Indonesian system of education in 1960, a three-year baccalaureate program was started, consistent with the baccalaureate program of the country.

¹Written interview with B. A. Aaen, Beizing, China, December 28, 1982.

Developing the New Site

By the end of 1953 Indonesia Union Seminary had moved from Gadobangkong to Cisarua where classes began on January 3, 1954.\footnote{B. A. Aaen, "Batu Pertama--First Stone," \textit{FED Outlook} 40 (January 1955):2.} Classes were held temporarily in the rented buildings, formerly barns. The new site was leveled in preparation for construction. The ceremony for laying the cornerstone of the first building was held December 3, 1953, and was attended by the secretary of the Department of Education of West Java province and by other government officials. Speakers during the ceremony included: B. A. Aaen, the college president; the secretary of the Department of Education of West Java; Nels C. Wilson, Indonesia Union Mission president; the chief of the Lembang district; and W. P. Bradley of the Far Eastern Division who laid the cornerstone.\footnote{Ibid.}

The first new buildings included the girls' dormitory, the dining hall, and seven teachers' homes. While these buildings were under construction, all school activities were conducted in the rented barns.\footnote{A. L. Ham, "The Indonesia Union Mission," \textit{RH} 132 (April 1955):260.}

The water supply was simple. A small stream just above the upper barn was diverted into a small reservoir; a pipe was run from the reservoir to the buildings. Obviously, all water used in cooking or drinking had to be filtered and boiled.\footnote{Written interview with B. A. Aaen, Beizing, China, December 28, 1982.}
No public electricity was available. A four-kilovolt diesel generator was installed between the lower two barns, and the place was wired for lights. Due to the close proximity of the generator to the boys' dormitory and chapel, B. A. Aaen tried to muffle its noise by running the exhaust into the ground, but the noise was still terrible. Sahat Mangunsong, the only junior college senior that year, developed strong lungs as he shouted above the sound of that engine while translating the evening services. The electric system ran approximately four hours each night.¹

The conditions in those old barns were further explained by Aaen. He said that Poppy Tauran, the dean of girls, did not even have a separate apartment. She lived in one of the horse stalls with the girls. The Aaen family apartment was also interesting. He reported:

The roof tiles would shift in the wind, and the rain would come in. We moved our piano to a friend's home in Bandung, since we couldn't keep it dry. In eight stalls, we had our kitchen, dining area, bedrooms for our daughter and two sons, and godown. The bath and toilet was improvised at the end of the building.²

One of the less savory aspects during the early months of the "barn experience" was an epidemic of body lice among the students. It became necessary to spray all parts of the body covered with hair with an oil mixture. Male faculty members and female faculty members went to the respective dormitories to impose this treatment on everyone. They found it distressing to violate the sensitive Oriental modesty. This episode occurred within the first few days of Garth Thompson's presence on campus. He said: "I always felt that it

¹ Bernard Aaen to R. A. Nainggolan, March 18, 1983.
² Ibid.
provided an uncomfortable foundation for my introduction among the
school family."¹

Because school began late in January (it was supposed to have
started in September), classes were taught six days a week straight
through until July in order to hold the required number of school
days.²

The Thompson family arrived in February 1954, but there was no
place on campus for them. They commuted from Lembang and lived with
the Anderson family. The Hogendorps and the Laloans also had to rent
quarters in the kampong (village).³

Inevitably, as the students and teachers looked across the
canyon and saw the new buildings rise, someone started calling it "the
Promised Land." Rather logically the barns became "Egypt," while the
small river flowing between the two locations was called "Jordan."⁴
Figure 21 pictures one of the "Egypt" barns.

In developing the new site, many thousands of cubic feet of
dirt had to be moved away. M. Vanderveen, a Roman Catholic engineer
who was asked to build at Indonesia Union Seminary, introduced Aaen to
the chief engineer of the city of Bandung. The engineer had a new
earth-moving tractor called a "Tournadozer" which none of his men
could operate. Aaen offered to teach them to operate the machine.

¹Interview with Garth Thompson, Berrien Springs, April 26,
1983.

²WG 29 (October 1953):5.

³Written interview with B. A. Aaen, Beijing, China, February
28, 1982.

⁴B. A. Aaen, "Indonesia Union Seminary," WG 34 (March/April
1958):43-44.
In return, he used it to level the school's land. By the time the city workmen felt they knew how to operate the tractor and took it away, the site was ready for the dining room, the girls' dormitory, and partially ready for the administration building. Vanderveen, the contractor, worked on a cost-plus percentage basis. He proved to be a very honest contractor.\(^1\)

Initially, the Indonesia Union Mission committee approved the building of seven teachers' homes (four for national teachers and three for overseas staff); a large dining hall (ten by sixteen meters, with a kitchen on one side and a small library on the other); and a double building for the girls' dormitory (erected without any partitions).\(^2\) The first few buildings built on campus are shown in figure 22.

**From Egypt to the Promised Land**

By March 22, 1954, the seven teachers' homes were near completion. The foundation of the school kitchen and dining room was completed and the water system nearly complete.\(^3\) By this time the Indonesia Union Seminary was running out of money. It was left with no boys' dormitory, no classrooms, and not enough teachers' homes.\(^4\)

On July 30, 1954, the chapel and the girls moved to the "Promised Land." The moving was called the "crossing-the-Jordan"

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\(^1\)Written interview with B. A. Aaen, Beijing, China, February 28, 1982.

\(^2\)IUUM Min, November 20, 1953, WIUM File.

\(^3\)IUUM Min, March 22, 1954, WIUM File.

\(^4\)B. A. Aaen to R. A. Nainggolan, March 18, 1982.
Fig. 22. The First Group of Buildings at the New Site, 1954.
ceremony. The move occurred on Thursday, one day before the graduation exercises which were to begin on Friday evening. The boys quarters, however, were still in Egypt.

In preparation for graduation, all the students marched out of the old barns, carrying tables, chairs, and benches. These were placed in the chapel, ready for the first graduation to take place in the "Promised Land."\(^1\) This first exodus might be called the "girls' exodus."

When Aaron and Moses went to see Pharaoh, requesting permission for the Israelites to leave Egypt, Pharaoh asked them, "Who will be going?" Moses answered, "We will go with our young and old, with our sons and daughters, and with our flocks and herds, because we are to celebrate a festival to the Lord." Pharaoh said, "No! Have only the men go, and worship the Lord."\(^2\) But the exodus from "Egypt" to the "Promised Land" at Indonesia Union Seminary was different. The girls moved first, which in turn created a strong desire on the part of the boys to enter "Canaan." In the 1955 yearbook, The Lighthouse, a picture of the "Promised Land" has the following caption:

Our "Promised Land" is located on a beautiful hillside. There are homes now for all of our IUS family except the young men. We are longing for the day to come when all of us may be living on the "Promised Land." We are hoping and praying that that time will come soon.

It was during the ensuing vacation, however, that the girls' furniture was moved to their new quarters, ready for use when school

\(^1\)WG 30 (September 1954):8.

\(^2\)Exodus 10:8-10, New International Version.

\(^3\)Indonesia Union Seminary, The Lighthouse, 1955, p. 5.
started in September. Since the building program came to a halt because of a shortage of money, the builder's storage area was converted into a modest school building. This became known as "Hilltop Building." Funds for the floor tiles and low walls were obtained when one of the teachers sold his car. Another builder's storage area became a shop and a home for the night watchman and the boys who prepared breakfast. Because its bilik (bamboo mat) was painted with tar as a preservative, it was dubbed "Black Magic," and still goes by that name.¹

The 1954-55 school year began in September 1954 at the new site. Girls were now living in their new home, even though it was still without partitions. Classes were held in the hilltop building, the dining room, the teachers' garages, and outdoors.²

In the spring of 1955, just six weeks before graduation, a crisis arose at North Celebes Training School: it suddenly had no principal. The Indonesia Union committee took action to ask Garth Thompson to assume the position of principal of Celebes Training School. Because he loved his work as boys' dean, Bible teacher, and church pastor at Indonesia Union Seminary, Thompson declined the invitation. The committee then asked Aaen to go to Celebes, thus leaving Leroy Benzinger in charge of Indonesia Union Seminary.³

In 1956, Indonesia Union Seminary began the boys' dormitory building project at a cost of Rp 325,000. The Far Eastern Division

¹B. A. Aaen to R. A. Nainggolan, February 28, 1982.
²Ibid.
³UM Min, February 15, 1955.
committee had already approved the plan with the following financial arrangement:

- Far Eastern Division Appropriation: Rp 180,000
- Estimated Mission Extension (1956): 47,000
- Special Solicitation: 82,500
- Ingathering (1956) 10 percent of total: 15,000

Prior to 1956, the students of Indonesia Union Seminary had never taken part in the Ingathering campaign. But in 1956 they spent two days soliciting money for the boys' dormitory. In those two days students brought in Rp 35,000, approximately $11,950. The Ingathering fund received from the nine mission fields was Rp 28,520.92. This was equal to 10 percent of the total solicitation in the whole union mission. The dormitory building was completed in 1957, and the boys moved in immediately. With the boys now living in the "Promised Land," the second exodus from "Egypt" was complete.

In connection with the boys moving from the barns to the new dormitory at the new site, Thompson, the dean of boys, shared the following experience:

After all those years of sharing with the boys in their being cold and wet after a late night walk to Egypt from the Promised Land in the wind and rain, with water dripping onto beds through broken tile, one moment in the new dorm really put my feelings all together. It was the very first night we were in the new dorm. The lights had been turned out, and the fellows were trying to find their things and get to bed. [I had] little success in getting them quieted down on this night. Well, as I walked about chatting and saying "good

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1. FED Min, June 1, 1956, GCAr.
3. IUUM Min, October 20, 1957, WIUM File.
night," Adi Max Kanter moved up by my side and said: "Sir! It's too hot!" He was joking, but my heart almost jumped out of my body. That my boys were, at last, after so many years, inside, out of the cold and rain--tears still come to my eyes every time I think of Adi Max's remark. I loved those boys so very much: no moment in my life has ever been happier.

Facility Development

With the college steadily growing, the greatest need of the institution was an administration building that could be used for offices and classrooms. Land for the building was leveled and landscaped in 1957. The board of directors, the Indonesia Union Mission committee, and the visiting administrators from the Far Eastern Division and the General Conference had studied the plan. A committee of eight persons was appointed to serve as a building committee for the new classroom and administration building. E. E. Cleveland was chairman, others included B. A. Aaen, assistant chairman, S. F. Sitompul, secretary, G. E. Bullock, A. L. Lesiasel, P. L. Tambunan, and A. L. Sherman.

The only problem was money. When the Indonesia Union Mission committee met, they asked the Far Eastern Division for an appropriation of Rp 1,000,000 for the construction of the administration building. The building fund report prepared by the committee was as follows:

1: Interview with Garth Thompson, April 26, 1983, Berrien Springs, Michigan.


3: IUUM Min, October 20, 1959, WIUM File.

4: Ibid.
Estimated Thirteenth Sabbath School offering  Rp 900,000
School Musical Program  Rp 50,000
Ingathering (Indonesia Union Seminary)  50,000
Students' Friends  50,000
1959, 1960 Ingathering Percentage  100,000
Union Mission Church Members  50,000
Total Union Mission Produced Fund  300,000
Request Appropriation  1,000,000
Total  Rp 2,200,000

The cost of the construction was Rp 3,000,000, and the school was in need of about Rp 800,000. By graduation in May 1959, Rp 225,000 had been collected.¹

Architect A. L. Sherman was kept busy during construction of the administration building. Every night the hospital truck, costing Rp 300 per trip, went up and down to Cisarua hauling bricks, sand, cement, iron bars, and other building materials. The building, originally planned as a two-story building, finally became a three-story building (figure 23).

In 1961 the building program of the administration building was in progress. By 1962 Percy Paul reported that the administration building was in use and the terrazzo floor in place. The outside plastering, however, was not yet finished.²

Renovation was also going on in the girls' dormitory. There

was no place to entertain parents or visitors, so the girls' club donated the funds to provide a reception area.¹

In addition, the water supply was improved. It had initially been tapped from the small, unreliable brook flowing across the campus. This was sometimes dirty, muddy, and unhygienic. During dry seasons, it stopped flowing. In view of this emergency situation, it was voted to proceed with the installation of a water pipe from Bandung water line. The following budget was developed:²

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reallocation Telephone Appropriation</td>
<td>Rp 55,000</td>
</tr>
<tr>
<td>May Benefit Program and Special Solicitation</td>
<td>50,000</td>
</tr>
<tr>
<td>September Benefit Program &amp; Special Solicitation</td>
<td>50,000</td>
</tr>
<tr>
<td>Reallocation Administration Building Fund</td>
<td>20,000</td>
</tr>
<tr>
<td>From Far Eastern Division Emergency Fund</td>
<td>125,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Rp 300,000</strong></td>
</tr>
</tbody>
</table>

**Goals and Objectives**

Seventh-day Adventists believe that it is God's plan that dedicated parents and Christian teachers should train Seventh-day Adventist youth from childhood. The public system of education in Indonesia makes physical and mental training the major portion of education, and a much smaller portion trains the student in the spiritual aspect of life. Indonesia Union Seminary was a place where Seventh-day Adventist young people could be trained in the harmonious development of the physical, mental, and spiritual powers.³

¹IU M Min, December 24, 1962, WIUM File.
²IU M Min, April 17, 1961, WIUM File.
The 1958-1959 Bulletin stated that character development was the main goal of Indonesia Union Seminary. This was considered to be more than a mere acquisition of knowledge and religious experience, for Christian character would permeate all aspects of an individual's life. It was the stated purpose that in all subjects, the principles of true knowledge based on scripture would be taught at the seminary. Teachers were supposed to create a sense of urgency for the completion of God's work in that generation.\(^1\)

In 1961, Herman E. Mangkey, the director of education of Indonesia Union Mission, formulated goals and objectives for Indonesia Union Seminary.\(^2\) He laid out the following general objectives for the school:

1. To learn the religious doctrines of the Seventh-day Adventist church in order to energize faith in God and in Christ.

2. To provide a place where youth can learn the dignity of labor while developing proficiency in manual skills suited to their individual interests.

3. To graduate young men and women in whom the knowledge and love of God and Christ is rooted and firmly founded so they can perform their task successfully after graduation.

4. To give young men and women the kind of instruction and

\(^1\)Indonesia Union Seminary, Bulletin 1958-1959, p. 4.

\(^2\)The goals and objectives of Indonesia Union Seminary recommended by H. E. Mangkey were studied by the faculty of the college. Because of their level of generality, it would be impossible to measure the degree to which these goals have been reached. The tone of available documents, however, give testimony to the fact that these goals and objectives were taken seriously and continuing efforts were made to implement them.
sound information that can enable them to be good members of their families, good and loyal citizens of their country, and true, faithful children of their God.

5. To guide young men and women toward a knowledge that, through a well-disciplined mind, they can discriminate between clean and unclean, right and wrong, and the acceptable and the unacceptable.

Mangkey also laid out objectives for the areas of coursework the school offered:

Objectives of the Ministerial Course

1. To prepare prospective preachers--intellectually alert, physically healthy, morally and religiously fit, and socially respected--who are able to mix with anybody in any level of society unremittingly for the Lord's sake.

2. To prepare prospective preachers who are ready at any time and in any place to help when and where the situation demands their help.

3. To train young men and women to live the dignified, decent, and modest lives that Christianity demands from truly educated people.

4. To equip young men and women, through formal discipline, to encounter any difficulty with a resolute and humble attitude.

5. To train young men and women in manual skills they can use to help people in need in the ministerial field.

Objectives of Teachers Training Course

1. To prepare prospective teachers for elementary and secondary schools--intellectually alert, physically healthy, morally
and religiously fit, and socially respected—to teach and guide the children and young people of elementary and secondary-school age for the Lord's sake.

2. To prepare prospective youth leaders of the churches who are able to motivate young people and engage in honest cooperation for the building of a school in any church and for helping further the education of God's people.

3. To equip young men and women, through formal discipline, to encounter any difficulty in running a school with a resolute, humble attitude and right determination.

4. To train young men and women how to live the dignified, decent, and modest lives that Christianity demands from highly educated Christian teachers.

5. To train young men and women how to win young hearts and souls for Christ through religious inspiration and experience.

Objectives of Commerce Course

1. To prepare prospective treasurers, secretary-treasurers, accountants, and auditors and assistants for work in the Indonesia Union Mission and any local mission, institution, or branch of work which needs accounting skills and responsibility.

2. To prepare young men and women to be effective tools in God's work for raising money to carry out the work anywhere in Indonesia.

3. To prepare young men and women to be effective tools in God's work with a knowledge of business affairs.

4. To train young men and women how to win souls for Christ
by living the dignified, decent, and modest lives that true Christianity demands from the highly educated people.

5. To equip young men and women with manual skills pertinent to the work in the field of ministry that is related to the saving of souls.

**Academic Development**

In 1955 there was a change in the middle-school curriculum at Indonesia Union Seminary and in all Seventh-day Adventist schools in Indonesia. The four-year sekolah Menengah pertama program was changed to three years in line with the Indonesian system of education.¹

The curriculum of sekolah menengah pertama that the Indonesia Union committee outlined in 1955 is shown in table 21.

In the sekolah menengah atas level, even though the years of study were adjusted to the Indonesian system of education, the curriculum was totally different. There were three streams in the sekolah menengah atas negeri (public high school), as shown in table 22. They were: the exact science stream, the social science stream, and the language and culture stream. For comparison, the weekly schedule of the Seventh-day Adventist operated sekolah menengah atas is given in table 23. The Seventh-day Adventists were very slow in adapting their curriculum to that of the public schools. The church leaders in Indonesia were more comfortable following an American-oriented system of education— with which they were more familiar— rather than following the Indonesian system of education, which was patterned after the Dutch system. The two tables—the weekly

### TABLE 21

**SEKOLAH MENENGAH PERTAMA CURRICULUM IN 1955**

<table>
<thead>
<tr>
<th>First Year</th>
<th>Second Year</th>
<th>Third Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible (5)</td>
<td>Bible (5)</td>
<td>Bible (5)</td>
</tr>
<tr>
<td>English I (5)</td>
<td>English II (5)</td>
<td>English III (5)</td>
</tr>
<tr>
<td>Indonesia I (5)</td>
<td>Indonesia II (5)</td>
<td>Indonesia III (5)</td>
</tr>
<tr>
<td>Algebra (3)</td>
<td>Algebra (3)</td>
<td>Algebra (3)</td>
</tr>
<tr>
<td>Geometry (2)</td>
<td>Geometry (2)</td>
<td>Geometry or General Economics (2)</td>
</tr>
<tr>
<td>Geography (2)</td>
<td>Geography (2)</td>
<td></td>
</tr>
<tr>
<td>History (2)</td>
<td>History (2)</td>
<td></td>
</tr>
<tr>
<td>Civics (1)</td>
<td>Civics (1)</td>
<td></td>
</tr>
<tr>
<td>Physics (3)</td>
<td>Biology (3)</td>
<td></td>
</tr>
</tbody>
</table>

**SOURCE:** Warta Gereja 31 (April 1955):7.

of both Sekolah Menengah Atas Negeri and Sekolah Menengah Atas Advent—indicate that Sekolah Menengah Atas Advent was weighted toward practical training, and the Sekolah Menengah Atas Negeri emphasized the university preparatory program.¹

The School of Nursing was also patterned after the American system of education. It was not until the 1960s that the School of Nursing sought government academic recognition. The School of Nursing, however, was in progress. On June 19, 1955, five nurses

<table>
<thead>
<tr>
<th>Subjects</th>
<th>1st year (Grade 10)</th>
<th>2nd year (Grade 11)</th>
<th>3rd year (Grade 12)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Intro.</td>
<td>2nd Sem.</td>
<td>1st Sem.</td>
</tr>
<tr>
<td>General</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Art/Music/Drama</td>
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</tr>
<tr>
<td>Civics</td>
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<td></td>
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<tr>
<td>Physical Education</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Religion</td>
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<td></td>
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<tr>
<td>Language</td>
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<tr>
<td>English</td>
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</tr>
<tr>
<td>Indonesia</td>
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<td></td>
<td></td>
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<tr>
<td>Local Language</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Foreign Languages</td>
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<td></td>
<td></td>
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<tr>
<td>Math/Science</td>
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<tr>
<td>Math</td>
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<tr>
<td>Biology</td>
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<td>Chemistry</td>
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<td>Physics</td>
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<tr>
<td>Skills</td>
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<tr>
<td>Agriculture</td>
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<tr>
<td>Industry</td>
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<td></td>
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<tr>
<td>Social Science Bookkeeping</td>
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</tr>
<tr>
<td>Business</td>
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<tr>
<td>Economics</td>
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<tr>
<td>Geography/Anthropology</td>
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</tr>
<tr>
<td>History</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Total hours</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SOURCE: Kurikulum 1975 (Jakarta: Ministry of Education, 1976). Until 1975, curriculum at Sekolah Menengah Atas was practically the same since the beginning of the program.

