

## STUDY OF JAPANESE OCCUPATION IN SURAKARTA AS A FOUNDATION IN SITE MAPPING AND EDUCATION-RELATED HISTORICAL TOURISM

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### ABSTRACT

This research aims to (1) Observe the policies of the Japanese Occupation Government in Surakarta in the political, socio-cultural and economic fields (2) Map the sites of the Japanese Occupation period in Surakarta for the development of historical tourism by prioritizing the value of education. This research uses a historical method, with the step of collecting data through the study of archives, documents and relevant previous research as well as related reference books; analyze sources to find the authenticity and credibility of sources; interpreting with political, sociological, and economic approaches to find the historical facts sought, and finally producing historiography about the Japanese occupation in Surakarta by mapping historical sites and tourism with educational content that can be scientifically accounted for. The results of the study show that (1), the Japanese Occupation Policy in Surakarta is *top down*, that is, it follows the policy of the Army government in Java by regulating local government. The government bureaucracy is territorial, from the highest to the lowest, held by indigenous people but with very strict supervision. In the social field, it is characterized by the loss of hierarchy based on race. In the field of culture and economy, Japan tried to Japaneseize but was not able to form its own culture, local culture was used to realize Japanese government programs, especially for the needs of winning wars; The economy is directed towards the war economy, so all economic activities are associated with the war victory effort. (2) There are not so many Japanese heritage sites in Surakarta, because of the Japanese colonial period which was only 3 1/2 years, but it left a deep impression. The impressions in question are related to *Kenpei Tai*, the recruitment of comfort women (*Jugun Iyanfu*), forced labor (*romusya*), poverty, the cruelty of the Japanese army and military training; Relics that can be mapped as educational tourism are such as: *Kenpei Tai headquarters*, MAPA Headquarters, street names, Japanese Caves, These relics can be packaged into tour packages that have educational value because there are values of strength, togetherness, unity, discipline and heroic spirit from the masses which are very valuable for Indonesia in the future.

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## INTRODUCTIONS

Tourism for the community and the state has become an unavoidable need. Therefore, tourism is a program and activity that continues to need attention. One of the things that can be an asset for tourism is historical tourism. Talking about historical tourism, it is inseparable from the name of historical sites. According to Law number 11 of 2010, the site is part of the Cultural Heritage, which is referred to as the Cultural Heritage Site. It is further explained that a Cultural Heritage Site is a location on land and/or in water that contains cultural heritage objects, cultural heritage buildings, and/or cultural heritage structures, as a result of activities or evidence of past events. (LAW OF THE REPUBLIC OF INDONESIA NUMBER 11, 2010: 3) Thus, the site includes objects, buildings, and cultural heritage structures as evidence of past events. Talking about the site is closely related to the events of the past which have become traces of historical pertuwa

Historical sites and tours have received a lot of government attention, especially for history lovers. Historical sites in Surakarta that have been well packaged, such as in Sangiran related to the relics of pre-literacy life, in Karanganyar with Hindu Buddhist relics, in the city of Surakarta with the Kraton and various relics of the Dutch colonial period. From the historical period in Surakarta that has not received attention is the study of the Japanese occupation period.

The heritage and historical sites of the Japanese occupation actually leave a very deep impression and many things can be learned and have value for the life of the people and the government, but are unknown to many people and have received little attention from the government. This study will complement the history of the travel of the government and the people of Surakarta as well as be useful for arranging historical sites and tour packages, with the title "Study of Japanese Occupation in Surakarta as a Basis in Site Mapping and Education-Related Historical Tourism"

This research aims to (1) Observe the policies of the Japanese Occupation Government in Surakarta in the political, social and economic fields (2) Map the sites of the Japanese Occupation period in Surakarta for the development of historical tourism by prioritizing the value of education.

## II LITERATURE REVIEW

Indonesia's National History has recorded that the Indonesian nation has experienced colonization, both Western colonialism (Spain, Portugal, English and Dutch) and colonialism from the East. The arrival of the Japanese in Surakarta, as in other areas in Indonesia, was initially well received. (Larson, 1990: 281-286). The Japanese government first declared that it was replacing the position of the Dutch East Indies. Japanese power was regulated in Law No. 1 of 1942 dated March 7, 1942. (*Pandji Poestaka*, April 11, 1942, p. 25). Local government affairs were regulated in Law Nos. 27 and 28 which were promulgated on August 8, 1942. (Benda, Irikura, Koichi Kishi, 1965: 66; Sagimun, 1985: 32).