- Electives: A student has to choose one of the electives.
- Math: In the exact science stream, each year includes algebra, geometry, and trigonometry with calculus in the 12th grade. In social science stream and the language and culture, mathematics consists of algebra only.
- Under math/science, students may select courses totaling 7 hours credit from biology, chemistry, and physics. Under social sciences, they may choose courses totaling 7 hours credit from any of the subjects listed in that section.

* = science stream; 3 = social science stream; and C = language/culture stream.
TABLE 23  
SEVENTH-DAY ADVENTIST SEKOLAH MENENGAH ATAS  
WEEKLY PROGRAM  
1955

<table>
<thead>
<tr>
<th>First Year</th>
<th>Second Year</th>
<th>Third Year Ministerial</th>
<th>Third Year Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>English IV (5)</td>
<td>English V (5)</td>
<td>English VI (5)</td>
<td>English VI (5)</td>
</tr>
<tr>
<td>Indonesia (2)</td>
<td>Indonesia (2)</td>
<td>Indonesia (2)</td>
<td>Indonesia (2)</td>
</tr>
<tr>
<td>General History (5)</td>
<td>General Method (5)</td>
<td>Leadership (2)</td>
<td>School Policy</td>
</tr>
<tr>
<td>Bookkeeping (5)</td>
<td>Home Guidance (5)</td>
<td>Bible Background (5)</td>
<td>Education (5)</td>
</tr>
<tr>
<td>Manual Training (5)</td>
<td>Biology, Physics, or Chemistry (5)</td>
<td>Typing/Shorthand (5)</td>
<td>Typing/Shorthand (5)</td>
</tr>
</tbody>
</table>


graduated for the first time, together with twelve junior college graduates. They were: Tidour Nainggolan, Heidi Kok, Elsy Pangkey, Mary Sitompul, and Benny Koapaha. The curriculum of the School of Nursing is shown in table 24.  

By 1959 it was difficult to obtain foreign exchange and a visa for the junior college graduates to study abroad. That probably caused the initiation of plans to provide an adequate facility for a full four-year college course at Indonesia Union Seminary. Along with this, the Indonesia Union Mission committee discussed the matter

\(^1\) B. A. Aaen, "Indonesia Union Seminary," FED Outlook 45 (September 1959):2-3.
TABLE 24
SCHOOL OF NURSING CURRICULUM
1953

<table>
<thead>
<tr>
<th>Prerequisites</th>
<th>Pre-Nursing Courses</th>
<th>First/Second Year</th>
<th>Third Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible (3 hrs.) Biology/Anatomy</td>
<td>(1.5) History of Nursing</td>
<td>General Health</td>
<td></td>
</tr>
<tr>
<td>English (3 hrs.) Intro. to Chemistry</td>
<td>(0.5) Pharmacology</td>
<td>Hospital Administration</td>
<td></td>
</tr>
<tr>
<td>Elective (1 hr., General Science</td>
<td>(1.0) Medicine Material</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Health (1 hr.) English</td>
<td>(1.0) Nutrition</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Science (2 hrs.) Bible</td>
<td>(1.0 Physiotherapy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mathematics (2 hrs.)</td>
<td></td>
<td>Gynecology</td>
<td></td>
</tr>
<tr>
<td>Bookkeeping (1 hr.)</td>
<td>Obstetrics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indonesia (2 hrs.)</td>
<td>Pathology</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SOURCE: WG 29 (June 1953):14, 15.

of upgrading Indonesia Union Seminary from junior college to senior college status and recommended that the board of directors take the necessary action. With plans to eventually follow the Indonesian system of education, the board of the college recommended they follow the three-year baccalaureate program as practiced in other colleges in the country.

The Far Eastern Division committee approved the offering of

1:UUM Min, January 21, 1900, WIUM File.
the third-year program and the application for government recognition beginning with the 1960-61 school year, or as soon as possible.\(^1\)

Along with the upgrading of Indonesia Union Seminary to a three-year baccalaureate program in line with the educational system in the country, the name Indonesia Union Seminary was changed to "Perguruan Tinggi Advent" (Adventist Higher Education). The Bureau of Higher Education of the Department of Education granted a permit to upgrade the school from junior college to senior college status. In May 1961, the school gave the first bachelor of arts degree.\(^2\) This was the first step the college took to offer a full four-year senior college program consistent with Seventh-day Adventist colleges around the world. Along with the plan to offer a senior college program, the Indonesia Union Mission committee in 1962 adopted the name "Indonesia Union College" for the institution.\(^3\) The name in Indonesian was still Perguruan Tinggi Advent. By December 5, 1962, the college was registered in the Indonesian Department of Education as a degree-granting institution.\(^4\)

During Percy Paul's administration, efforts were made to adopt the Indonesian system of education. Raul Tauran, the vice-president of the college, and Paul visited the government offices many times

\(^1\)FED Min, February 8, 1900, GCAR.


\(^3\)IUU Min, June 4, 1962, WIUUM File.

for this purpose. The government made suggestions which were probably never thoroughly followed up, for even in the beginning of 1984 the government still does not grant academic recognition to Indonesia Union College. The permanent return of Percy Paul to his home country, Canada, in 1963, and the appointment of Bryce F. Newell as acting president of the college, disrupted for awhile the plan to adopt the Indonesian system of education.

Senior College Status and Collegiate Nursing Program

On December 4, 1962, at the Far Eastern Division committee meeting at Shiba Park Hotel, Tokyo, Japan, the following action was taken:

Whereas Indonesia Union College now offers only three years college in granting a B.A. degree in harmony with present government educational requirements in Indonesia, and whereas the Indonesia Union College requests permission to offer a fourth year ministerial education, it was voted that the General Conference be requested to approve a fourth year on ministerial education at Indonesia Union College."

March 11, 1963, the Far Eastern Division took action, requesting that the General Conference approve a fourth-year program in education at Indonesia Union College. On May 30, 1963, the commerce department was also authorized to add a fourth-year course leading to a bachelor's degree.

The nursing school was also upgraded. On March 11, 1963, Indonesia Union College, in cooperation with the Bandung Adventist


2FED Min, December 4, 1982, GCAr.

3FED Min, March 11, 1963, GCAr.
Hospital, initiated a collegiate nursing program which began in the 1964-65 school year.¹ The 1964-65 four-year curriculum of all the departments is listed in appendix D.

Student Work Program

In the early 1950s students at Indonesia Union College were required to work twenty hours a month as free labor.² Schedules were made up for each faculty member to work with the students. All students were required to check in and go to work in a group.³ Beyond twenty hours, in 1955, a student was paid between Rp 0.50 to Rp 1.00 per hour. In 1957 it was voted to adopt higher rates for students. Sekolah menengah pertama students were paid in three categories—below average performance Rp 0.80, average Rp 1.20, and above average Rp 1.50. Sekolah menengah atas and college students were also paid in three categories—below average performance Rp 1.25, average Rp 1.50, and above average Rp 1.75. College president Aaen considered the work program as a unique Seventh-day Adventist educational program in the country.⁴

Other programs which made Indonesia Union College a unique school, according to Aaen, were its location, vegetarian cafeteria, combination of work and study, and collegiate nursing program.⁵ Percy

¹FED Min, May 30, 1963, GCAR.
²IUSF Min, February 1, 1953. See also IUSF Min, January 24, 1954, IUC File.
³IUSF Min, October 21, 1957, IUC File.
⁴Written interview with B. A. Aaen, December 28, 1982, Peking, China.
⁵Ibid.
Paul, president from 1962 to 1963, affirmed that the work program at Indonesia Union College was unique.\(^1\)

**Difficult Years**

When the school moved to the new site at Cisarua, efforts were made to use anything for classrooms. There were classes in the open air, in teachers' homes, and in the garages. Visitors to the campus would ask, "We can see the dining room, dormitories and teachers' homes, but where are the classrooms?" Their hosts would point to an open space where the classrooms were to be built.\(^2\)

Food was the most expensive operation of the school in 1958. Teachers and students worried because of monthly escalating food costs. Political unrest both in East Indonesia and in North Sumatra, from which most of the students came, hindered the transfer of money to the school. The school administrator did not know what to do with these young people, for their bills were getting higher and higher. Rice, the staple food in the country, had practically disappeared from the open market. Potatoes were served but this did not satisfy the taste of the students.\(^3\)

Indonesia Union College owed Indonesia Union Mission quite a large amount of money. In 1953 the Indonesia Union Mission budget committee was unable to make provisions for the outstanding accounts of the school and voted that the seminary make provision for their expenses.

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\(^2\)B. A. Aaen, "Indonesia Union Seminary," *WG* 34 (March/April 1958): 43-44.

\(^3\):bid.
accounts payable with funds received from the sale of the Gadobangkong property. The college did not even have enough cash to pay its bread bill, and Indonesia Union Mission had to make a cash advance to pay it. In 1955 it was voted to authorize the union mission treasurer to advance Rp 20,000 to the school for immediate operating needs.  

The financial difficulties of the college increased yearly. This affected the school's program. In a special meeting, the Indonesia Union Seminary board of directors on March 20, 1958, decided to cut the days of the school year by two weeks. Graduation was held on May 4, instead of on May 16, as originally scheduled. This would allow students to go home earlier, and those who colporteured could canvass two weeks longer than usual. The school had a shortage of food supplies and the price of available food in the market was going higher and higher, so it was to the student's advantage to leave the campus earlier.  

From 1958 to 1959, the situation at Cisarua was very tense. The Darul Islam soldiers (rebels) were everywhere. The village of Cisarua, just one mile from the school, was raided twice within two weeks. Houses were burned, property was stolen, and even lives were taken. The Indonesia Union Mission committee took action to appropriate Rp 500 to villagers needing immediate assistance.  

Indonesia Union Seminary--which was considered a rich institution by the community--was one of the main rebel targets. The

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1 IUM Min, December 27, 1954, WIUM File.
2 IUM Min, May 3, 1955, WIUM File.
3 B. A. Aaen, "Berita-berita dari Indonesia Union College," WG 34 (June 1958):103. See also B. A. Aaen to L. E. Smart, March 8, 1958. FEDArch.
4 IUM Min, February 1959, WIUM File.
rebels approached the seminary campus several times, but they never took anything from the school. The villagers who passed through the campus at night claimed that they often saw guards clad in white surrounding it. They believed the school hired guards to protect the campus. The seminarians, however, believed that the beings who guarded the campus were angels.¹

In the 1950s and '60s, small but serious fights were taking place between students at Indonesia Union Seminary. In 1955 the Ambonese and Chinese students were involved in a small altercation,² and on March 26, 1963, a serious fight took place between the Batakinese and the Menadonese. As a result, more than ten students were expelled from school on March 27, 1963.³ The Indonesia Union Mission committee had to intervene to solve this problem. After the committee reviewed the events that occurred at Indonesia Union College between March 26 and April 29, it voted to authorize the college president to answer letters which had been received concerning the students' situation at the college. His answer would convey that the committee appreciated the school administration's handling of the situation, that the committee appreciated the students' cooperation with the school, and that the program was running smoothly again.⁴

The reason for the fight was a trivial one. It started with

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¹Garth Thompson and the writer were at the campus of Indonesia Union Seminary when the villagers reported that they saw angels clad in white guard the campus. This angel story has also been published as Thompson related it to Marjorie Lewis Lloyd. See Marjorie Lewis Lloyd, It Must Have Been an Angel (Mountain View, California: Pacific Press Publishing Association, 1980), pp. 25-26.

²:UCF Min, April 15, 1963, IUC File.

³:ibid. ⁴:UM Min, April 29, 1964, WIUM File.

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small arguments between two irresponsible individuals who could not discipline themselves. The heated argument resulted in a serious fight which interrupted the school's program as a whole.

**Student Life**

Indonesia Union College provided rules and regulations to help students conduct themselves according to the school's expectations. In 1954 it was specified that one month girls would walk on one side of the canyon and boys on the other side. They switched sides once a month. Boys and girls were not allowed to go to town together. One week girls could go to town. Boys could go on the following week. Boys and girls could not meet secretly, neither could they show too much affection, such as holding hands or meeting frequently. Their meetings (lasting thirty minutes) were arranged at the girls dean's apartment on Sundays.¹ In 1957 the faculty voted to oppose the following types of dress--see-through, short dresses, low necks, split skirts, sleeveless blouses, tight dresses, lipstick, make-up, fingernail polish, long sideburns, beards, *celana napoleon* (napoleon pants), and highwater pants.² On November 18, 1957, it was decided that boys and girls could not sit or walk together on campus. This action did not include going to classes, Saturday evening games, faculty-sponsored groups, or association during regular sports.³ These regulations seemed very strict. According to Dumas Tambunan, a ministerial student in 1957, the college students in general felt that

¹IUSF Min, November 13, 1956, IUC File.
²IUSF Min, October 7, 1957, IUC File.
³IUSF Min, November 18, 1957, IUC File.
these regulations were too extreme and sought ways to get around them. The students who were caught violating these regulations were punished.

There were five major kinds of punishments or discipline given to those who violated the school's regulations. Campus bound (grounding) was popular in 1953 and 1954. By the end of 1954 the offenders were required to work from ten to fifteen hours a week, depending on the nature of the violations. In many cases the offenders were both campus bound and given work. The more serious offenders were suspended and, in rare cases, expelled. Other interesting punishments were introduced by the end of 1954. Students who violated school regulations (e.g., absences from worship services) were asked to sit in front rows in all meetings. In summary, the five different kinds of punishments were: campus bound, work without pay, suspension, expulsion, and sitting in front rows at all meetings.

These regulations were enforced. In 1954, for example, two students were campus bound and worked fifteen hours a week until the end of the semester. In 1955 two students who were caught smoking moved ten wheelbarrows full of dirt. In 1957 four students, two boys and two girls, were expelled from school when they were found staying overnight in a hotel on their way home for Christmas vacation. Again, in 1959 two students were campus bound because they went off campus without permission, and three others were campus bound for similar offences.

1 Interview with Dumas Tambunan, May 6, 1984, Berrien Springs, Michigan.

2 This section is based upon IUSF Min, 1954-1959, IUC File.
The constituency of the college at that time was glad to have strict discipline practiced at school. But there was a dichotomy between students' lives on campus and off campus. During regular school days boys and girls could not go out together, but during vacation they left together and went out together. In their home towns, students went out together as they wanted. Parents trusted them in their social lives. But as soon as they arrived at Indonesia Union College, they had to live a different life. They lived in two worlds--campus life with one style of living, and off-campus with another.

Religious Activities

"Week of Prayer," a week of increased devotionals, was observed twice each year at Indonesia Union Seminary. In 1957, the college students themselves conducted the seminary week of prayer for the first time. This first student-led week of prayer was not originally planned as such. It came about when A. L. Lesiasel, secretary of the Missionary Volunteer Department of Indonesia Union Mission, was unable to lead out as planned. Later, student-led weeks of prayer were conducted once each year in addition to the two regular weeks of prayer.

The religion department of the College made many recommendations concerning religious activities during 1962. It recommended the following:

1. WG 30 (July 1957):106.
1. That the deans and the president should circulate between Sabbath school and church service. Most of the students went out during the break and returned late for the church service, creating too much noise.

2. That, since the faculty members were criticized by the students for their absences from worship--especially during Missionary Volunteer meetings--and since this was due to the undesirable atmosphere of most of the Missionary Volunteer programs, it was recommended:
   a. That every Missionary Volunteer program should go through a screening committee consisting of the head of the music department, the Missionary Volunteer sponsor, and the sponsor of the club responsible for the program.
   b. That the material from KIT (a periodical with a prepared program for Missionary Volunteer meetings) be used.
   c. That the occasions be organized as interesting programs rather than entertainment.

3. That the administration should construct a baptistry, using Rp 29,000 of the church money.

4. That the music department be in charge of all special music and pianists; and further:
   a. That all special numbers be checked first by Gladys Sitompul, and that anyone singing without her permission be put on "holidays" (not permitted to sing for a certain period of time--usually the rest of the semester).
   b. That all special numbers for programs outside Indonesia Union College be passed through Gladys Sitompul.
c. That the pianists for every occasion be appointed by the faculty or a faculty subcommittee.
d. That pianists and leaders for marches and games be appointed by the faculty, and the leaders be taught the standards for marching and games.
e. That Percy Paul be asked to write to the United States for copies of the songbook, Gospel Melodies.
f. That ushers be appointed and well instructed by the faculty.

5. That offerings be collected during graduations.
6. That four deacons be designated to collect the offering.
7. That four seats be prepared on the rostrum during the preaching services.
8. That the student week of prayer be an addition to and not take the place of the regular, twice-a-year, week of devotion.
9. That those who played the piano without permission be fined Rp 50.00 for the first offense, Rp 100.00 the second time, and be expelled on the third.
10. That all students must own their individual Bible and songbook.

All the recommendations were accepted as part of the seminary program and the students were advised to adhere to them.

Indonesia Union Seminary appointed one of the teachers as church pastor. The pastor also carried a full teaching load. There apparently was no clear separation between the church board and the college staff roles in the church activities. In 1954 faculty members
appointed church officers during faculty meetings. This was probably due to the fact that the membership of the college church was composed almost entirely of students and teachers. This situation would seem to influence ministerial students who, because of this, might not see the importance of the work of church pastor. They might decide that the church pastorship was of less importance since at the college it was given secondary status. At the beginning of 1984, a full-time minister was still not employed to pastor the college church, even though its membership was close to 800. The pastoral role was still filled by a full-time college teacher.

Presidency of the College

From 1954 to 1963 there was a frequent turnover of presidents at Indonesia Union College (see fig. 24). Bernard A. Aaen was appointed president to replace A. M. Bartlett in January 1953. He held that office until the end of the 1955 school year when he was transferred as principal at North Celebes Training School. Aaen is remembered for moving the school from Gadobangkong to Cisarua, for introducing free labor for teachers and students, and for a strong emphasis on religious matters.

L. Benzinger, who arrived in Indonesia at the end of 1953, replaced Aaen as president of the seminary in 1955. He was a hard-working man, and was often out plowing the farm at six o'clock in the morning. He had a strong personality and did not get along very well

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1 IU C F Min, September 26, 1954, IUC File.
2 IU M Min, January 23, 1953, WIUM File.

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Fig. 24. Indonesia Union College Presidents, 1954-1960.
with the rest of the teachers. Before the 1956-1957 school year ended he resigned.\footnote{IU M Min, February 15, 1955, WIUM File.} He eventually took a new post in Southeast Asia.\footnote{IU M Min, May 8, 1957, WIUM File.}

The Indonesia Union Mission committee appointed L. W. Mauldin, education secretary of Indonesia Union Mission, to take charge of the school until the end of the year, when he returned to his departmental secretary at the union mission. He was authorized to sign all Indonesia Union Seminary bank accounts, thus cancelling the signature of Benzinger.\footnote{IU M Min, January 30, 1957, WIUM File.} L. E. Smart, the education secretary of the Far Eastern Division and C. C. Cleveland, president of Indonesia Union Mission tried to place Mauldin to become a permanent president of the seminary. Mauldin, however, was not interested to stay at the seminary. He insisted that the Far Eastern Division would send someone to head the school.\footnote{L. W. Mauldin to L. E. Smart, February 15, 1957, FED Ar.}

Cleveland, chairman of the seminary board, was looking for a first-class educator and administrator to be the president of the seminary. His letter to L. E. Smart, the education secretary of the Far Eastern Division, indicated that there was no one in the Indonesia Union Mission territory who he considered capable to head the school. He said:

Yes, we can rock along the Seminary with available personnel... However, I believe that you will agree that none of the men [in the field] are good choices for the President of our one and only college in Indonesia. I continue to repeat that what we really need is a first-class educator and administrator such as some of our other colleges now possess. If nothing else opens up soon I personally favor
bringing Brother Figuhr down from Siantar for his last year here and then calling for a first-class man to replace him on his budget since he is going home on permanent return. Please let me know what you think of this idea.

In the meantime invitations were issued to various individuals to come to teach at Indonesia Union Seminary. R. H. Tauran was called as a science teacher, B. Th. Umbah as dean of boys, B. A. Aaen as a teacher and director of the student-work program upon his return from furlough, Jose P. Villegas as head of the business department and business manager, and Wayne Andrews as president.\(^2\)

While awaiting the arrival of Andrews, A. P. Mamora was appointed as acting president.\(^3\) Mamora, a national with only a bachelor of theology degree, declined the appointment.\(^4\) Wayne Andrews never came to the school. Therefore, contrary to what Cleveland said in his letter to L. E. Smart on August 8, 1957, Aaen was asked to be acting president;\(^5\) and on March 24, 1958, he was appointed president of Indonesia Union Seminary.\(^6\) This was his second term of service as president of the school. After graduation, May 27, 1962, the Aaen family left Indonesia to return permanently to America.\(^7\)

Percy Paul, who had arrived in Indonesia in 1960, was

\(^1\) C. C. Cleveland to L. E. Smart, February 13, 1957, FED Ar.

\(^2\) IUM Min, April 3, 1957, WIUM File.

\(^3\) IUM Min, May 29, 1957, WIUM File.

\(^4\) Interview with A. P. Mamora, February 27, 1983, Bandung.

\(^5\) IUM Min, August 8, 1957, WIUM File.

\(^6\) IUM Min, March 24, 1958, WIUM File.

appointed president of Indonesia Union Seminary in September 1962.\(^1\) Previously he had been the business manager of the school, a position he assumed after February 1962.\(^2\) Percy Paul completed his term of service in Indonesia on May 26, 1963\(^3\) and returned to his native Canada. The Union committee appointed Bryce F. Newell to be acting president of the college until the new president arrived.\(^4\) Newell was acting president until 1964.

Indonesia Union College: Financial trends

The financial operating statements of Indonesia Union Seminary (Indonesia Union College since 1962) from 1954 to 1963 reveal the financial trend of the college. A careful perusal of table 25 makes it quite obvious that the college was having a serious financial problem in the 1950s. The appropriations made to the school were from the Indonesia Union Mission and, in 1962, the West Java Mission.\(^5\) Some factors contributing to this were the political and economic instability of the country, the amount of tuition collected was insufficient to cover teacher salaries and expenses, and the large accounts receivable held by the school.

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\(^1\) IU CB Min, September 10, 1962, IUC File.
\(^2\) IU CB Min, February 6, 1962, IUC File.
\(^3\) Rudy B. Mangunsong, "Indonesia Union College," WG 39 (May 1963):100.
\(^4\) UM Min, July 26, 1963, WIUM File.
<table>
<thead>
<tr>
<th>Year</th>
<th>Income</th>
<th>Expense</th>
<th>Appropriation</th>
<th>Net Gain</th>
<th>Net Loss</th>
</tr>
</thead>
<tbody>
<tr>
<td>1954</td>
<td>330,263.99</td>
<td>485,083.02</td>
<td>50,166.62</td>
<td>19,145.22</td>
<td>104,649.41</td>
</tr>
<tr>
<td>1955</td>
<td>672,713.83</td>
<td>751,068.61</td>
<td>97,500.00</td>
<td>19,145.22</td>
<td>-</td>
</tr>
<tr>
<td>1956</td>
<td>702,424.54</td>
<td>880,790.77</td>
<td>119,942.44</td>
<td>-</td>
<td>58,423.79</td>
</tr>
<tr>
<td>1957</td>
<td>680,095.66</td>
<td>817,941.31</td>
<td>140,468.79</td>
<td>2,623.14</td>
<td>-</td>
</tr>
<tr>
<td>1958</td>
<td>505,440.65</td>
<td>778,314.20</td>
<td>197,781.14</td>
<td>-</td>
<td>75,092.41</td>
</tr>
<tr>
<td>1959</td>
<td>1,531,909.41</td>
<td>1,916,896.72</td>
<td>287,691.45</td>
<td>-</td>
<td>97,295.86</td>
</tr>
<tr>
<td>1960</td>
<td>1,241,683.95</td>
<td>1,445,303.19</td>
<td>198,965.43</td>
<td>-</td>
<td>4,653.81</td>
</tr>
<tr>
<td>1961</td>
<td>1,592,881.79</td>
<td>1,853,513.60</td>
<td>241,722.58</td>
<td>-</td>
<td>18,909.23</td>
</tr>
<tr>
<td>1962</td>
<td>4,147,917.53</td>
<td>3,461,123.12</td>
<td>329,764.93</td>
<td>1,016,599.34</td>
<td>-</td>
</tr>
<tr>
<td>1963</td>
<td>6,622,103.49</td>
<td>5,617,767.22</td>
<td>568,300.98</td>
<td>1,512,637.25</td>
<td>-</td>
</tr>
</tbody>
</table>

**SOURCE:** Indonesia Union College Financial Statements, 1954-1963.
The difficult years of Indonesia Union Seminary (College after 1962) between 1954 and 1963 were a challenge to the administration of the school. The political unrest and economic depression within the country had a great effect on the operation of the college. The growth of the Seventh-day Adventist church and the increasing number of church-operated schools in the country compelled the Seventh-day Adventist church leaders in Indonesia to develop the school. Indonesia Union Mission sent appropriations to the school for year-to-year school operation, and special appropriations were given to the college for facility development and faculty development when the school began its senior college program.

The bitter "Egypt" experience and its sweet memory was related from generation to generation to emphasize the importance of Christian education. Teachers and students who once lived in the barns of "Egypt" were anxious to cross over "Jordan" to the "Promised Land." To these people the building progress at the new site seemed very slow, while to Seventh-day Adventist church leaders the construction moved so rapidly that they thought in terms of money already spent. College president Aaen and his staff deserved credit for the building project. The first few buildings built in 1954 were solid and beautiful, and, as of 1984, were still attractive and servicable.

Though the movement was slow, Indonesia Union College church school and academy (middle school) eventually adopted the Indonesian system of education. Students began to sit for government examinations, and their results compared well with other schools. On the
college level, however, the system followed more closely the American liberal arts education.

While disturbing, the frequent changes in leadership from 1954 to 1963 did indicate progress. The church administration was anxious that the president of Indonesia Union College have a doctoral degree. Invitations were issued to several individuals with doctoral degrees, but they were unable to come. The same was true for the teaching staff.

Also in anticipation of upgrading the school into a senior college, the board of directors of the college looked for a man with a master of divinity degree to head the Bible department. The desire for upgrading the school on the part of the school administration and the college board so a baccalaureate degree could be offered resulted in the initiation of a three-year college program (baccalaureate degree according to the Indonesian system of education) in 1960, and a full senior college program in 1962. (See figure 25 for 1962 teaching staff.)
Fig. 25. Indonesia Union College Teaching Staff, 1962.
CHAPTER V

STABILITY, GROWTH, AND THE QUESTION
OF ACCREDITATION: 1964-1970

During the administration of George H. Fisher, 1964-1970, a new interest in Christian education arose among the church leaders in Indonesia and especially among the constituency of Indonesia Union College. This was first expressed by the opening of a new college in 1965 at Manado, East Indonesia. Much transpired during this period: Enrollment at Indonesia Union College grew, academics improved, the physical plant was developed, and the college campus was stabilized. Also, at this time, the college continued the process of adopting the Indonesia educational system, and the leadership of the institution underwent nationalization.

Context

Political Conditions

Political conditions in Indonesia during the 1960s had a major effect on Indonesia Union College. The country was leaning more toward Communism and increasingly away from relationships with the United States and other Western countries.

President Sukarno, in his Independence Day speech on August 17, 1964, for the first time spoke angrily against the United States. American oil companies were threatened, American movies banned,
American libraries and buildings attacked, and the American flag was ripped to shreds on several occasions.¹

In 1963 Tengku (Prince) Abdulrahman formed the Malaysian Federation (which, according to the Indonesian president, was created by the British to encircle Indonesia). Sukarno organized a campaign to crush Malaysia, and this led Indonesia to take a stand against Britain, America, and any other Western countries believed by Indonesia to be backing the formation of the Malaysian Federation. Indonesia, then, turned its back on the Western countries and leaned toward Communism.²

In 1964 many conferences were held to settle the dispute between Indonesia and Malaysia. The ceasefire was arranged for January 17-24, 1964, with the help of Robert F. Kennedy, sent from Washington on a personal mission for President Lyndon B. Johnson. Kennedy met with President Sukarno in Tokyo on January 17 and 18 and in Jakarta on January 22 and 23. The foreign ministers' conference that Kennedy arranged was held in Bangkok, Thailand, from February 5 to 10, 1964. The ministers of foreign affairs of three countries--Subandrio of Indonesia, Salvador Lopez of the Philippines, and Tun Abdul Razak of Malaysia--agreed to have Thailand supervise the Malaysian-Indonesia truce. The Bangkok conference, however, failed to end the dispute between Indonesia and Malaysia.³

Indonesia continued to lean more and more closely toward Communism and away from Capitalism. Subandrio, minister for foreign

²Kosut, ed., Indonesia, p. 90.
³Ibid.
affairs of the Republic of Indonesia, stated on September 25, 1965; that "The time has come to exterminate the capitalist bureaucrats."¹ Sukarno, like Subundrio, raised the political temperature in the final week of September. In a series of speeches, he confirmed the deepening convictions of many that he had decided to cast his lot with the Partai Komunis Indonesia (Indonesia Communist Party).

On September 27, 1965, Sukarno asserted that the first national democratic phase of the revolution had almost ended and that "we are now about to enter the second stage of Indonesian revolution, namely, the implementation of socialism."²

Socialism in Indonesia was a modified socialism. Sukarno called it "Socialism a la Indonesia," where he united nationalism, religion, and communism.³ By 1965 the Communist Party was in full power in Indonesia, and this was a threat to Christianity and to Indonesia Union College.

President Sukarno was quite ill by the end of 1965 and expected to die soon. The Indonesian Communist Party was determined to take power. Air force chief Omar Dhani, who was pro-Communist, was informed early in August that due to poor health Sukarno had cancelled several engagements. During this time there was mutual distrust between the army and the Communists.⁴

The Communists began to spread the word privately that a "Council of Generals" was plotting against the president. Pandid

²Ibid.
³Ibid.
⁴Hughes, Indonesian Upheaval, p. 15.
Aidit, the secretary of the Communist Party in Indonesia, reported this to Sukarno. Sukarno, in turn, challenged army commander Ahmad Yani. Yani calmly explained that it was a group concerned only with the promotion of colonels to the rank of general. With the distrust of the Communists toward the army and with the acquisition of power as their goal, the Communists, with Aidit as leader, launched the September 30 movement.

The movement mustered one company from the first honorary guard battalion of the Tchakrabirawa Palace Regiment and the First Infantry Brigade of the 454th Paratrooper Battalion. This force was supplemented by a 3000-man Communist fifth force—"volunteers"—composed largely of Pemuda Rakyat (People's Youth Front). The movement had at its disposal the principal air base of the country, Halim Perdanakusuma, and this included access to a weapons arsenal, quartermaster supplies, motor pool, radio-telecommunication center, and a fleet of Soviet-built fighters and bombers.

On September 30, 1965, the Tchakrabirawa regiment ("the purge force") was commissioned to arrest eight generals and to bring them to Halim "dead or alive." As a ruse to gain entry into the generals' homes, the purge force was to tell the generals that they were urgently wanted at the palace by President Sukarno. Six top generals of the Indonesian army were kidnapped and taken to Halim Air Force Base outside the city, where they were mutilated and murdered. 

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1 Ibid.
3 Ibid.
six murdered generals were General Ahmad Yani, Major General Suprapto, Major General M. T. Haryono, Brigadier General D. I. Panjaitan, Major General Parman, and Brigadier General Sutoyo Siswomiharjo. General Abdul Haris Nasution, the army's top general, escaped by jumping across the wall that separated his property from that of his neighbor, the Iraqi ambassador.\(^1\) There he hid until daybreak.

The escape of General Nasution was probably one reason that Communism was crushed early in Indonesia. The consolidation of power under Major General Suharto, the commander of Kostrad (Strategic Reserve Army), made control of the situation possible. The army regrouped under the command of Suharto, who threatened to attack Halim. Immediately the conspirators left Halim. Aidit, the Communist leader, flew to Jogjakarta after failing to induce Sukarno to join him. The principals in the affair departed and left behind the bodies of the generals, abandoned military units, and the Communist volunteers who had carried out the murders.\(^2\)

News about the failed Communist coup spread slowly throughout the country. The majority of the people turned their backs on Communism, and during the first week of October, the headquarters of the Communist Party in Jakarta was burned, the home of Aidit was ransacked, and the dissolution of the Communist Party and its front organizations was demanded. By 6:10 on the morning of October 2, 1965, Suharto's troops took over the Halim Air Base, encounters no strong resistance. The abortive coup had been crushed a little more

\(^1\)Hughes, Indonesian Upheaval, p. 31.

\(^2\)Brackman, The Communist Collapse in Indonesia, p. 89.
than twenty-four hours after it was launched.\(^1\) It was not until October 8, however, that Sukarno finally condemned the murder of the army officers. Sukarno's reaction toward the murders was cold, and people felt he was involved in the plan to murder the generals. The rapid suppression of the coup discredited the Communist leaders, and within many villages the Communist and Muslim groups confronted each other, leading to many clashes. As a result, a great number of Indonesian people were killed. Official and unofficial estimates of those who lost their lives range from 87,000 to 800,000 people.\(^2\)

The period after the coup saw the gradual rise of General Suharto. Five months later, Sukarno gave him the power to take necessary action to restore law and order. One year later, in March 1965, the Provisional People's Consultative Assembly, with General Nasution as its chairman, appointed Suharto as president of the Republic of Indonesia. The transfer of authority was slow as it aimed to preserve dignity all around and to prevent any further bloodshed after the first short, sharp outburst of violence.\(^3\)

The failed Communist coup was a turning point in Indonesian history. The pro-Communist country slowly turned against Communism; a country that was against the United States, now became neutral—if not pro-American.

The Communist collapse brought relief to the Seventh-day Adventist church, for while the Communists were in power, they planned to confiscate church property and to arrest church leaders. The

\(^1\)Hughes, *Indonesian Upheaval*, p. 31.


\(^3\)Ibid.
Barisan Tani Indonesia (Indonesian Peasant Society) members, an organization under the Communist Party, took four hectares of the college property. With the new state administration, Indonesia Union College property was saved, even though the four hectares were still listed under the names of ten individuals who took advantage of Communist political power. These individuals never actually made use of the property, but the school farmed it and raised dairy animals and poultry on it.

Economic Conditions

The economic conditions in Indonesia greatly affected the operation of Indonesia Union College--its enrollment, its financial operation, and its facilities. Zainuddin pictured the economic condition of the country in the 1960s as follows:

Indonesia still faces tremendous economic problems--too many people, too little foreign exchange, too little land, too few jobs, too few factories, roads and ships--but under the new government she has begun to assess these realistically and is slowly beginning the tremendous task of overcoming them.

The economy of Indonesia could not be divorced from its politics. With political instability, the government was forced to concern itself first and foremost with problems of political control. It concentrated on strengthening the army even at the expense of further damage to the economy.²

In the 1960s the Indonesian economy was near collapse. In 1964 and in 1965, textile mills stood idle for want of raw material. Factories were closed because there was no money to buy spare parts

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¹Ibid., p. 276.
²McVey, Indonesia, p. 409.
and raw materials from abroad. Before it could buy anything, Indonesia had to find millions of dollars a year to pay debts and interest on debts to foreign countries.¹

The price of rice skyrocketed week after week. This forced Indonesia Union College to base its tuition charges on the price of rice. The inflation graphs soared right up and off the economists' wall charts while wages remained unchanged. Senior officials of the government were actually earning the equivalent of less than ten dollars a month in addition to rice and about five dollars' worth of utility allowances. University professors earned the equivalent of about $4.50 a month.² At one time a high-school teacher's monthly pay was just enough to buy one Arrow shirt.

With the economic situation deteriorating, Sukarno urged his people to vary their diet. He said:

I asked you to make a sacrifice. Add maize, sweet potatoes, and the like to your menu of rice. Maize is wholesome food. Peanuts are wholesome. Cassava and its leaves are also wholesome. Vary your diet. I myself eat maize at least once a week. Let us make some sacrifice.

During 1965, prices rose 544 percent. Just to maintain the payments and service charges on the massive foreign debts incurred by Sukarno, the country had to find $530,000,000 in 1965, a difficult task when its foreign exchange earnings from exports, mainly oil and rubber, barely staggered beyond $400,000,000.³

¹ Hughes, Indonesian Upheaval, p. 92.
² ibid.
³ ibid., p. 94.
⁴ ibid.
Social Conditions

The people of Indonesia desire a harmonious relationship between human beings and God, between human beings and their immediate environment, and a harmonious relationship with other nations. A harmonious life-style for man and society is the final goal based on the Pancasila (the five principles of the nation).¹

The social life of the Indonesian community originated in the peasant society which, of course, the cities had modified. The most important value was loyalty to kinship ties which provided security and welfare for the whole family. As a consequence, that form of social organization which modeled itself on the family or a wider kin group was desirable. Indonesians also tended to assimilate their other relationships to those within the family, addressing elders by the term "father." In addition, friends, once accepted, were treated as brothers or sisters.²

The second social value that originated with peasant society (Javanese in origin) is the idea of mutual aid, or gotong royong. In isolated villages, dependent exclusively on agriculture, mutual aid still accomplishes many of the necessary tasks. This principle of mutual aid was extended and emphasized in national life.³

In 1970, gotong royong (the traditional village cooperation) still existed, but its absence was apparent during a famine in Indramayu, West Java.⁴ Needs were so great and so widespread that

¹Indonesia Handbook, pp. 111, 112.
²Palmier, Indonesia, p. 132.
³Ibid.
it was difficult to practice concern for others.

During the difficult times, the social life changed. When the economic conditions were poor and food was scarce, honest workers looked for extra work, sometimes doing two or three jobs at the same time. The dishonest people became corrupt or took to petty racketeering. University professors often became language tutors or assistants to foreign correspondents during their hours outside the classrooms. In this situation the traditional mutual aid or the gotong royong principle was not widely practiced.

The majority of people in Indonesia have traditional allegiances to monotheistic religions, but part of the population in isolated communities still maintains animistic and dynamistic beliefs. These beliefs are viewed as intolerable by many because of the philosophy of the state which is based on the Pancasila, the belief in one Almighty God, which constitutes the first principle of the state. The goal of the nation is that all people in Indonesia will give allegiance to monotheistic religions.

In some parts of Indonesia people live in small, scattered, and separated groups. They are isolated from the mainstream of religious, ideological, political, economic, societal, and cultural life. Subsequently, the quality of life in these communities is very primitive. Their social life centers on tribal thought and perceptions, with an ever-present resistance toward everything and anything coming from outside--especially those factors aimed at influencing

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1Hughes, Indonesian Upheaval, pp. 92, 93.
2Indonesia Handbook, p. 249.
and changing the existing norm-system. This way of life can still be found in the interior parts of Sumatra, Kalimantan, Celebes, Irian Jaya, and East Timor.

Students' Demonstration

By October 1965, the physical onslaught against the Communist Party was in full swing. Many university and high-school students who had been heavily subjected to Sukarnoist indoctrination turned against Sukarno. The army stood behind the KAMI and KAPPI2 (Students Action Fronts) and actively encouraged them, creating the impression that the army was following the actions of the people.3

Sukarno fired General Nasution from his cabinet. The new 100-member cabinet had fourteen members who were not acceptable to the students. They called the new cabinet the "Gestapo Cabinet."4 At this time the student organization became a significant political instrument. In the students' bitter turn against Sukarno, they demanded three things:5

1. Lowering of prices and taxes
2. Retooling of the cabinet
3. Banishment of the Communist Party and all its affiliates.

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1: Ibid.