The highest government in Surakarta was directly handed over to the kingdom (*Kooti*), namely Kasunanan and Mangkunegaran according to their respective territories, there was only a royal supervisor named Surakarta *Kooti Zimu Tyokan* (Karim, t.th: 47 O – 55 O 16 A-17 A; Brugman, 1960: 148-151; Kurasawa, 1993: 395-404). Japan's economic policy was directed at food products, with the military giving top priority. The agricultural innovation program requires farmers to grow rice in a new way. The results of rice production must be handed over to the Japanese government, known as the compulsory rice handover program (Kurasawa, 1993: 73-92). The population was mobilized through various organizations that had to be led by the rulers such as *Seinendan*, *Keibodan* and the most painful to the people was the *Jawa Hokokai* (Javanese People's Assembly Association). (Kurasawa, 1993: 341-354; Benda, 1980:187-188).

The *Javanese Hokokai* is the most disliked organization of both the people and the indigenous rulers. The ruler and his family felt pressured and humiliated, because they had to implement policies that were not in accordance with the conscience of a ruler. The people feel very burdened and suffer deeply with the programs of *Java Hokokai*. Bureaucratic officials also had to carry out the exploitation of the population government through the *Romusha program*, which was forced labor to work on facilities needed by the Japanese without receiving a salary. In general, *romusha* who is employed outside Java does not return, meaning they die at work.

The Japanese government's policies in an effort to win the war and their militaristic nature, not only made the people suffer, but also the local officials (traditional rulers). Japan's policy of requiring officials to be the heads of various organizations and directly involved in giving an example of every activity makes their prestige decrease, even the people are even more unsympathetic, because officials require the people to do something that the people do not like. The Japanese occupation of Surakarta left a deep impression on the site and history. Violence and discipline, poverty and suffering and all the infrastructure that are used are reminiscent of cruelty, fear and suffering, a life that is limited in both food and clothing, the deprivation of people's wealth. Behind the various policies that cause suffering, there is a strong sense of brotherhood, a sense of solidarity and a strong determination to fight colonialism. The spirit of nationalism and patriotism, strength with togetherness, and even heroism can forge a millennial generation.

The importance of historical sites for education can be seen from several studies, including Wahyu; Surya, Leo Agung, Sri Yamtina; Novi. Wahyu (2019.1: 132-133) concluded that learning history with the use of sites (relics of the colonial period in Batu Malang City) as a source of history learning is an interesting thing to be applied in real terms in learning, because students visit and learn directly at historical sites, so that learning history becomes more fun. In another study, Wahyu (2019.2 : 60) concluded that by using historical sites with examples of historical sites in the cultural heritage area of the Merdeka Square of Malang, students can build their own knowledge from their learning experiences.

Surya dkk, (2019) mTo conclude that sThe Chinese city in input in Hindu-Buddhist material at SMA Negeri 11 Medan is one of the alternative examples to solve learning cases local history in the city of Medan. Novi (2016:64-65), concluding that The Ngurawan site in Dolopo, Madiun Regency is very useful for the development of students' knowledge about local history about the forerunner of the establishment of Madiun. By inviting students to visit this site, they will get a hands-on learning experience with a relaxed and relaxed atmosphere. *Fresh*. They will also appreciate and preserve the cultural heritage of their ancestors more. Historical sites for the purpose of learning will be more interesting if packaged in educational tourism.

Abdul (2018: 65-67) concluded that Halal Tourism in West Nusa Tenggara Province was established based on juridical, philosophical and sociological foundations. These three foundations are towards community welfare, equal distribution of business opportunities, obtaining benefits and being able to face the challenges of life changes while still paying attention to the cultural value system that applies in society in accordance with the noble values of Pancasila and accommodating the needs of tourists in carrying out their worship activities when in a destination location.

Nugroho (2020: 129-130) explained that there are various problems in tourism in Indonesia, namely: overlapping regulations between the central and regional governments; still lacking in terms of quality of human resources, communication and publications, inadequate supporting infrastructure, lack of investment, and lack of attention to aspects of the living environment in tourism development.