2Kami (Kesatuan Aksi Mahasiswa Indonesia)--the Action Front of Indonesia University Students had a membership of over 100,000 at that time. Kappi (Kesatuan Aksi Pelajar Pemuda Indonesia)--the School-children's Action Front had a membership of over 200,000.

3Penders, The Life and Times of Sukarno, p. 191.

4Hughes, Indonesian Upheaval, p. 211.

5Vittachi, The Fall of Sukarno, p. 136.
The students' opposition to the new cabinet was marked by demonstrations. Two days after the members of the cabinet were announced, 50,000 students tried to storm Sukarno's Merdeka Palace in the heart of Jakarta. Clashes with Tchakrabirawa (Palace Security Regiment) resulted in injury to some students. The next day, February 24, 1966, was installation day for the fourteen full cabinet ministers whom the students so despised.¹

Before marching to the palace again, the students had business elsewhere. At every key intersection they stopped cars and trucks, strewed them across the road, and let the air out of their tires. The well-conceived plan brought Jakarta to a standstill. The object, of course, was to keep the new cabinet members from the palace to be sworn in.²

Since no cars could bring the stranded cabinet members to the ceremony, helicopters were sent to transport them to the palace. Outside the palace, however, the students were pushing the presidential guards. Guns were turned toward the students, and one of them, Arif Rachman Hakim, a medical student at the University of Indonesia, was shot dead. The students were furious. Now they turned even more bitterly against Sukarno. In a rage, President Sukarno banned KAMI and KAPPI.³ The president even outlawed gatherings of more than five people. Demonstrations, however, went on. The day after Hakim's death, 50,000 students turned out and marched in a funeral procession through the streets of the capital. Sukarno angrily ordered the University of Indonesia to be closed, and its Jakarta campus taken.

¹Hughes, Indonesian Upheaval, p. 212.
²Ibid.
³Ibid., p. 213.
over by the army. The morning after the ban, army tents were pitched on the university lawns and armored cars were at the gates. Guns pointed outwards. Thousands of students still milled about the campus, organizing, rallying, and blatantly criticizing the old order of things in the country. Each night 3,000 students slept in the classrooms. As President Sukarno gave no response to the demands, students demanded that Subandrio, Minister of Foreign Affairs, be hanged. After Sukarno was stripped of his power, the students demanded that he be put on trial.¹

Of course the educational program in the country was disrupted. Students were out on the streets demonstrating. Some schools were closed, and many teachers were either members of the Communist Party or members of other organizations under the Communist Party itself. Many teachers were released from their jobs, creating chaos in the schools.

Indonesia Union College, located away from the city, was not directly affected by the students' demonstrations. All students were expected to demonstrate against the Communist Party. Indonesia Union College, however, under the supervision of the Seventh-day Adventist church organization—which was without any political affiliation—was not involved in the students' demonstrations.

The Development of the Seventh-day Adventist Church in Indonesia

Indonesia Union Mission passed the 10,000 membership mark during 1952. Though it took half a century to gain the first 10,000 converts, the second 10,000 were gained in less than a decade. In

¹ibid.
1963, the Indonesia Union Mission had a membership of 21,000 with 349 churches. By the beginning of 1964, the Seventh-day Adventist church in Indonesia had a membership of 22,967 with 385 churches. The fast growth of Adventism in Indonesia in the 1960s made it necessary to reorganize the Indonesia Union Mission in 1964. By the end of 1963, eleven local missions were spread along the equator for more than 3,000 miles.¹ Because of the ineffectiveness of service in this wide territory, plans were made to divide Indonesia Union Mission into two union missions.

Organization of East Indonesia Union Mission 1964

On November 26, 1963, the Far Eastern Division annual committee meeting held at Pines Hotel, Baguio, Philippines, authorized the organization of both the East Indonesia Union Mission and the Central Philippine Union Mission. The Far Eastern Division minutes indicate that the committee resolved to authorize the organizations of new union missions as follows:

A. Divide South Philippine Union into a Central Philippine Union and a South Philippine Union with the following territories:
   1. The Central Philippine Union territory will be composed of the East Visayan, Negroes, and West Visayan Missions.
   2. The South Philippine Union territory will be composed of the three Mindanao Missions.

B. Divide the Indonesia Union Mission into an East Indonesia Union and a West Indonesia Union with the following territories:
   1. The East Indonesia Union territory will be composed of the North Celebes, South Celebes, and Ambon Missions.
   2. The West Indonesia Union territory will be composed of the North Sumatra, South Sumatra, East Java, West Jaya, East Kalimanta, West Kalimanta, and Nusa Tenggara Missions.²

²FED Min, November 29, 1963, GCAr.
The administration of the East Indonesia Union Mission as a separate organization from the Indonesia Union Mission became effective in January 1964. The organization was set up and the union mission staff appointed at the biennial session of the combined union missions in Bandung in January 1964; A. M. Bartlett was its first president.\(^1\) Shortly after the organization of this new union mission, two new local missions were organized—the Sangihe Talaud Mission in 1964 and the Central Sulawesi Mission in 1965.\(^2\)

When the East Indonesia Union Mission was organized in 1964, the membership in that new union mission was 11,493, that of the West Indonesia Union Mission was 12,365.\(^3\)

A New College at East Indonesia Union Mission in 1965

After one year of operation, the East Indonesia Union Mission laid out a plan to open a new college in its territory. Even before the creation of the East Indonesia Union Mission in 1964, ideas and plans were in the making for a school of higher learning in East Indonesia. The original plan was to upgrade Sekolah Lanjutan Advent Kawangkoan (North Celebes Training School) to junior-college level beginning with the 1965-1966 school year.\(^4\) It was originally planned that the college would be located on the same campus as the North Celebes Training School.

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\(^1\): UM Min, January 15, 1964, WIUM File.

\(^2\): See also FED Min, December 7, 1964, GCAR.


\(^4\): UM Min, April 29, 1963, WIUM File.
The new college, however, was opened on a separate campus about fifteen miles east of Menado. The Far Eastern Division council held at Baguio, Philippines, authorized the school to begin as a two-year college with the financial resources of the fourth quarter thirteenth Sabbath School offering overflow of 1964.¹

In his letter to F. R. Millard at the General Conference on January 16, 1964, Edwin Gibb spoke of budgets for two overseas personnel that the Far Eastern Division was designating for the new college.² One budget was set aside for the college president and the other was specifically designated for a Bible teacher. Edward Higgins, who was working at Palau at that time, was appointed the first president of the college. Either Richard Jewitt or James Hoehn were recommended as Bible teachers.³

Higgins arrived in East Indonesia in January 1965. He worked hard to prepare for the opening of the school. The new college was nicely located and named after the nearby mountain—Mount Klabat College. The college opened its doors on October 2, 1965, and enrolled twenty-nine students. The first teaching staff consisted of Edward Higgins, Mrs. Higgins, Robert Kalangi, Mrs. Kalangi, and Harold Sariton.⁴

²Edwin Gibb was secretary of the Far Eastern Division of Seventh-day Adventists from 1958-1966.
³Edwin Gibb to F. R. Millard, January 16, 1964, GCAR. See also FED Min, January 23, 1964, GCAR.
⁴Interview with Robert Kalangi, February 1, 1984, Berrien Springs, Michigan.
Mount Klabat College began as a junior college. It was not until 1969 that the General Conference Department of Education approved a four-year ministerial curriculum leading to a bachelor's degree. Since then, Mount Klabat College has carried a senior college program in theology, education, and business administration.

Most of the students that came to Indonesia Union College were from North Celebes and North Sumatra. It was feared that the opening of Mount Klabat College in North Celebes, East Indonesia, would affect enrollment at Indonesia Union College. To the surprise of many, enrollment at Indonesia Union College continued to increase.

West Indonesia Union Mission after Reorganization

After the reorganization of the Indonesia Union Mission into the East and West Indonesia Union Missions in 1964, the two union missions faced difficult problems. The year 1965 was a year of political upheavals, persecution, and economic crisis in Indonesia. The Communist Party was in power. Prices of foodstuffs were not stable. The wage factor for church workers was increased from Rp 11,000.00 to Rp 22,000.00 per month effective July 1, 1964. Appropriations from the Far Eastern Division to the West Indonesia Union Mission was increased from Rp 1,036,368.00 to Rp 1,710,832.00 per month.¹ In 1964 the wage factor was raised to Rp 40,000.00, which was equivalent to Rp 400.00 in new currency.² This wage factor was equivalent to ten dollars. By June 1966, the wage factor of church

¹FED Min, September 22, 1964, GCAR.

²By the end of 1965, Indonesia currency was devaluated. The Rp 100.00 note was cut to Rp 1.00 in value.
workers in Indonesia was equivalent to about four dollars and fifty cents.¹

By September 1, 1966, the fixed rate of exchange for Indonesian currency was Rp 125.00 to one dollar. About one year later, on August 1, 1967, the exchange rate was Rp 145.00. On October 1, 1968, the Far Eastern Division approved the rate of exchange of Rp 450.00 to one dollar.² With this fluctuating rate, the church workers in Indonesia were having a hard time. Even though they continuously received a raise in pay, the buying power of what they received was small. In September 1967, the wage factor was raised to Rp 2,200.00, equivalent to fifteen dollars. In 1968 the wage was increased to Rp 7,000.00, about fifteen dollars and fifty cents.³ By the end of 1968 the economy of Indonesia had improved. The value of the rupiahs as compared to the dollar stabilized some, and the rate of exchange for the ten years starting January 1, 1969, was Rp 410.00 to the dollar.⁴ By 1970, the wage factor of the church workers was raised to Rp 20,000.00, equivalent to about fifty dollars.⁵ In the 1970s the church workers in Indonesia received between $125.00 to $150.00 a month.

When the Indonesia Union Mission was reorganized in 1964 into the East and West Indonesia Union Missions, the West Indonesia Union

¹FED Min, February 24 and May 19, 1966, GCAr.
²FED Min, September 29, 1966, August 11, 1967, and October 10, 1968, GCAr.
³FED Min, September 28, 1967 and September 5, 1968, GCAr.
⁴FED Min, March 27, 1969, GCAr.
⁵FED Min, December 23, 1970, GCAr.
Mission itself was composed of seven local missions. West Irian Mission, formerly a detached mission under the administration of the Far Eastern Division, was added to the West Indonesia Union Mission after July 1, 1965.\(^1\) Table 26 shows the growth progress of the Seventh-day Adventist church in the West Indonesia union mission from 1964 to 1970.

**TABLE 26**

**STATISTICAL PROGRESS OF THE SEVENTH-DAY ADVENTIST CHURCH IN WEST INDONESIA UNION MISSION 1964-1970**

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Churches</th>
<th>Baptism</th>
<th>Membership</th>
<th>Denom. Workers</th>
<th>Tithe</th>
</tr>
</thead>
<tbody>
<tr>
<td>1964</td>
<td>189</td>
<td>969</td>
<td>11,776</td>
<td>427</td>
<td>100,062.33</td>
</tr>
<tr>
<td>1965</td>
<td>199</td>
<td>1,138</td>
<td>13,752</td>
<td>506</td>
<td>46,506.00</td>
</tr>
<tr>
<td>1966</td>
<td>236</td>
<td>4,316</td>
<td>14,445</td>
<td>684</td>
<td>40,472.00</td>
</tr>
<tr>
<td>1967</td>
<td>249</td>
<td>3,008</td>
<td>21,247</td>
<td>931</td>
<td>65,745.00</td>
</tr>
<tr>
<td>1968</td>
<td>260</td>
<td>1,599</td>
<td>22,355</td>
<td>989</td>
<td>12,018,841.00</td>
</tr>
<tr>
<td>1969</td>
<td>264</td>
<td>2,236</td>
<td>24,405</td>
<td>958</td>
<td>43,613,499.00</td>
</tr>
<tr>
<td>1970</td>
<td>265</td>
<td>1,871</td>
<td>25,465</td>
<td>933</td>
<td>52,604,454.00</td>
</tr>
</tbody>
</table>


The Seventh-day Adventist church in West Indonesia Union Mission progressed with the opening of Jakarta Evangelistic Center on the main street in Jakarta. Paul Coleman and Clinton Shankle led out in the construction project of the center. During the construction

\(^1\)WIUM Min, December 24, 1965, WIUM File.
president Sukarno called them to his palace for a thirty-minute interview concerning the progress of the Jakarta Center. His purpose for the interview was to indicate to Shankel and Coleman his desire that they make a minor change in the roof line of the Jakarta evangelistic Center auditorium. Shankel presented President Sukarno a book entitled *A Century of Miracles* after which Sukarno expressed his knowledge of the Seventh-day Adventist work. He said, "I know your work, didn't I send my wife to Bandung to open your new hospital recently?" The new Bandung Adventist Hospital had been opened officially by Hartini Sukarno in 1963.

The Jakarta center was scheduled to open on January 5, 1965, but it finally opened on August 1, 1965. Jakarta Evangelistic Center and the various programs conducted there made the Seventh-day Adventist church known in Jakarta, the capital city of Indonesia.

The year 1970 is one to be remembered in the history of the Seventh-day Adventist church in Indonesia. Economic conditions of the country and of the Seventh-day Adventist church were improving. The Indonesian government advised church groups and private institutions to have national leaders, and both the East and the West Indonesia Union Missions had their first national leaders. Nelson G. Hutauruk was appointed to replace Shankel as West Indonesia Union Mission president, and Anton Waworundeng replaced Bartlett as president of East Indonesia Union Mission. Shankel became lay activity

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2 WIU M Min, December 24, 1965, WIU M File.
3 FED Min, August 6, 1970, GCAr.
secretary of the Far Eastern Division, and Bartlett became liaison secretary—a job which had no precedent and was created just for him—to the two union missions as representative of the Far Eastern Division office stationed in Jakarta.¹

Seventh-day Adventist Education from 1964-1970

By the 1960s the number of elementary and secondary schools in the West Indonesia Union Mission was increasing remarkably. From 1964 to 1970 the number of elementary schools increased annually by approximately 14 percent, secondary schools by 19 percent. The number of students and teachers also increased accordingly (see table 27). West Indonesia Union Mission established both church schools and mission schools. The difference between the two was not clearly understood by the church members. Thus the Far Eastern Division defined church schools and mission schools as follows:

Church schools are those schools whose purpose is to give Christian education to Seventh-day Adventist children and youth on an elementary, secondary, and college level, and where a minimum of 80 percent of the pupils are either baptized members of the Adventist church or at least one parent or guardian is a member of the church. Mission schools are those schools directed by the church for the purpose of offering Christian education to non-Seventh-day Adventist children and youth with the purpose of converting them to become Seventh-day Adventist Christians.²

Because of the speedy growth of the Seventh-day Adventist schools in West Indonesia—both church schools and mission schools—there were growing pains in some of the mission fields. When Shankel was West Indonesia Union Mission president, he outlined guidelines

¹FED Min, August 20, 1970, GCAr.
²FED Min, November 21, 1968, GCAr.
### TABLE 27

**STATISTICAL PROGRESS OF SEVENTH-DAY ADVENTIST SCHOOLS IN WEST INDONESIA UNION MISSION 1964-1970**

<table>
<thead>
<tr>
<th>Year</th>
<th>Schools</th>
<th>Elem.</th>
<th>Second</th>
<th>Pupils</th>
<th>Elem.</th>
<th>Second</th>
<th>Teachers</th>
<th>Elem.</th>
<th>Second</th>
</tr>
</thead>
<tbody>
<tr>
<td>1964</td>
<td>28</td>
<td>6</td>
<td>1890</td>
<td>256</td>
<td>67</td>
<td>24</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1965</td>
<td>53</td>
<td>11</td>
<td>3481</td>
<td>516</td>
<td>120</td>
<td>58</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1966</td>
<td>75</td>
<td>13</td>
<td>4211</td>
<td>842</td>
<td>141</td>
<td>85</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1967</td>
<td>76</td>
<td>21</td>
<td>4408</td>
<td>1850</td>
<td>172</td>
<td>119</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1968</td>
<td>80</td>
<td>22</td>
<td>4972</td>
<td>1516</td>
<td>206</td>
<td>126</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1969</td>
<td>80</td>
<td>21</td>
<td>5215</td>
<td>1756</td>
<td>193</td>
<td>134</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1970</td>
<td>85</td>
<td>25</td>
<td>5618</td>
<td>1927</td>
<td>200</td>
<td>134</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


for operating a school in order to minimize the problems.\(^1\) His guidelines formed two categories. The first was preparation to organize a church school in a local church. He suggests:

1. That approval from the local and union mission be obtained
2. That no high school be opened unless approved by the local mission, union mission, and the Far Eastern Division
3. That the local mission president and the education secretary of the local mission should be invited to study plans of a local church to open a church school
4. That the local mission president would then recommend to the local mission committee whether or not to open that school

5. That the recommendation of the local mission be sent to the union mission for approval

6. That the local church board or the school board work together with the local mission to look for teachers; and that the local mission look for and appoint teachers approved by the union mission.

7. That the education department of the local mission and of the union mission be responsible for the operation of the school according to the educational policy of the union mission.

8. That the education department of the local mission be directly responsible for guiding the operation of elementary schools in the local mission territory; that the union mission education secretary be responsible for all schools in the union mission territory; and that he be specifically responsible for guiding the operation of secondary schools.

The second category of suggestions concerned the financial operation of the schools. It was recommended for church schools:

1. That 25 percent of the teachers' salaries be paid by the local mission while the other 75 percent be paid by the local church.

2. That the local mission pay the teachers' salaries; that the local church or the school send their share of the teachers' salaries to the local mission.

3. That the local churches not operating any church schools send their educational offerings to the local mission.

For the operation of mission schools it was recommended:

1. That the mission schools be self-supporting.

2. That the mission school teachers be paid directly from
the local mission; that income received by the mission schools be sent
to the local mission.

3. That the monthly educational offering received by the
churches be used to operate the church schools only—not the mission
schools.

4. That the operations of the mission schools be under the
control of local mission, although they are self-supporting institu-
tions; that all teachers be Seventh-day Adventists, appointed by the
local mission.

5. That the schools not under the direction of the local
mission be considered private schools; that they not be allowed to use
any facility belonging to the local church or local mission; that they
not use the name of the Seventh-day Adventist church.

In 1970, the education department of the West Indonesia Union
Mission revised its standing regarding the operation of church schools
in the union mission territory. No new elementary nor middle school
was to be opened without the approval of the local mission and the
union mission. All churches currently operating both elementary and
middle schools must request approval both from the local mission and
union mission by December 1 in order to continue operation the next
school year.¹

The operation of the church schools in West Indonesia in the
late 60s was far from meeting the minimum standard of teaching cer-
tification, "Standard B Certificate."² Many teachers in the church

¹WIUM Min, December 21, 1970, WIUM File.

²Standard B certification required a minimum of 60 semester
hours of college work, including 8 hours of Bible, 2-3 hours of

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schools were only high-school graduates. In 1970 the West Indonesia Union Mission declared that the standard of education in the Seventh-day Adventist schools must be lifted higher—far above where it then stood. Each local mission was advised to upgrade the qualifications of the church-school teachers until no teacher within the local mission possessed less than a Standard B certificate. The teachers had to finish the two-year elementary teacher training program at Indonesia Union College. Each individual teacher paid 40 percent of his/her expenses, the West Indonesia Union Mission paid 35 percent, and the local mission paid 25 percent.

The growth of the Seventh-day Adventist church in West Indonesia, the growth of the Seventh-day Adventist schools in the union mission territory, and the upgrading of teachers at Indonesia Union College all aided the growth and stability of Indonesia Union College.

Growth and Stability of Indonesia Union College

and the Issue of Adopting the Indonesian System of Education

Overview

From 1964 to 1970 George H. Fisher served as president of Indonesia Union College. Prior to his arrival on campus, Bryce F. Newell served as acting president for about one year. Fisher was the final overseas president of the institution. When he accepted invitation to become principal of Far Eastern Academy in Singapore, Amos

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1WIUM Min, December 21, 1970, WIUM File.
Simorangkir was appointed president of Indonesia Union College, May 25, 1970. Simorangkir was the first national president since the opening of the institution in 1929.

Indonesia Union College was already a full senior college, offering religion, education, and business courses, when Fisher became president, at the end of 1964.

Though the operation of the collegiate School of Nursing was approved by the Indonesia Union College board of trustees in 1963, its actual operation began in the 1964-1965 school year. Along with upgrading the college to a full four-year senior college (a baccalaureate degree in Indonesia is three years beyond high school), upgrading the teachers became a priority. The college sponsored the teachers for their doctoral degrees for the first time in 1964. Also begun in 1964 was the upgrading of teachers locally--a necessity as the nature of school shifted from a school patterned after an American liberal arts college to a teacher training and ministerial institute following more of an Indonesian structure. Teaching classes with credit that could be transferred to Indonesian institutions of higher learning was not the intention, but a structure was sought that could later be recognized in Indonesia. Actual government recognition was not sought until 1970.

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1 IUUCB Min, May 25, 1970, IUUC File.
2 FED Min, May 6, 1964, GCAR.
3 IUUCB Min, January 13, 1964, IUUC File.
5 Ibid.
During his administration, Fisher emphasized an educational philosophy that balanced training the physical, the mental, and the spiritual powers, with a particular emphasis on the development of the individual for service to God in light of the soon-expected second coming of Christ. The educational goals were to offer fewer but higher quality courses, to arrange these courses in a logical, goal-directed sequence, and to emphasize training for the work of the church.¹

The school needed stabilization in 1964. The new administration under Fisher took a firm stand against any student organization which would cause a split between the different tribes in the school. Student association activities and other club activities were closely supervised. The officers of these clubs, therefore, felt they had no voice with the faculty, and as a result, the officers of the student associations and of both the boys' and girls' clubs resigned.²

From 1965 to 1970, under Fisher's strong leadership, Indonesia Union College stabilized. Students respected the rules and regulations of the school. The academic program improved in the peaceful situation of the school. The financial condition of the institution became more stable as the economy of the country improved.

The educational program of the college converted from an American liberal arts college to the more Indonesian structure of education in 1970. Both teachers and students felt that Indonesia Union College should seek academic accreditation. In order to carry a more nationalistic structure of educational program, it was also felt that

¹Ibid.

²IUCF Min, November 22, 1964, IUC File.
national leadership of the institution was necessary. As noted above, Indonesian Union College has had this since 1970.

**Enrollment Growth**

When Mount Klabat College opened in 1965 at Manado, East Indonesia, an area that provided about 35 percent of the students at Indonesia Union College, many were concerned that enrollment at Indonesia Union College would drop. At the end of 1964, 253 students were enrolled at Indonesia Union College, 135 of whom were at college level.¹

In the 1965-1966 school year, the year when Mount Klabat College was opened, the total college-level enrollment was 105--thirty students fewer than the number in the previous year.² One reason for the drop in enrollment was probably due to the thirty students that could have come to Indonesia Union College who went to Mount Klabat College. When Mount Klabat College opened in 1965, twenty-nine students were enrolled there.

Following the 1965-1966 school year, the number of students attending Indonesia Union College increased (see table 28).

**Academic Growth**

The most recent development of the college program was the addition of the Collegiate School of Nursing. This program was operated in collaboration with the teacher-training section of the college and the nursing school at the Bandung Adventist Hospital.

¹FED Min, December 7, 1964, GCAr.
²IUCB Min, January 9, 1967, IUC File.
<table>
<thead>
<tr>
<th>Year</th>
<th>Enrollment</th>
<th>Number of Teachers</th>
<th>College Graduates</th>
<th>Graduates Enter Denom. Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>1964</td>
<td>135</td>
<td>14</td>
<td>40</td>
<td>29</td>
</tr>
<tr>
<td>1965</td>
<td>105</td>
<td>10</td>
<td>47</td>
<td>42</td>
</tr>
<tr>
<td>1966</td>
<td>105</td>
<td>10</td>
<td>26</td>
<td>37</td>
</tr>
<tr>
<td>1967</td>
<td>144</td>
<td>6</td>
<td>26</td>
<td>25</td>
</tr>
<tr>
<td>1968</td>
<td>218</td>
<td>21</td>
<td>65</td>
<td>33</td>
</tr>
<tr>
<td>1969</td>
<td>208</td>
<td>13</td>
<td>35</td>
<td>34</td>
</tr>
<tr>
<td>1970</td>
<td>211</td>
<td>23</td>
<td>35</td>
<td>27</td>
</tr>
</tbody>
</table>


The first and the fourth years of the course were taught on the college campus, while the second and the third years were offered on the hospital campus.¹

On November 29, 1963, the Indonesia Union Mission committee requested the approval of the Far Eastern Division board of regents to begin a collegiate nursing program at Indonesia Union College.² This was the beginning of the advanced nursing program at Indonesia Union College. In 1964 the Far Eastern Division authorized Indonesia Union College to become a Collegiate School of Nursing beginning with

¹ IUCB Min, January 9, 1967, IUC File.
² IUM Min, November 29, 1963, WlUM File.
the 1964-1965 school year. Requirements for the Collegiate School of Nursing are outlined in table 29.

The Collegiate School of Nursing was short-lived and closed in 1970 for two main reasons. First, it did not seem feasible to carry on two different kinds of nursing schools in one hospital—basic nursing and collegiate nursing. Basic nursing was a three-year program that followed the completion of four years in secondary school. Graduates from both programs worked in the same hospital with a little difference in pay. The church leaders thus believed that the basic nursing program was enough to provide for the needs of the Bandung Adventist Hospital and of the Seventh-day Adventist clinics in the country. The second reason for closing the Collegiate School of Nursing was accreditation. The basic nursing program was accredited by the government, but the collegiate nursing program (patterned more after American education) was not recognized by the government nor by the Seventh-day Adventist Department of Education. Thus, enrollment was not sufficient to finance the program.

The academic growth of Indonesia Union College as a senior college encouraged the Far Eastern Division to recommend in 1968 that upper division teachers have at least a master of arts or bachelor of divinity degree in the area in which he or she taught. Further, all college teachers who had not taken the course in measurement and evaluation should do so.

1FED Min, May 6, 1964, GCAr.
2Lois Barnett, Reports of Bandung Mission Hospital School of Nursing, November 3, 1968, GCAr.
3FED Min, November 21, 1968, GCAr.
## TABLE 29

### COLLEGIATE SCHOOL OF NURSING REQUIREMENTS

<table>
<thead>
<tr>
<th>General Requirements</th>
<th>Units</th>
<th>I Hospital Campus</th>
<th>IV</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Religion:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Life and Teachings of Jesus</td>
<td>4</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>Spirit of Prophecy</td>
<td>2</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Daniel &amp; Revelation</td>
<td>4</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Bible Doctrines</td>
<td>6</td>
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<td>6</td>
</tr>
<tr>
<td><strong>Social Science:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Studium Generale</td>
<td>2</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>History of Nursing</td>
<td>2</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Sociology</td>
<td>2</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Sociology of Family</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Indonesian Language</td>
<td>4</td>
<td>2</td>
<td>2b</td>
</tr>
<tr>
<td>English</td>
<td>12</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Speech</td>
<td>4</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Health Education</td>
<td>3</td>
<td>3b</td>
<td>-</td>
</tr>
<tr>
<td><strong>Specialization Courses:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Psychology</td>
<td>3</td>
<td>3a</td>
<td>-</td>
</tr>
<tr>
<td>Child Psychology</td>
<td>2</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Philosophy of Christian Education</td>
<td>2</td>
<td>-</td>
<td>2b</td>
</tr>
<tr>
<td>Theory of Pedagogy</td>
<td>2</td>
<td>-</td>
<td>2b</td>
</tr>
<tr>
<td>Tests and Measurements</td>
<td>2</td>
<td>-</td>
<td>2b</td>
</tr>
<tr>
<td>Educational Psychology</td>
<td>3</td>
<td>-</td>
<td>3b</td>
</tr>
<tr>
<td>Practice Teaching</td>
<td>1</td>
<td>-</td>
<td>1b</td>
</tr>
<tr>
<td><strong>Core Courses:</strong></td>
<td></td>
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</tr>
<tr>
<td>Clinical Education majors at the</td>
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<td></td>
</tr>
<tr>
<td>hospital</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nursing Arts at the college campus</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Minor in Science:</strong></td>
<td></td>
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<tr>
<td>Survey of Chemistry</td>
<td>6</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>Anatomy and Physiology</td>
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<td>6</td>
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<tr>
<td>Microbiology</td>
<td>3</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>Nutrition</td>
<td>3</td>
<td>-</td>
<td>3</td>
</tr>
</tbody>
</table>

**SOURCE:** Perguruan Tinggi Advent, Pengumuman Tahun Kuliah 1969, p. 19.

**NOTE:** Courses for second and third years were offered at the Bandung Adventist Hospital. Letters a and b denote first and second semester offerings consecutively.
Fisher strived for quality rather than quantity. His educational goal was to offer fewer, higher quality courses. He initiated a program that blended the business courses into the teacher training program. When the business department closed, Soaloon Siagian, the former department chairman, was appointed treasurer of Indonesia Union College. Other business teachers were transferred from the college.

The secretarial science course was started at the beginning of the 1970 school year. This course was designed to meet the needs of the church organization and the new foreign business enterprises in Indonesia. Though this was a two-year program, the graduates did well in finding employment as secretaries at different levels of the church organization as well as in different private business enterprises. The subjects offered included shorthand, typing, business correspondence, office practice, office management, English, and Indonesian.

Buildings and Facilities Development

The growth pattern that developed at the college in the 1960s demanded that attention be given to the physical plant and general facilities. The West Indonesia Union Mission committee in their meeting of January 6, 1964, voted to adopt the following recommendations to Indonesia Union College from the board of regents:

2. WIUM Min, May 9, 1968, WIUM File.
4. Ibid.
1. To finish the administration building
2. To improve the library
3. To improve the crowded dormitory conditions
4. To raise the standard of teaching
5. To provide the Indonesia Union Mission committee with a report on how these conditions have been met after a two-year period.

The Far Eastern Division, upon the request of the West Indonesia Union Mission, increased the 1964 special appropriation for the Indonesia Union College administration building from Rp 2,100,000 tp Rp 6,666,666.67, due to the increased cost of construction.\(^1\) The building itself had been in use since 1962 although the floors and the outside plastering had not been finished.\(^2\) Percy Paul commented that teachers and students were most happy to use the building as it was. The first phase of the administration building had been completed the summer of 1964.\(^2\)

The second phase of the construction was the completion of the third floor of the building for use as a library. The executive board requested B. Harahap, an engineer in Bandung, to design plans for the third floor. The plan called for steel trusses and an asbestos cement roof on reinforced concrete pillars.\(^3\) To finance the project, the West Indonesia Union Mission requested the Far Eastern Division to reassign Rp 2,050,000.00 of the Indonesia Union College funds allotted to the boys' dormitory in 1969 to the third floor of

\(^1\)FED Min, September 22, 1964, GCAr.
the administration building. With the completion of the third floor of the administration building by 1970, Indonesia Union College had met two of the recommendations made by the board of regents--finished the administration building and improved the library.

In 1965 Fisher had laid a plan to build a new men's dormitory. The plan he presented described a three-story building with a student capacity of 232 plus a three-bedroom dean's apartment. This would alleviate the crowded dormitory conditions. The construction was begun in 1966 with B. Harahap as construction supervisor. Fisher was not in favor of building a dormitory that could house more than 200 students. He knew that there was already some discussion that Sumatra, which provided about 40 percent of the students at Indonesia Union College, might be organized as a separate union mission and probably start its own college. As a matter of fact, a junior college program was opened in Sumatra in 1977 in conjunction with the North Sumatra Training School. However, Sumatra has not as yet been organized as a separate union mission.

The dormitory was completed in 1968. The first floor was used as a chapel, and the second and third floors housed the boys. (This dormitory has been used by the girls since 1978. See fig. 26.)

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1: UCB Min, December 26, 1968, WIUM File.
2: WIUM Min, April 19, 1969, WIUM File.
Fig. 26. New Boys Dormitory, 1968.
Faculty Development

One recommendation of the board of regents to Indonesia Union College in 1964 was to raise the standard of teaching. In 1963, out of twenty-four faculty members, there were six with master of arts degrees (or equivalent), fourteen with bachelor of arts degrees, and four with no degree. Following the 1964 recommendation the college administration worked to upgrade the qualifications of the teachers. Teachers invited to Indonesia Union College from overseas were required to have specific degrees. Mathematics and science teachers had to have at least a master of arts degree; the same was true of college Bible teachers.¹

Local teachers were sent for upgrading both locally and abroad. Five young men were upgraded at the nearby teacher training college about eight miles from the college. They completed their Sarjana Muda (bachelor of arts) degree by the end of 1967.² Others were sent overseas. By the 1969-1970 school year, twelve teachers had a bachelor of arts degree, nine had master of arts degrees, one had a bachelor of divinity degree, and one a doctoral degree.³ These qualifications met the requirements set by the Far Eastern Division for college teachers.

Along with the recommendation for the qualification of the college teachers, the Far Eastern Division recommended that the Indonesia Union College teachers attend Philippine Union College.

¹FED Min, December 8, 1964 and February 7, 1965, GCAr.
²IUCB Min, January 9, 1967, IUC File.
School of Graduate Studies. In order to be accepted at the Philippine Union College graduate school, students had to complete a program that included 18 hours of prerequisite education courses: general psychology (3 hours), principles of Christian education (2-3 hours), and student teaching (4-6 hours).\(^1\) Indonesia Union College, in its 1969 school bulletin,\(^2\) followed this recommendation, and its graduates could then continue their education at Philippine Union College without problem.

Fisher, in his effort to maintain the high quality of the teaching staff at the college, recommended that the West Indonesia Union committee raise the salaries of the college teachers, especially of those professors with doctoral degrees. He further suggested that the professors' salaries be made equivalent to those of medical doctors or dentists—approximately 150 to 200 percent of the wage factor (sometimes called the minister’s salary). This additional salary would enable the teachers to purchase more professional books and journals.\(^3\)

Fisher's recommendations were not accepted. Instead, the college teachers were given an additional book allowance of 100 to 400 percent more than that given to other denominational workers. In 1970, the denominational workers were entitled to $20.00 book allowance. An assistant professor was entitled to $40.00, the associate professor to $60.00, and the full professor to $80.00.

Indonesia Union College needed more money to maintain a

\(^{1}\) FED Min, November 21, 1968, GCAr.

\(^{2}\) Perguruan Tinggi Advent, Pengumuman Tahun Kuliah 1969, p. 15.

\(^{3}\) WIUM Min, January 9, 1970, WIUM File.
quality program. It requested that the Far Eastern Division educational policy be applied. According to this policy, a senior college was to receive a minimum of five budgets from the union mission (one budget being equivalent to 130 percent of the wage factor). In addition, the college was to receive from the local mission in which it was located an amount equal to one-half a budget for each grade level in a secondary school attached to the college (one budget being equivalent to 120 percent of the wage factor for secondary schools).

Fisher's primary concern was with the college program. In 1967 he proposed that the administration of the elementary and secondary schools be taken over by the West Java Mission. Indonesia Union College would provide buildings, student teachers, and teachers' houses, but regular teachers would be paid by the West Java Mission on the same basis as other church school teachers in the West Java Mission territory. This transfer of the administration of the elementary and secondary schools from the college to the mission saved some money for the college and contributed to its financial stabilization. (A photo of the 1969 teaching staff appears in figure 27.)

Campus Stabilization

After the abortive Communist coup in September 1965, the physical onslaught against the Communists was in full swing. Many students who had been subjected to Sukarnoist indoctrination turned against Sukarno and demanded the banishment of the Indonesia Communist Party and all its affiliates.

1FED Min, November 21, 1968, GCAR.
2WIUM Min, December 7, 1967, WIUM File.
3Vittachi, The Fall of Sukarno, p. 136.
Fig. 27. Indonesia Union College Teaching Staff, 1969. G. H. Fisher, president of the college, is in the middle of the back row with a checkered jacket.
After the fight between tribal groups took place on March 26, 1963, the Indonesian Union College campus needed stabilization. Even though the fight case had been settled through the help of Indonesia Union Mission, the situation on campus was sensitive. When Acting President Bryce Newell was replaced by Fisher, rules about fighting were reinforced. Punishment was immediate expulsion. Other rules and regulations were also reinforced. Then the students reacted. Boys' and girls' club officers, as well as those of the student association, resigned together. The student association officers explained their resignation in a letter to the College faculty. They were: (1) the association had lost its right and the respect of the school administration; (2) the association did not have a clear function; and (3) the association had no say in the progress of the school. (This letter appears as written in Indonesian in appendix E.

The student association officers waited for the faculty reaction--perhaps expecting the faculty to negotiate with them. To their surprise the faculty of the college took the following action:

It was voted to accept the student association officers and boys' and girls' clubs officers' resignations and to refund the student association money to students' accounts.

Until the end of Fisher's administration, the student association was not revived.

The liquidation of the student association at Indonesia Union College was probably an advantage to the college program itself. In

1 Student Association officers to Indonesia Union College Faculty, November 16, 1964.

2 IUCF Min, November 22, 1964, IUC File.
all other colleges and universities, students were demonstrating with military support and demanding the liquidation of Partai Komunis Indonesia (Indonesia Communist Party). Indonesia Union College, however, being away from the city and having no student organization on campus was not easily influenced by other university student organizations. While programs at other schools were interrupted, classes at Indonesia Union College were held daily. The campus was quiet and safe.

Toward Financial Stability of the College

The success of an institution is too often measured by its financial condition. In one sense this is proper, since without enough money to meet the needs of the institution, the programs of the institution suffer. During Fisher’s administration, the economy of Indonesia was poor. Regarding this he said:

The period during which we were in Indonesia was a time of considerable economic difficulty. High inflation and the difficulty with which students could provide for their needs played a role in the type of students that were enrolled and the way the school was operated.  

Charges at Indonesia Union College from 1967 to 1969 were based on kilograms of rice. The payments, however, were made on a cash basis and were based on the rice market price when the payment was made.  

Semester and monthly charges were as follows:

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1George H. Fisher to R. A. Nainggolan, February 18, 1983.
3Ibid., p. 8.
Semester charges:

Advanced deposit (dormitory student) 150 kilos.
Advanced deposit (nondormitory student) 50 "
Development fee (required from non-Seventh-day Adventist students) 75 "
Registration fee 10 "

Monthly charges:

Board (male student) 45 "
Board (female student) 38 "
Tuition 25 "
Dormitory rent 10 "

The financial condition and trend of Indonesia Union College from 1964-1970 is obvious from the financial statement of the college. In 1964, the net gain after receiving an appropriation of Rp 4,540,256.38 was Rp 1,601,085.57. The non-operating income was Rp 75,000,000.00. The increase to net worth was Rp 1,676,085.57. In 1965 the net gain was Rp 298,194.00; while the appropriation received by the college that year was Rp 8,854,545. The non-operating income in 1965 was Rp 6,010,000.00--Rp 6,000,000.00 was received from the sale of a pickup truck and Rp 10,000.00 from other goods. The amount increased to regular net worth in 1965 was Rp 6,308,194.00. After the Communist coup failed by the end of 1965, the economic outlook of Indonesia was not very bright. The inflation rate was high. This economic difficulty of the country affected the financial condition of Indonesia Union College. Its financial statement indicated a loss of Rp 70,171.25 after receiving an appropriation of Rp 191,403.36 in 1966. The college received a non-operating income of Rp 119,346.35, which resulted in the net gain of Rp 49,175.10. In 1967, the trend
was the same as in 1966. The school was operating at a loss of Rp 286,632.67 after receiving an appropriation of Rp 618,948.69. This year the school received a non-operating income of Rp 4,269,318.87, which resulted in an increase of Rp 3,542,686.20 to regular net worth. In 1968, after receiving an appropriation of Rp 491,066.00, the college was operating at a gain of Rp 333,960.00. Added into the non-operating income of Rp 770,366.00, the school had a net increase to regular net worth of Rp 1,104,326.00. In 1969 the college had an operating gain of Rp 872,467.00 after receiving an appropriation of Rp 2,149,600.00. The non-operating income received by the school in 1969 was Rp 2,556,581.00. The net increase to regular net worth was Rp 3,429,048.00. In 1970, unexpectedly, the college was operating at a loss of Rp 408,133.00. The appropriation received by the college in that year was Rp 2,531,460.00, Rp 382,860.00 more than the previous year. The loss was due to the large amount, Rp 1,038,491.00, spent on administrative and general expenses--Rp 4,145,616.00 over the previous year. However, the non-operating income in 1970 amounted to Rp 4,161,243.00. Therefore the total increase to net worth that year was Rp 3,753,110.00\(^1\) (see table 30).

In general the financial condition of the college was fairly stable. Even though the college was operating at a loss in 1966, 1967, and 1970, the non-operating income was large enough to cover the loss. In 1970, even though operating at a loss, it had cash and bank accounts of Rp 3,048,222.00--equivalent to $8,128.00. Since 1970, the financial condition of the institution has improved continually. This has been due to an increasing number of students enrolled

\(^1\)Indonesia Union College Financial Statement, 1964-1970.
<table>
<thead>
<tr>
<th>Year</th>
<th>Operating Income</th>
<th>Operating Expense</th>
<th>Appropriation</th>
<th>Net Gain</th>
<th>Net Loss</th>
<th>Non-operating Income</th>
<th>Non-operating Expense</th>
<th>Increase to Net Worth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1964</td>
<td>13,631,172.00</td>
<td>16,570,342.89</td>
<td>4,540,256.38</td>
<td>1,601,005.57</td>
<td>-</td>
<td>75,000.00</td>
<td>-</td>
<td>1,676,005.57</td>
</tr>
<tr>
<td>1965</td>
<td>42,936,238.00</td>
<td>51,492,498.00</td>
<td>8,854,454.10</td>
<td>298,194.00</td>
<td>-</td>
<td>6,010,000.00</td>
<td>-</td>
<td>6,308,194.00</td>
</tr>
<tr>
<td>1966</td>
<td>410,983.27</td>
<td>672,557.88</td>
<td>191,403.36</td>
<td>-</td>
<td>70,171.25</td>
<td>119,346.35</td>
<td>-</td>
<td>49,175.10</td>
</tr>
<tr>
<td>1967</td>
<td>2,417,368.35</td>
<td>3,322,949.71</td>
<td>618,948.69</td>
<td>-</td>
<td>286,632.67</td>
<td>4,269,318.87</td>
<td>440,000.00</td>
<td>3,542,686.20</td>
</tr>
<tr>
<td>1968</td>
<td>4,526,674.00</td>
<td>4,683,788.00</td>
<td>491,086.00</td>
<td>33,960</td>
<td>-</td>
<td>770,366.00</td>
<td>-</td>
<td>1,104,326.00</td>
</tr>
<tr>
<td>1969</td>
<td>14,610,257.00</td>
<td>15,087,390.00</td>
<td>2,149,600.00</td>
<td>872,467.00</td>
<td>-</td>
<td>2,556,581.00</td>
<td>-</td>
<td>3,429,048.00</td>
</tr>
<tr>
<td>1970</td>
<td>17,103,864.00</td>
<td>20,043,457.00</td>
<td>2,531,460.00</td>
<td>-</td>
<td>408,133.00</td>
<td>4,161,243.00</td>
<td>-</td>
<td>3,753,110.00</td>
</tr>
</tbody>
</table>

SOURCE: Indonesia Union College Financial Statement, 1964-1970. Beginning with the 1966 financial statement the rupiah (Indonesian currency) was devaluated 1,000 percent—the one thousand rupiah note was worth only one hundred rupiah. The government of Indonesia called it new rupiah. The operating income of 410,983.27 in 1966 was in new rupiah which was equivalent to 41,098,335.00 in the old rupiah.
in the college and the improvement of the economic condition of the
country.

The Status of Indonesia
Union College

Since the 1950s the Ministry of Education and Culture of the
Republic of Indonesia had categorized the faculties and the degree
levels of the private colleges and universities. On the basis of
facilities, staffing, curriculum, and output (number of graduates,
research, and public service), one of three categories was given to
the private colleges—disamakan (equalized), diakui (recognized), and
terdaftar (registered). Indonesia Union College, one of the oldest
colleges in Indonesia, was placed in the lowest category—terdaftar—
in 1962.

Little effort was made to raise the status of the College. It
did not even send its graduates to sit for the government examination
until 1970. Some reasons for this were probably the following: (1)
the general concept among the church administration in Indonesia was
that the public system of education in the country was inferior to
that of the Seventh-day Adventist's, which was patterned after an
American liberal arts education; (2) the leaders of the school coming
from overseas, had no clear concept of the Indonesian system of educa-
tion; (3) the national teachers, educated outside the country, were
not competent to teach even the minimum required courses set up by the
department of education for private colleges; and (4) the con-
stituents of Indonesia Union College, as determined in the research of
Amos Simorangkir, were not very negative in their evaluation of

\[1\] Aanenson, Indonesia, pp. 19-20.
the absence of government academic recognition of the college. The
Seventh-day Adventist philosophy of education, the student work pro-
grams, and the prospective employment in business corporations after
graduation attracted parents to choose Indonesia Union College for
their children.¹

The absence of government academic recognition of the College
did, however, have a negative effect on the plans of its graduates
to continue their education in other Indonesian institutions of higher
learning. Most graduates did not continue their education after grad-
uation. Those who pursued graduate education in the country had to
start their college education from the first year. Others went abroad
(mainly to the Philippines and the United States), where academic
credits and degrees earned at Indonesia Union College were recog-
ized.²

The prospective graduates of the college, the alumni, the
faculty, and the board members felt more keenly the need of government
academic recognition than prospective students and Seventh-day
Adventist church members. The first four groups generally felt that
if improvement of the college were to be undertaken, it should start
with seeking government recognition.³

Fisher, the last overseas president of the college, was prob-
ably aware of the situation. In order to achieve government recog-
nition, he advised Simorangkir, the academic dean of the college, to

¹Amos Simorangkir, "Analysis of the Attitude of the Con-
stituents of Indonesia Union College toward the Absence of Government
Academic Recognition of the College" (Ed.D. dissertation, Andrews

make contact with the Indonesian government. ¹

Toward the Adoption of the
Indonesian System of Education

The question of government academic recognition and the adoption of the Indonesia system of education at Indonesia Union College was first discussed the latter part of 1959 and 1960. At that time, the Far Eastern Division authorized the college to offer a baccalaureate three-year program in harmony with Indonesian education. It was also advised by the Far Eastern Division to apply for government academic recognition.²

During Percy Paul's administration in 1962, efforts were made to adopt the Indonesian educational system. Paul and vice president Roul Tauran visited government offices many times for the purpose of adopting the Indonesian system wherever possible. The government made suggestions,³ but the college seemed very cautious about following the local system.

Further steps toward adopting the Indonesian educational system were made during Fisher's administration. For even though the college was not actually following the local system of education during Fisher's administration, preparations were made to adopt the national system of education.

In 1964, the board of management of the college took action for the first time to send students for local upgrading. The following individuals were sent to study in the following areas: Terangka

¹ George H. Fisher to R. A. Nainggolan, February 18, 1983. See also IUM Min, November 9, 1959, WIUM File.
² FED Min, February 8, 1960, GCAr.
Tarigan, English; Toding Datu, Indonesian; Zainuddin, history; Nelson Siregar, chemistry; Victor Sitompul, physics; and Manawan, mathematics.¹ The students were upgraded at Institut Keguruan Ilmu Pendidikan (Teacher Training Institute), Bandung, about eight miles from the college. Since then, every year, local upgrading of students (prospective teachers) for Indonesia Union College has become a part of the college program. In 1970, in line with its aim to follow the Indonesian system of education, a new name for Indonesia Union College—Institut Theologia dan Keguruan Advent (Adventist Institute of Theology and Teacher Training)—was adopted.² The adoption of this new name was based on the previous plan—to ask the government that Indonesia Union College be given the Institut Keguruan dan Ilmu Pendidikan status.³ The recommendation of the college board for Institut Keguruan dan Ilmu Pendidikan status was made in 1959 when the college was about to launch its three-year baccalaureate program.⁴ The school administration, however, was never wholeheartedly behind following the government system of education. In order to get the Institut Keguruan dan Ilmu Pendidikan status, the college had to follow at least the minimum curriculum requirements of Institut Keguruan dan Ilmu Pendidikan and its graduates were required to take government examinations.

The next step taken toward adopting the Indonesian system of

¹ IUCB Min, August 3, 1964, IUC File.
² IUCB Min, September 30, 1970, IUC File.
³ Institut Keguruan dan Ilmu Pendidikan is a teacher training college which the government operated in almost every big city in the country to provide teachers for secondary and college education.
⁴ IUC Min, November 19, 1959, WIUM File.
education during Fisher's administration was the preparation of national leadership for the college. Simorangkir worked closely with Fisher during the last year of Fisher's administration at Indonesia Union College. He admitted that Fisher had taught him the art of Christian educational administration during this time.¹

After five years at the College, Fisher accepted an invitation to be the principal of Far Eastern Academy in Singapore. Simorangkir became president of Indonesia Union College,² the first national president of the college during its forty-one years of operation (1929-1970).

The transfer of the presidency from Fisher to Simorangkir took place on June 14, 1970 in the chapel of Indonesia Union College. Leonard Lesiasel, representing the board of directors of the college, was present during the transfer ceremony. Raul H. Tauran was appointed academic dean, and Sahat M. Mangunsong was appointed registrar; both positions had been held by Amos Simorangkir prior to his appointment as president.³

Fisher, later commenting on what Indonesia Union College, the Seventh-day Adventist institution of higher learning in Indonesia, contributed to the Seventh-day Adventist church, said that he believed that the aspect of the program he found most rewarding was the high rate of church employment among the graduates. The large number of graduates who went into ministerial work and teaching each

A Brief View of Indonesia Union College from 1970-1983

More than a decade has passed since Fisher, the last overseas president of Indonesia Union College, left the institution. During the forty-nine years of overseas leadership, the school grew steadily. Enrollment at the college level in 1970 was 204 students, while in 1980 enrollment had increased to approximately 500 students. The largest enrollments the college has ever had were 650 in 1977 and 630 in 1978. These numbers were beyond the capacity of the institution, built to accommodate a maximum of 500 students. During those two years the college was seriously overcrowded. Two teachers' houses were converted into temporary girls' housing to add to the 100-capacity dormitory built in 1954. The three buildings housing the boys were full. Rooms for three students were occupied by four, and rooms for two were occupied by three. This overcrowded situation precipitated the opening of the Indonesia Union College extension in Pematang Siantar on the campus of North Sumatra Training School in 1977. During the 1983 school year, approximately 500 college students were enrolled at Indonesia Union College and approximately 150 enrolled in the extension school on the North Sumatra campus. After 1981, the sekolah menengah atas (senior high school) program discontinued its operation at the College so all energies and funds could be concentrated on the college program.²

¹George Fisher to R. A. Nainggolan, February 18, 1983.
²IUCB Min, March 25, 1981, IUC File.
Since there has been an improvement in the economy of Indonesia, many foreign businesses have invested capital in the country, thus providing more employment for Indonesians. In turn, the country’s economic recovery has affected the financial stability of the College. From 1971 to 1983, it has operated in the black.

The Seventh-day Adventist church in West Indonesia has grown significantly from 1970 to 1980. It has increased in number of churches, membership, institutions, and workers. Indonesia Union College is the training center for almost all denominational employees in West Indonesia. Table 31 presents data pertaining to the growth of the Seventh-day Adventist church from 1970 to 1980 in West Indonesia.

During this ten-year period Indonesia Union College marked progress both in facility and academic development. New buildings were erected: two new dormitories for the boys, a physical education building, a clinic, thirteen teachers' homes, a guest house, eight married students' apartments, and a building for health projects (partially funded by American International Development). At this writing (1984) the college is in the process of building an additional administration and classroom building to be a twin to the present administration building. The library of 25,000 volumes, now located on the third floor of the administration building, will be enlarged after the completion of the twin building. In 1979, the name Universitas Advent Bandung (Universitas Advent Indonesia since 1982) was adopted. This university consists of the Faculty of Theology, the Faculty of Education, and the Faculty of Mathematics and Science. The collegiate nursing program was reinstated; it was reopened in
<table>
<thead>
<tr>
<th></th>
<th>1970</th>
<th>1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of churches</td>
<td>265</td>
<td>362</td>
</tr>
<tr>
<td>Membership</td>
<td>25,465</td>
<td>37,277</td>
</tr>
<tr>
<td>Elementary schools</td>
<td>85</td>
<td>78</td>
</tr>
<tr>
<td>Secondary school</td>
<td>25</td>
<td>13</td>
</tr>
<tr>
<td>Hospitals</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Clinics</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Publishing house</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Denominational workers</td>
<td>933</td>
<td>1,208</td>
</tr>
</tbody>
</table>


1982. Government academic recognition, however, still has not been acquired, and is still on the terdaftar (registered) status.

Upgrading the teaching staff has been the focus of much effort on the part of the college administration. Most teachers were upgraded in Manila, Philippines, and in the United States of America. Of the twenty-four teachers upgraded by the college between 1970 and 1983, only six were upgraded locally. This lack of local upgrading has caused problems. Teachers with advanced training from the Philippines or America have difficulty preparing their students for government examinations. If the current trend in upgrading college teachers continues, it will be difficult if not impossible to obtain academic recognition from the government.
Apart from government academic recognition, however, the future of Indonesia Union College seems brighter than ever. The road to the school, a very rough one in the years past, is now well maintained. The financial condition of the institution has greatly improved in comparison to past years, and it continues to improve as the economy of the country improves. The college bought more land adjacent to the college property in 1979 and plans to buy more as funds are available—as presented in the five-year (1979-1983) developmental plan of the college.

In 1981, in cooperation with the Seventh-day Adventist Theological Seminary Far East in Manila, Indonesia Union College made plans to offer courses leading to the master of arts degrees in religion. Twenty-one hours of credit were offered at the College, while another 15 hours of credit were available at Philippine Union College. This graduate course was offered during the summer school session at the College.

Indonesia Union College has continued to be a missionary school. Every year the college-conducted field school of evangelism results in the baptism of hundreds of people. Many non-Seventh-day Adventist students are also baptized yearly. The future of the institution appears to be one of continued growth in service to Seventh-day Adventist young people, to the church, and to the country of Indonesia.

Summary

George H. Fisher, president of Indonesia Union College from 1964-1970, was a dynamic leader. He and his staff brought new life
to the institution, and with his administration a new epoch in the history of the college began. Under Fisher's administration the college concerned itself more with the quality of education than the quantity. This was evident as he merged the business administration department with secondary education. This merger, though unfavored by many teachers and students, brought the school financial relief. The business teachers were transferred from the college.

Fisher believed that a stable campus was conducive to learning, thus he carried out the program of the school with firm discipline. The school administration allowed the students' organization on campus to dissolve when the faculty accepted the resignation of the student association officers, the boys' club and girls' club officers. These student organizations had often been sources of conflict among the student body, since dominant tribes wanted the positions of leadership. This period of a nonfunctioning student-body organization was an advantage to the program. It came at a time when university students in the cities were demonstrating in the streets against the administration of President Sukarno, while demanding immediate dissolution of the Indonesian Communist Party, the most powerful party in the country in 1965. All students were expected to participate, actively or passively, in the students' demonstrations. Since the student organizations at Indonesia Union College were absent, and strong religious conviction and discipline on the part of teachers and students was evident, the Indonesia Union College program was not interrupted.

The question of government academic recognition seems to be perennial. Indonesia Union College serves two masters. The college
has to meet the requirements of both the Far Eastern Division Department of Education and the national Department of Education. To meet these requirements, the college has to upgrade its teachers both locally and abroad. It seems unfortunate that more teachers have been sent abroad as this hinders preparation of students for government academic recognition. Furthermore, teachers have not been very enthusiastic about obtaining local upgrading, for it is more prestigious to study abroad.

In the plan to adopt the Indonesian system of education, the board of directors of Indonesia Union College, in line with the counsel of the national department of education, appointed a national president for the institution in 1970—the first since its establishment in 1929. Since then, Indonesia Union College has been led by national workers.
CHAPTER VI:

SUMMARY AND CONCLUSIONS

This study has covered a forty-one-year span of the history of Indonesia Union College. The school opened as a worker training school during the worldwide economic depression of 1929. Financial problems were encountered frequently but were overcome through financial aid from the Indonesia Union Mission and the Far Eastern Division and the dedication of teachers and students. The early pioneers of the Seventh-day Adventist educational work in Indonesia displayed a positive attitude that serves as an example for present and future generations. This chapter summarizes the history of Indonesia Union College from 1929 to 1970 and presents the conclusions of this study.

Summary

The first Seventh-day Adventist missionary to come to Indonesia was Ralph Waldo Munson. He, his wife, and their five children arrived in Padang on the west coast of Sumatra on January 1, 1900. His first national convert was Immanuel Siregar, who was baptized probably in 1904 and brought the Seventh-day Adventist message to his hometown in Sipirok. The Dutch colonial government denied the Seventh-day Adventist church permission to conduct evangelistic work in the area of Sipirok. This led to the opening of
the Batakland English School at Sipogu, a village about twenty-five miles from Sipirok. The arrival on the island of Java in 1906 of George Teasdale and Petra Tunheim, missionaries from Australia, marked the beginning of the Seventh-day Adventist church in Surabaya, East Java.

Munson established the Seventh-day Adventist mission in West Java by opening a printing press at Sukabumi. In 1912 the first Seventh-day Adventist church with twenty-five members was organized in Celebes; in 1923 a church was organized in Ambon, Maluku, with twenty-two members; and in 1926 the first South Sumatran Seventh-day Adventist church was organized in Lampung. The growth of the Seventh-day Adventist church in Indonesia led to the opening of more church schools and mission schools. By 1929 sixteen schools with 1,509 pupils were already in operation in Indonesia.

The growth of the church, the increased number of schools, and a plan to organize Indonesian territory as a separate union mission apart from Malaysian Union Mission created the need to establish a training school for the training of workers and teachers who were urgently needed. Discussions and plans resulted in the purchase of a house at Cimindi; this was converted into classrooms and readied for use. The school finally opened on November 15, 1929, with ten students enrolled. The basic objective of the school was simply to provide Bible workers and colporteurs who had at least some minimal training.

H. Eelsing, president of the West Java Mission at the time, was appointed the first principal of the school—in addition to his responsibility as mission president. Most of his time was spent in
the mission field. The two teachers--L. M. D. Wortman and K.
Mandias--were responsible for the operation of the school. In 1931,
Wortman was appointed principal of the school. He served until the
1942 outbreak of World War II in Indonesia.

The major problems for the first nine years (1929-1938) of the
school's operation at the Cimindi campus were seen to be lack of
space, lack of funds, and lack of students. Consequently, a larger
tract of land was purchased at Gadobaigkong, a village eight miles
west of Bandung. Buildings were erected and the school moved to the
new campus in 1938. At this new location Wortman laid plans to change
the nature of the educational program of the training school. He
planned to develop formal education in the form of a middle school.

Before the opening of the new school year on August 1, 1939,
the Netherlands East Indies Union Mission (Indonesia Union Mission
after 1947) made the following plans for the Netherlands East Indies
Training School: (1) to introduce a four-year course for teachers and
Bible workers--teachers in training, after finishing the four-year
course, would receive a normal school diploma (Hollandse Indische
Kweekschool), and the Bible workers would receive a secondary school
diploma (Meer Uitgebreid Lager Onderwijs); (2) to design curricula for
other soon-to-be established training schools consistent with the
curriculum of the Netherlands East Indies Training School. This last
course would provide students with the qualifications for entering one
of the programs of the Netherlands East Indies Training School.

Unfortunately the war interrupted the school program. Wortman
was interned in a concentration camp in Cimahi and died there in 1944.
The school, shut down in 1942, did not reopen until 1948.
The school reopened on August 16, 1948, under its new name, Indonesia Union Seminary, with forty-five students enrolled under the leadership of I. C. Schmidt. During Schmidt's administration the school offered a two-year ministerial course. In 1949, however, a full middle-school program was added and this led to the opening of a junior college program at the seminary.

In 1949 Alvin M. Bartlett was president of the seminary. He initiated a two-year teacher training program and a two-year ministerial training course--both of which met all of the junior college requirements of Seventh-day Adventist colleges around the world. In 1951, the school graduated its first six students from the junior college.

During the 1952 school year, gardening and farming were included in the school program. Teachers and students were required to work without pay one hour a day. This probably coincided with the understanding of the work/education concept at that time. Also during the 1952 school year, the School of Nursing opened at Indonesia Union Seminary in cooperation with the Bandung Adventist Hospital. The nursing program was to train nurses to work in the hospital (opened in October 1950) and in clinics throughout the country.

In 1953 Bernard A. Aan became president of Indonesia Union Seminary. Under his leadership the school moved to its present location. The 1954 school year began on January 3 on the new campus, even though there were no buildings for classes nor for housing the students. The school, therefore, rented three long farm buildings nearby which had formerly been cow and horse barns. This proved to be
one of the most difficult years in the history of the school for teachers and students alike.

As the students and teachers looked across the canyon and saw the new buildings rising at the new site, someone started calling it "The Promised Land." Then, logically, the barns became "Egypt," while the small river flowing between the two locations was called "Jordan."

On July 30, 1954, the girls moved to the "Promised Land." The move was dubbed the "crossing-the-Jordan" ceremony. The boys, however, still remained in "Egypt." It was not until 1957 that the boys moved to the "Promised Land." With the boys living in the "Promised Land," the exodus from "Egypt" was complete.

In 1955 Leroy A. Benzinger was appointed president of the seminary. Under his administration the work program predominated. A change was also made in the middle-school curriculum of the seminary. The four-year Sekolah Menengah Pertama program was changed to three years, and the two-year Sekolah Menengah Atas program was changed to three years, in harmony with the Indonesian system of education. It was also in 1955 that the School of Nursing graduated its first five students.

In 1956 the school was occupied with raising funds for a new boys' dormitory. The students from the seminary spent two days soliciting, for the first time, for the building project. The dormitory building was completed in 1957, a relief to the boys as they finally moved from "Egypt."

In the beginning of the second semester of the 1957 school year, Benzinger resigned. Lloyd W. Mauldin, education secretary for Indonesia Union Mission, was placed in charge of the school. Mauldin
carried on as president of the school until the 1957 school year closed. Under his leadership the school ran smoothly.

On August 8, 1957, Aaen was appointed acting president of the school. He became president for the second time on March 24, 1958.

By 1959 it was difficult to obtain either foreign exchange or visas for junior-college graduates to study abroad. This prompted plans to upgrade Indonesia Union Seminary to senior-college level. By the 1960-61 school year (consistent with Indonesian educational custom), a three-year baccalaureate program was initiated. Accordingly, the name Perguruan Tinggi Advent (Adventist higher education) was adopted. In 1961 the school granted the first bachelor of arts degrees to twenty-two graduates. The three-year baccalaureate program did not exist too long. In 1962, more in harmony with Seventh-day Adventist colleges around the world, a four-year senior college program was offered. Along with the upgrading of Indonesia Union Seminary to a senior college program, the name Indonesia Union College was adopted in 1962. The Indonesia name remained Perguruan Tinggi Advent.

After graduation on May 27, 1962, the Aaen family left Indonesia Union College on permanent return to America. Percy Paul, who had arrived in Indonesia in 1960, was appointed president of the college. His first concern was to finish the administration building project, which in 1962 was partially completed and was already in use for administrative offices and classrooms.

Paul made some attempt to adopt the Indonesian system of education. On December 5, 1962, the college was registered in the Indonesian Department of Education, a step necessary for securing
academic recognition by the government. The church leaders in general, however, were indifferent toward the adoption of the Indonesian system of education. No wholehearted effort was made on the part of the institution to follow the Indonesian system of education. Individuals who were concerned about following the Indonesian system abandoned their ideas, and the college continued to follow the American liberal arts approach.

On December 4, 1962, the Far Eastern Division approved a four-year Ministerial program; and on March 11, 1963, a fourth year in the areas of education and business was authorized. Also on March 11 plans were laid to initiate a collegiate nursing program. This was first offered in the 1964-65 school year. The American system of education was the pattern for all of these baccalaureate programs.

After finishing his term of service in Indonesia, Paul returned to his native Canada on May 26, 1963. Bryce F. Newell was appointed acting president of the institution. He served until the end of the 1964 school year, when George Fisher was appointed as the tenth president of the college.

When Fisher took office, Indonesia Union College was already a full senior college—offering religion, education, and business courses. Fisher, however, believed in quality more than in quantity. His educational goals were to offer fewer but higher quality courses. He directed a merger between the business department and the teacher training program.

Fisher was a man of discipline, interested in order and precision in all aspects of the school's activities. He spent meal hours with the students, supervised their study periods, and monitored the
student work program. The existing student organization officers felt uncomfortable under this tight supervision, and the student association officers and the boys' and girls' club officers all resigned.

In 1965, Fisher laid plans to build a new mens' dormitory to solve the overcrowded situation at the college. The dormitory was completed in 1968 and contained a first-floor chapel and a second and third floor to house the boys.

Along with his concept of quality education, Fisher believed in upgrading the teachers locally. This was to prepare the college to adopt the Indonesian educational system. Fisher worked closely with Amos Simorangkir, academic dean of the college, to prepare him for leadership. Fisher believed that in order to successfully carry out the Indonesia system of education, national leadership was necessary. Along with following the national system of education (Institut Keguruan dan Ilmu Pendidikan, in particular), the Indonesian name of the college was changed to Institut Theologia dan Keguruan Advent (Institute of Theology and Teacher Training) in 1970. The same year Fisher accepted the position of principalship of Far Eastern Academy in Singapore, and Simorangkir was appointed the first national president of the college. Since then, Indonesia Union College has operated continuously under national leadership.

Conclusions

Indonesia Union College, which was established to train Bible workers and colporteurs, has become the major center of Seventh-day Adventist higher education in Indonesia. The school's history from 1929 to 1970 reveals that it grew significantly in enrollment,
facilities, and teaching staff. This study of the forty-one years of the school's operation examined the philosophy, the goals and objectives, the curriculum, and the administration of the school.

Philosophy

From this examination of the history of the school between 1929 to 1970, it is concluded that the philosophy that guided the operation of the institution remained basically the same. Special emphases, however, were given to certain aspects from time to time. Thus in the 1930s there seemed to have been a dominant concern for the very early return of Jesus, that fostered an urgency for short-term training. In the 1950s there developed a shift of concern to a notion of "Adventist education for Adventist young people."

It is clear from this study that differential emphasis within its educational philosophy have affected the institution's educational program. While the basic mission of Indonesia Union College has always been to prepare a people for the Second Coming of Christ--the means of accomplishing this have been redefined over the years. In the early years the institution attempted to realize its goal almost exclusively by training workers who would be denominationally employed. However, as national educational expectations have advanced and schooling of the masses has been increasingly realized, the church has tried to provide higher education for its youth fully knowing that most of them would seek employment outside of the church organization. The philosophical statement of the institution, however, has not yet recognized the fact that most of the student clientele will not be employed by the denomination. Therefore, the philosophical question,
"education for what?" must continue to be firmly addressed, and the periodic review of the philosophy of the institution must be an ongoing process in order to update the goals and objectives, the curriculum, and the administrative procedures of the institution.

Goals and Objectives

The early goals of the institution— to provide workers for the church— have remained the main goals and objectives of the institution to this day (1984). The goals of serving the vocational needs of its large constituency, however, have led to considerable growth of the institution. Since career opportunities outside the church have outstripped those inside the church and since remuneration outside has been more attractive than the denominational salaries, there has been a swing in the vocational goals of students. Along with this transition there is some indication, however, that the college board, the constituency, and the teaching staff felt that the college was not similarly successful in achieving its stated primary goals and objectives of providing workers for the church. This is demonstrated by the comparatively small number of students taking theology and education courses. In fact, in recent years, there were only between seven and ten students graduated from the two departments each year, barely enough to fill the immediate needs of the Seventh-day Adventist churches and schools. The issue is larger than the institution's objectives, it also deals with the attractiveness of the ministry and teaching careers to the students. It seems that in 1984, preparing workers for outside of the church organization is as important as providing graduates for the denomination. If, then, preparing graduates for non-church employment is an objective of the college, securing
government academic recognition might well be enunciated as an important goal. This could prepare the graduates of the institution for wider service whether within or without the church organization, provided that the philosophy and mission of the institution is not lost in the orientation toward national educational requirements.

Curriculum

The curriculum that was patterned after the American liberal arts program was finally seen in the 1960s as inadequate for the long-term interests of the constituency. The curriculum was originally designed to meet fully the General Conference of Seventh-day Adventists' accreditation criteria for senior college status. As the college moved toward the adoption of the Indonesian system of education, the curriculum began changing so as to satisfy not only the General Conference accreditation requirements but also the minimum curriculum requirements of the Indonesian Department of Education. For the successful operation of the institution as it moves toward government recognition, it seems vital that the college shift again. Now it must seek to meet the minimum curricular requirements of the General Conference while giving a yet larger emphasis to meeting more fully the specifications of the Indonesian Department of Education.

Administration

Early overseas presidents of Indonesia Union College applied an Adventist philosophy of education that had been developed in the American context. In so doing, they provided a program different from the educational program of the country. It was the government of Indonesia that first realized the necessity of having national
leadership in all educational institutions in the country. The church made a significant decision when the first Indonesian national--Amos Simorangkir--was appointed as president of the institution. Since then the school has continued under national leadership. It remains the task of Indonesian administrators continue to shape an Indonesian version of Adventist higher education to meet the expectations of both the church constituency and the Indonesian Department of Education. This study concludes that the Seventh-day Adventist church as a whole, as well as in Indonesia specifically, is interested in the nationalization of leadership positions in the many aspects of church organization. For the continued growth of Indonesia Union College, this must be unflaggingly implemented.

Other Conclusions

As a result of this study, other conclusions may be made concerning the relocation of the school, the indigenization of Adventist education, the Seventh-day Adventist dedication to Christian education, academic accreditation, and the school's rules and regulations.

Relocation of the School

The varying objectives of the school from time to time had an impact on the school's location. The smaller campus fit the objective of a school where a comparatively small number of prospective workers could receive quick training--preparation for their work for the church. The emphasis seemed to shift, however, to providing an education for all the church's young people, an education that, while specifically Christian, would nevertheless fit students for whatever employment a Christian might engage in. With this shift in emphasis,
along with the objective of developing the full person—not merely mentally, but physically, socially, and spiritually as well—much larger facilities were essential. If that emphasis and objective were indeed defensible, then considerable expenditure of finances was necessary. Clearly, a measure of those expenditures was committed to developing a larger facility. Until that emphasis and objective are even more fully met, similar commitment of finances must continue.

Indigenization of Adventist Education

The fact that the American version of Adventist education in Indonesia was no longer adequate for the long-term interests of the constituency necessitated the incorporation of Adventist principles of education into Indonesian education. The evidence has indicated, of course, that Indonesia Union College is in the process of adopting the national system of education. It becomes necessary, therefore, to make further adjustment in the overall programs of the institution: curriculum adjustment, upgrading of teachers, and the enlargement of facilities. Until now (1984) the college’s attempts to adjust its educational program have remained minimal and spasmodic. It may be that there was some doubt on the part of the church leaders about Adventist education on Indonesian soil. It was as if, however, they felt that if the American version of Adventist education worked well in America, maybe it could work as well in an Indonesian culture. This study suggests that the Seventh-day Adventist church in Indonesia should make a clear distinction between Adventist education, which is based on Ellen G. White’s concepts, and the American system of education. Then the understanding of indigenization of Adventist
education will allow Indonesia Union College to follow the Indonesian system, adapting the state's university curriculum as necessary to the context of Seventh-day Adventism.

The Seventh-day Adventist Dedication to Christian Education

The disastrous financial condition of the institution during the 1950s left a serious question to answer. Why was the institution allowed to continue to operate when all indications showed that it should have been closed? The conclusion seems inescapable that those leading out in the church's work must have been dedicated to the notion of Christian education for the young people of Indonesia. Moreover, only the dedication of the teachers--who were very poorly paid--and the dedication of the students--who suffered from sub-standard conditions of all kinds--to pursuing Christian education made the continuing operation of the school possible. Present and future generations are indebted to the church and to these dedicated people for their example of upholding Christian education at Indonesia Union College.

Upgrading of teachers

Indonesia Union College is in the process of adopting the Indonesian system of education and is in need of more qualified teachers who are familiar with the national system of education. This study indicated that until now (1984), the College has not had enough people on its faculty who are qualified to carry out the Indonesian version of Adventist education. In the past, local upgrading was not intense enough: teachers upgraded locally were teaching part time and

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did not receive the same benefits as those teachers studying overseas. There was a feeling that teachers sent to the Philippines and to America were considered more prestigious than those who were upgraded locally.

Academic Accreditation

In the light of all the discussion in this study, it seems that a larger concern must be directed to achieving public recognition. This would involve full government accreditation. Clearly, if the church as a whole were to commit itself to securing government academic accreditation, funds and forces would be directed toward it. One powerful move to push Indonesia Union College to work toward government academic accreditation would be for the General Conference Department of Education to require government academic accreditation as a criterion for denominational accreditation.

School's Rules and Regulations

As has been noted, campus social relationships have been rigorously structured. Thus there were separate town days and overnight weekends for the boys and girls at the college, and they were not allowed to sit as couples on campus other than at the allotted time. All of this indicates, it seems, one of two things: either the faculty as a whole has not trusted their students, or the faculty has just passively carried the rules of the 1950s into the 1980s. There is no doubt, it seems, that some of the rules of the 1950s are not applicable to the 1980s. Why, then, are these old rules still binding? There are at least two possible reasons: first, the
faculty still does not risk trusting their students, or else the fear of being accused of being liberal in the area of student social relationships may paralyze the faculty. It is here concluded that revisions of the 1950s rules and regulations must be considered.

Further Recommendations

Upgrading of Teachers

It is recommended that teachers upgrading at Indonesia Union College be intensified to meet the immediate needs of the institution. The college board, in cooperation with the Far Eastern Division Department of Education should seriously consider for the upgrading of the college teachers locally. It is moreover recommended that incentives for upgrading the teachers in the country be sought and implemented.

Inservice Training for Teachers

As teachers are increasingly trained in secular institutions, it is recommended that an active ongoing program be instituted to dialogue on philosophical issues, mission statement, and goals of the institution with the faculty. Approximately once every two years a formal in-service on philosophy of education should be offered by qualified experts including representatives from the General Conference Department of Education, the Far Eastern Division Department of Education, and perhaps professors from both Andrews University and Loma Linda University. All teachers, including those teachers upgrading in local universities should be required to attend in order to challenge their philosophical perspectives.
The Roles of the College Board

There was no indication that the members of the board of the institution were well informed of their roles as the governing board of the college. There was no board handbook available for them to read where their responsibilities were outlined, nor was there any record which indicated that the board members were ever oriented of what was expected from them. It is, therefore, understandable that their participations and their commitments in supporting and in making decisions for the successful operation of the institution were not maximized. It is recommended then that periodically in-service training of the board members should be planned and carried out.

Expansion

Indonesia Union College in its present (1984) condition is in need of expansion: it needs more land for facilities, growth, and farming. It is here urged that the school administration and the college board consider seriously the purchase of the land adjacent to the school property while it is still available. An expansion fund needs to be built into the budget.

Further Research

It is recommended that study of important issues in the history of the institution beyond the scope of this study be continued. These issues might include the development of the curriculum, the preparation of an educational master plan, and the role of the college board in the institution. It is also recommended that the documentation of a complete history of the Seventh-day Adventist church in Indonesia be undertaken.
It is recommended that the West Indonesia Union Mission and Indonesia Union College establish an official Seventh-day Adventist archives for the preservation of the available valuable records. Such an archive would be of invaluable assistance to church leaders, church historians, teachers, and students of the college when undertaking research in denominational history. West Indonesia Union Mission, with careful effort, could gather a complete set of its own minutes, local mission minutes, and the minutes of institutions within the union mission territory. Correspondence between the union mission and the local missions and between the institutions and the Far Eastern Division could be made available to the archives through cooperation with the named organizations. Copies or xerox copies of Indonesia Union and Far Eastern Division papers could be made available to the archives through cooperation with Indonesia Publishing House and the Far Eastern Division.
APPENDIX A

Equity of Property
EQUITY OF PROPERTY

During the transfer of the Netherlands East Indies Union to the Central European Division, the following action was taken at the seventh biennial session of the Malaysian Union Mission in regard to the equity of property:

That the transfer be made to the Netherlands East Indies Union of all interests in real estate held by the Far Eastern Division within the territory of the Netherlands East Indies, which is being transferred from the Far Eastern Division, as follows:

(1) Nine mission homes, used as residences for workers with land. Land and three cottages used for vacation resort purposes at Sumber Wekas, Java. Three church buildings, with land, located at Padang, Weitevreden, and Surakarta. Land for a church building in Manado. Land and school with dormitories for boys and girls, together with kitchen, etc., located at Sipogo. Land and chapel building located at Pontianak, Borneo.

(2) All funds held in trust by the Malaysian Union Mission on December 31, 1928, as covering appropriations granted by the Netherlands East Indies Union as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Java School Building</td>
<td>US$ 4,433.64</td>
</tr>
<tr>
<td>North Sumatra Church Building Funds</td>
<td>4,073.42</td>
</tr>
<tr>
<td>South Sumatra Church Building Funds</td>
<td>4,369.61</td>
</tr>
<tr>
<td>West Java Church Building Funds</td>
<td>1,369.61</td>
</tr>
<tr>
<td>Celebes Church School Fund</td>
<td>155.00</td>
</tr>
<tr>
<td>Batakland Automobile Depreciation Reserve Funds</td>
<td>155.00</td>
</tr>
</tbody>
</table>

(3) That sustentation fund held by the Malaysian Union Mission at the end of December 31, 1928, amounting to US$ 1,927.52 be divided on the basis of crediting the Netherlands East Indies Union with the equivalent of the past two years' disbursements in the Netherlands East Indies Union territory, or the sum of US$ 775.02."

Malaysian Union Mission Biennial Session Minutes, February 8, 1929. WUMFile.
APPENDIX B

Law of Higher Education in Indonesia
PART I

General Definition

Chapter 1

Higher Education is a scientific establishment whose responsibility is to advance education and instruction above middle levels of education, and to provide education and instruction based on Indonesian culture.

Chapter 2

The general objectives of Higher Education are:
1. To shape a pancasilaist moral human being, who is responsible for the achievement of both material and spiritual prosperity of the people of Indonesia
2. To prepare capable workers to fill positions that require advanced education who are capable of independently maintaining and promoting knowledge
3. To carry on research and promote scientific knowledge, culture, and the social life of the people.

Chapter 3

The pursuit of Higher Education is carried out by:
1. Government
2. Private organizations
Chapter 4

Academic freedom and freedom of speech in Higher Education is acknowledged and guaranteed as long as it is not contrary to the state's policy.

Chapter 5

The rights of students and teaching staff in Higher Education to establish and join (political) organizations are acknowledged.

PART II

Organizational Structure and Function

Chapter 6

Institutions of Higher Education may exist in these forms:

1. University (Universitas)
2. Institute (Institut)
3. College (Sekolah tinggi)
4. Academy (Akademi)
5. Other forms as arranged by governmental regulation.

Chapter 7

1. The "University" is organized upon the foundation of a single universal and unified body of knowledge and is composed of at least four faculties (or schools)--religion (spiritual), culture (humanities), social science, and engineering and mathematics (eksakta).

2. The school of religion (spiritual) consists of:
   a. Department of religion
   b. Department of psychology
3. The school of humanities consists of:
   a. Department of literature
   b. Department of history
   c. Department of education
   d. Department of philosophy

4. The school of social science consists of:
   a. Department of law
   b. Department of economy
   c. Department of political science
   d. Department of civics, government, and trade

5. The school of eksakta (mathematics) and engineering consists of:
   a. Department of biology
   b. Department of medicine
   c. Department of dentistry
   d. Department of pharmacy
   e. Department of veterinary medicine
   f. Department of agriculture
   g. Department of mathematics and physics
   h. Department of engineering
   i. Department of geology
   j. Department of oceanography/oceanology

6. Other schools may be formed according to the government's regulation based on the needs of the people and the development of science.

7. For the interest of education and instruction two schools
or more can be joined, while one school can be divided into two or more schools.

8. The establishment of any university following the enactment of these regulations must provide for at least three schools, two of which must be from among physics/mathematics/biology, while the third may be any school.

9. The department of religion is organized according to the government's regulation.

Chapter 8

1. The "Institute" provides higher education, instruction, and carries on research in the same disciplines as universities.

2. The "Sekolah Tinggi" (college) provides higher education and instruction and conducts research in one discipline.

3. The "Akademi" (academy) provides higher education and specialized instruction in a single discipline.

PART III

Level and Organization of Instruction
Examination, and Degree

Chapter 9

1. Levels of instruction in Higher Education are organized according to government's regulation.

2. a. In all institutions of Higher Education, whether public or private, the Pancasila and the political manifesto of the Republic of Indonesia are a part of the required courses.

   b. In public Higher Education religious subjects are optional.
3. In carrying out parts (a) and (b) of verse (2) mentioned above all is organized according to the government regulation.

4. The organization of courses and studium generale and the final examinations in the Institution of Higher Education are organized according to the regulations issued by the Ministry of Education.

5. The Institution of Higher Education must provide supervised learning.

Chapter 10

1. Degrees given to Higher Education graduates are based on the level of their completed coursework.

2. Doctoral degrees are granted to those who have passed Higher Education examinations after they conduct scientific research which is acceptable to the university.

3. A university may grant doctor honoris causa (honorary doctoral degree) to individuals who have made outstanding contributions to scientific knowledge and to humanity.

4. The conferring of degrees and their subsequent usage, uniformity, and protection are regulated according to the government law; violators of this law will be prosecuted.

PART IV

Personnel of Higher Educational Institutions

Chapter 11

1. Instructors in Higher Education are constituted of two categories: regular instructors and special instructors.

2. Regular instructors are tenured while special instructors are untenured.
3. Regular instructors are categorized as guru besar (professor), lektor kepala (associate professor), lektor (assistant professor), lektor muda (instructor); while special instructors are categorized as special professor or special instructor.

4. Universities and Institutes may appoint professors specifically for research.

5. Eligibility for a post as an instructor is based on: experience, adherence to the Pancasila doctrine and to the Political Manifesto of the Republic of Indonesia, and strength of character. A professor must meet the above requirements and must have produced a body of research.

6. Regular and special instructors who hold the position as guru besar (chief teacher) in terms of profession have the right to be called universiter professor (university professor).

7. The usage of the title "professor" is arranged by the government regulation and its misuse will be prosecuted.

Chapter 12

1. A University or Institute is led by a president and assisted by a University/Institute Senate.

2. A Sekolah Tinggi (college) is led by a Ketua Sekolah Tinggi (dean) who is assisted by Senat Sekolah Tinggi (college senate).

Chapter 13

1. In an Institute of Higher Education a board of management is usually formed.

The board of management is responsible to assist the
administration of the institution especially in matters pertaining to:

a. Maintaining the institution's good relationships with the public and government agencies.

b. Assisting the Institution of Higher Education in approaching surmounting problems.

3. a. The board of management can ask the administration of Higher Education to supply reports and information and in turn can counsel and advise the school administration at its own initiative or at the request of the administration.

b. The chairman, the vice-chairman, and the members of the board of management may attend the institution's programs and ceremonies, administrative boards, or course lectures upon giving prior notice to the administration.

Chapter 14

1. In the Higher Education circle, a Badan Kekeluargaan Perguruan Tinggi (Higher Education family body) may be formed that would consist of teaching staff representatives, employees, and student body representative and would function to help carry on the activities of Higher Education in the area of administration and social welfare.

2. The Ministry of Education provides guidelines for organizing the above-mentioned body.
1. In the Institution of Higher Education, an institution for scientific research may be formed.

2. The function of scientific research mentioned in verse (1) is to promote knowledge, culture, and community living for the advantage of Indonesian people and nation.

3. The scientific research is to be done by the instructors, students, and other scientific research personnel.

4. Funds for research in the Institution of Higher Education is arranged according to the government regulation.

PART V

Kemahasiswaan
(Students)

Chapter 17

1. Students in Institutions of Higher Education are called mahasiswa.

2. Auditors are arranged according to the Ministry of Education regulation.

3. A student at the university must be a high-school graduate (holding a government-recognized diploma).

4. A student must take koloquium doktum (an entrance examination) as arranged by the Ministry of Education.

5. The registration and acceptance procedures are arranged according to the Ministry of Education regulations.

6. The transfer of students from one university to another or transfer from one school or faculty to another is arranged according to the Ministry of Education regulations.
Public Higher Education

Chapter 18

1. The public Institution of Higher Education is owned and operated by the government.

2. The president of the Republic of Indonesia grants the final permission to organize an Institution of public Higher Education.

Chapter 19

1. Any Higher Educational Institution operated by a department other than the Department of Higher Education is to provide education and carry on research for a specific discipline to supply the specific needs of the department.

2. The technical execution of an Institution of Higher Education such as mentioned above is operated by the department involved, while general education and the supply of teachers of the Institution of Higher Education is under the supervision of the Ministry of Education.

3. The execution of research mentioned in verse (1) is done according to the decision made by Majelis Permusyawaratan Rakyat (the People's Consultative Assembly) number II/MPR/1960/Part II, chapter 2, verse 8.

Chapter 20

1. The employment, transfer, and firing of teachers in an institution of public Higher Education is regulated by the government.
2. The public university/institute president is appointed for a four-year term and terminated by the president of the country based on the recommendation of the Ministry of Education.

3. Ketua Sekolah Tinggi Negeri dan Akademi Negeri (the head of public Higher Education and public academy) of a department other than the Department of Education is appointed and terminated by the Ministry of Higher Education based on the recommendation of the Ministry of the said department.

4. The secretary of the senate of a public university/institute is appointed and terminated by the Ministry of Education upon the recommendation of the senate.

5. The chairman and the secretary of a school/faculty is appointed by the Ministry of Education for at least a two-year term.

6. The chairman, the vice chairman, and the members of the board of management are appointed and terminated by the Ministry of Education.

Chapter 21

1. Any other matters related to the university/institute president, head of a college/academy, and senate are regulated according to the constitution of the country.

2. Any other matters related to the operation of an institution of public Higher Education that are not covered by government regulation are regulated by the Ministry of Education Law.

3. Any other matters related to the technical execution of an Institution of Higher Education that are not covered in the government regulation or in the Ministry of Education iaw are to be regulated by the institution itself.
Private Higher Education

Chapter 22

This education law is to recognize the rights of the citizens of Indonesia to establish private institutions of Higher Education.

Chapter 23

For the operating of a private Institution of Higher Education, the founder is responsible to meet the following requirements no later than six months following the establishment of the school:

1. To notify the Ministry of Education of the founding of the private Higher Educational Institution and to submit the notary act of the legal association responsible for its operation, its constitution, the property and or source of income for the operation of the school, the curriculum, the list of instructors, and the subjects to be taught by each instructor.

2. To state clearly that the institution is based on the pancasila and the Republic of Indonesia Political Manifesto.

Chapter 24

1. To guide the operation of a private Institution of Higher Education, the government formed Lembaga Perguruan Tinggi Swasta (the Institute of Private Higher Education) which was called in later years Koordinator Perguruan Tinggi Swasta (Private Higher Education Coordinator).

2. The chairman, the vice-chairman, and the members of Koordinator Perguruan Tinggi Swasta are appointed and terminated by the Ministry of Education.
Chapter 25

Institutions of private Higher Education are categorized in three levels:

1. Registered institutions
2. Recognized institutions
3. Equalized institutions

Chapter 26

1. A private Institution of Higher Education that has met the requirements stated in chapter 23 falls under the registered category.

2. Students from registered institutions of higher education are allowed to take the government examinations.

Chapter 27

1. Upon the recommendation of Koordinator Perguruan Tinggi Swasta the Minister of Education can promote:
   a. A registered Institution of Higher Education to a recognized one.
   b. A recognized Institution of Higher Education to an equalized one.

2. The conditions for promotion are regulated according to the government regulations.

3. The recognized Institution of Higher Education administers its own examinations under the guidance and supervision of the Ministry of Education, and its diploma has the same value as the diploma issued by a public institution of Higher Education.

4. An equalized Institution of Higher Education administers
its own examinations with procedures similar to those in Institutions of public Higher Education.

5. The appointment of the beginning level of private Higher Education is regulated according to the government regulation.

Chapter 28

Upon the report and recommendation of the Koordinator Perguruan Tinggi Swasta, the Minister of Education can close a private Institution of Higher Education that does not follow the constitution of the Republic of Indonesia or is not capable materially, spiritually, and personnel-wise to execute the operation on an Institution of Higher Education and learning as stated in this law.

Chapter 29

1. The operation of a private Institution of Higher Education in general is subsidized by the government.

2. The government subsidy to a private Institution of Higher Education is channeled according to government regulation.

Chapter 30

With the agreement of the parties involved, and with the recommendation by Koordinator Perguruan Tinggi Swasta, the Minister of Education can merge several private Higher Educational Institutions.
PART VIII

Other Regulations

Chapter 31

The word "Minister" in this law refers to Minister of Higher Education and Scientific Knowledge.

Chapter 32

1. The law of the government determines the punishment to violators of the regulations stated in chapters 23 and 35.

2. The Minister of Education can terminate the operation of a Higher Educational Institution.

Chapter 33

1. The law of the government determines the punishment of those who violate regulations that cover the closing of a Higher Educational Institution as stated in chapter 28 and chapter 32, verse 2.

2. The administrators of private institutions of Higher Education are responsible for violations of the law stated in verse 1.

Chapter 34

1. Violations of chapter 10, verse 4; chapter 11, verse 7; and chapter 32, verse 1 are considered criminal acts.

2. The violation of chapter 33, verse 1 is considered a criminal act.
PART IX

The Law of Education during the Transitional Period

Chapter 35

The private Higher Educational Institutions that were already in existence during the execution of this educational law must meet the requirements stated in chapter 23 within a period of one year after the law is in effect.

Chapter 36

All regulations related to Higher Education and learning that were already in existence before this educational law was made effective, and which were not revoked by this law, will function continually for the smooth operation of Higher Education as long as they do not conflict with the future educational laws.

PART X

In Closing

This educational law is made effective the day it was issued.

This educational law is issued to inform all individuals and is included in the constitution of the Republic of Indonesia.

Issued in Jakarta on December 4, 1961.

President of the Republic of Indonesia

Sukarno

APPENDIX C

Letters to Former Presidents
of Indonesia Union College
Former Presidents of Indonesia Union College:

A. M. Bartlett
B. A. Aaen
L.A. Benzingier
P. Paul
B. Newell
G. H. Fisher

Dear Former Presidents:

As a former president of Indonesia Union College, you served with distinction to make that institution a strong educational force in the Seventh-day Adventist Church in Indonesia. The rapid growth of Adventism in Indonesia is largely due to the dedicated service of graduates from Indonesia Union College, which benefited much by your contribution.

In order for me to finish my doctoral program at Andrews University, I am now writing the history of Indonesia Union College. The title of this study is:


The purpose of this study is to reconstruct the founding, the early life, the development, and the accomplishment of Indonesia Union College during the period of 1929-1970, that will provide direction for present planning and development of the institution.

In order to secure the necessary information, I have developed the enclosed questionnaire. A tentative and flexible table of contents is also enclosed. May I, therefore, request that you complete the questionnaire at your earliest convenience and return it to me.

Thank you so much for your help.

Yours sincerely,

Rajoaman Winggohan
Doctoral Student, Andrews University

Enclosures
INTERVIEW QUESTIONNAIRE

You are given the following questions to answer. Of course you are only expected to answer those questions pertaining to your term of service at the institution.

1. Please state the period of time during which you served as the President of Indonesia Union College.
   19__ to 19__

2. What was the philosophy, goals and objectives that you emphasized during your years of service?
   a. Philosophy ______________________________________________________________

   b. Goals and objectives ____________________________________________________

3. Did you consider a “work program” as a part of the educational program of Indonesia Union College during your period of service?

4. Do you think that the “work program” was a unique Seventh-day Adventist educational program in Indonesia during your period of service?

5. What were some of the programs which make Indonesia Union College a unique school?

6. During your time of service were there any moves from the teachers, from the students, from higher organization, or from the constituency to adopt the Indonesian system of education at IUC?

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7. Did you ever plan to follow the Indonesian system of education?

8. At present IUC is working to secure government recognition. Have you ever sought after government recognition?

9. Did you ever initiate the formation of a new academic department, or the closing of an existing one? Please describe the circumstances.

10. If there is any information or document that you think may be of value in a study of this nature, please feel free to note this and to enclose any relevant material.
APPENDIX D

Senior College Requirements

1968-1966
### Ministerial Course Requirements

<table>
<thead>
<tr>
<th>General Requirements</th>
<th>Credits</th>
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Total 128 32 32 32 32

13a is an indication of the courses taken during the first semester, while 3b indicates the courses taken during the second semester.
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| Electives                                                | 4 3      |

| Total                                                    | 128 32 32 32 32 |
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**Total 128  32  32  32  32**

**Offered alternate years.
**General Requirements**

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**Core Courses**

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**Clinical Education Major**

- Clinical Education at RSA
- Nursing Arts at Cisarua

**Minor-Science**

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**Total** 80 30 34 16

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1RSA indicates courses offered at Bandung Adventist Hospital.
APPENDIX E

Student Association Officer's Letter to
Indonesia Union College Faculty
Kepada Yth.
Dewan Guru2
Perguruan Tinggi Advent

Dengan hormat,

Menterang,

Bahwa: Adalah tidak mungkin lagi untuk meneruskan tugas dan
manca kerja Dewan Mahasiswa-Pelajar Perguruan Tinggi Advent, karena
kenilangan hak dan kewibawaannya.

Mengingat:

Bahwa: (1) Suatu organisasi tidak mungkin berdiri tanpa undang

dasar dan prinsip lapang kerjanya yang nyata dan pasti.
(2) Bahwa Dewan Mahasiswa/Pelajar tidak mempunyai fungsi, arti,
dan nilai dihadapan Dewan Guru2 Perguruan Tinggi Advent, karena tidak
mempunyai suara dan hak seminggging dapat saja dipermukaan atau disiarkan-
kan se-waktu2.

Mengingat pula:

Bahwa Student Association merasa mungkin akan
bahagianannya akan kekal serta penting dan merajukan semakin.

Maka dengan ini

Mentukan:

Bahwa: (1) Dengan resmi pula dan peluang Penguruan Dewan
Mahasiswa/Pelajar meneruskan jatatan dan tugas mulai tanggal 15 Nopem-
ber, 1964, hingga 22/76.
(2) Setiap tugas dan tanggung jawab oleh Dewan Mahasiswa-Pelajar
diteruskan kembali ke tangan seluruh Student-body selanjut tugas dan
kepada sekelain individu yang berhak.
(3) Serta pengurusan Dewan Mahasiswa-Pelajar ini selalu dan
berpendapat bahkan dengan moving semula serta bertanggung jawab
bersama daftar-ujalanya berulang dan pelanjutan sementara
fungsi, lapang kerja, hak maha, nilai dan arti, serta memberikan
Dewan tersebut.

Demikianlah pula pernyataan ini kami ulas agar ada darimana
Perguruan Dewan Mahasiswa dan Pelajar Perguruan Tinggi Advent agar
dimaklum oleh Dewan Guru2.
Dear Sirs:

Considering that:

It is impossible to continue the activities of Indonesia Union College Student Association because it has lost its rights and respect.

Taking into account that:

1. An organization cannot exist without a constitution and clearly stated function,

2. The student association is without function, meaningless, and without worth in the eyes of Indonesia Union College faculty. The student association has no say and rights and can be discredited and dissolved at any time.

It is further taking into account that: the student association is not clear in its participation in the upbuilding of the school's progress.

It is therefore resolved that:

1. The president and all other officers of the student association officially resigned effective November 15, 1969 at 10:30 p.m.
2. All activities and responsibilities of the student association are referred back to the student body and to the faculty of Indonesia Union College.

3. The exofficers of the student association felt that the association could be organized again, if improvements are made in the function, the rights, and the roles of the association in the school's programs.

Thus we write this letter of declaration on behalf of the officers of the student association for the faculty to take notice.

At last on behalf of the student body we ask your apology on the matter and thank you.

Sincerely,

Student Association Officers
APPENDIX F

Statistical Growth of Enrollment, Number of Teachers and Graduates, 1929-1970
### Appendix F

**STATISTICAL GROWTH OF ENROLLMENT, NUMBER OF TEACHERS AND GRADUATES, 1929-1970**

<table>
<thead>
<tr>
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**SOURCE:** General Conference Annual Statistical Report, 1929-1970. See also The Light House, 1958, pp. 4, 7.
BIBLIOGRAPHY

Unpublished Materials

Essay on Manuscript Collections

The unpublished materials used to construct the history of Indonesia Union College (1929-1970) were largely committee minutes, financial statements, dissertations, and interviews. This essay will describe the unpublished sources held in various places.

General Conference Archives--Washington, D.C.

The collection in this archive is composed largely of committee minutes. The Central European Division minutes (1929-1937), the collection of correspondence between the Central European Division and the General Conference (1929-1937), the Far Eastern Division Minutes, and the collection of correspondence between the Far Eastern Division and the General Conference (1927-1970) were profitable sources in the writing of the history of Indonesia Union College.

Far Eastern Division Archives--Singapore

The collection in this archive is largely composed of committee minutes and letters. The Indonesia Union Mission minutes and the collection of correspondence between Indonesia Union Mission and the Far Eastern Division and also correspondence between Indonesia Union Seminary and the Far Eastern Division Department of Education were
very good sources in the writing of the history of the college during the years of 1955 to 1962.

West Indonesia Union Mission
File and Storage Room
Jakarta, Indonesia

The limited materials pertaining to the history of Indonesia Union College in West Indonesia Union Mission file and storage room were composed chiefly of Indonesia Union Mission Minutes (1929-1970), (West Indonesia Union Mission since 1964), Malaysia Union Mission minutes (1927-1929), and a collection of correspondence between Indonesia Union College and Indonesia Union Mission and between Indonesia Union Mission and Far Eastern Division.

Indonesia Union College
File and Storage Room
Bandung, Indonesia

The Indonesia Union College board minutes (1948-1970), the Indonesia Union College financial statements (1929-1970), and the Indonesia Union College faculty minutes (1948-1970) were parts of the main sources in the writing of the history of Indonesia Union College.

Personal Collection

Between 1982-1984 interviews were held with a number of individuals—who were considered knowledgeable with the development of Indonesia Union College. Records of interviews with the following are in the author's personal collection: Bernard A. Aaen, George H. Fisher, Bryce Newell, Percy Paul, Garth D. Thompson, Robert Kalangi, Albert Memora, Albinus P. Manora, Marinus Manurung, Pius Panjaitan, and Dumas Tambunan. During the same period the author corresponded
with a number of individuals who had been presidents of the institution. Letters from the following are in the author's personal file: Bernard A. Aaen, George H. Fisher, and Percy Paul.

Theses and Dissertations


Published Materials

Books


. Selections from the Testimonies Concerning the Subjects of Education. Battle Creek, Michigan: College Printing Department, 1886.


Periodicals and Magazines


Asiatic Division Outlook, 1921

Far Eastern Division Outlook, 1929-1970.


Bulletins and School Yearbook


______ S.v. "Indonesia."

______. S.v. "Institut Theologia and Keguruan Advent."
VITA

NAME: Rajoaman Nainggolan

DATE OF BIRTH: August 17, 1934

PLACE OF BIRTH: Pansurnatolu, Pangaribuan, Tarutung, Indonesia

WIFE: Dumaria Tianggur


EDUCATION

1946
Elementary Education:
Batunadua Public Elementary School
Pangaribuan, Tarutung, Indonesia

1956
High School Education:
Indonesia Union Seminary Academy
Cisarua, Bandung, Indonesia

1958
Junior College Diploma:
Indonesia Union Seminary
Cisarua, Bandung, Indonesia

1968
Bachelor of Arts:
Indonesia Union College
Cisarua, Bandung, Indonesia

1972
Master of Arts--History and Philosophy
Philippine Union College
Baesa, Manila, Philippines

1984
Doctor of Education--Religious Education
Andrews University
Berrien Springs, Michigan

PROFESSIONAL EXPERIENCE:

1958-1964
Teacher, North Sumatra Training School
Pematang Siantar, Indonesia

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