Rizki (2018: 29-30), explained that The strategy that can be applied to develop the distition (Kapasan Chinatown area) which is seen as having low competitiveness in the face of threats from other tourist destinations is to carry out a defensive strategy that focuses on the most preferred market. Steps that need to be taken are to further increase information and promotion about as a heritage tourism area; utilizing CSR funds offered by large companies, improving infrastructure and supporting facilities.

Site mapping and historical studies about the Japanese occupation packaged in tour packages that have educational value are expected to complement the tour packages in Suraarta and be able to provide impressions and education for tourists who visit. The value conveyed through the tour package can remind us of the suffering, brotherhood, spirit and determination of the struggle of the Indonesian nation to achieve the ideals (which at that time was to achieve independence and freedom from foreign powers). This determination can encourage a sense of unyielding to realize the nation's ideals today, namely achieving an advanced Indonesia on par with other developed countries, mutual help and togetherness to overcome the nation's problems.

This study is not only producing a system mapping and historical study during the Japanese occupation, but also a reference book for the community in general and students of the History Education Sudi Program, Faculty of

Teacher Training and Education, especially to deepen the New Indonesian History 2 course. With the study of Local History, it can bring events closer to people who study history, meaning that events are not far from what is experienced in terms of place so that in terms of time it seems as if they can feel, because the location and citation are not far from their lives.

## METHOD

This research is located in the Surakarta area, by looking for data from various places, namely the National Archives of Indonesia, Mangkunegaran Archives, National Library, Taman Siswa Library, Sanopustoko Library, Reksopustoko. Data is also collected by browsing sites based on findings from the archives.

This research is a historical research, because it is oriented to past events, namely the Japanese colonial period in Surakarta (1942-1945). The data needed is related to various policies and heritage sites of the Japanese occupation government in Surakarta, which can be packaged into educational tour packages. This necessary data is obtained from relevant documents, archives and books and research results. Thus the right data collection techniques are archive and document analysis, literature studies

In historical research, the validity of virginity is carried out with internal criticism (content) and external criticism (form). Internal criticism to seek the credibility or truth of the source side is done by checking and comparing the content of one source with the content of another source and related to the theory used for analysis, while external criticism is to find the authenticity of a source. The authenticity of written sources is by looking at the year the archive was made and the documentation, the language and spelling used from the sources found. Analytical techniques use political, economic, anthropological and pedagogical approaches. The analysis has started from choosing the source (*heuristic*) to interpretation.

## RESULT AND DISCUSSIONS

### A. General Games

#### 1. Region and Population of Surakarta

Surakarta consists of two kingdoms, namely Surakarta Hadiningrat or known as Kasunanan and Mangkunegaran. The area of the two kingdoms in Surakarta was 6,038 km<sup>2</sup> (*Indische Verslag*, 1939: 1; Larson, 1990: 1); The Kasunanan consists of four *Regentschappen* (namely Klaten, Boyolali, Surakarta and Sragen), divided into twenty-one *Districten* which is divided into eighty-six *Onderdistricten* with one thousand two hundred and forty villages. Mangkunegaran consists of two *Regentschappen* (Mangkunegaran and Wonogiri Towns) which are divided into nine and forty districten consisting of the *Onderdistricten* with seven hundred and fifty villages (*Volkstelling*, 1934: 1)

The Surakarta area is inhabited by people of various ethnicities. Based on the 1930 census, the population of Surakarta amounted to 2,564, consisting of: 6,555 Europeans, 2,535,594 Natives, 21,224 Chinese and 1,475 other Foreign Easterners. *Indische Verslag*, 1939: 13; *Census*, 1934: 1). The indigenous population consists of several groups, namely the priyayi and *wong cilik* or ordinary people.

#### 2. The arrival of Japan in Surakarta.

The Japanese at the end of chapter XIX were already well settled in Indonesia (Post, 1987: 91). The Japanese in the city of Surakarta, in the 1930s, already had many shops around Pasar Legi. Many of these traders, after the Japanese occupied Indonesia, wore military uniforms. The Japanese who had a shop in Pasar Legi after PETA (Defenders of the Fatherland) was established became PETA supervisors (Sutiyah, 2000: 41). Thus, before the Japanese army officially occupied Surakarta, there were already many Japanese in Surakarta, both as traders and as intelligence.

### B. Japanese Occupation Government Policies

#### 1. Government.

The Japanese government after officially occupying Indonesia (Dutch East Indies), the first action taken was to try to restore security and order. The Japanese government on March 7, 1942 issued Law No. 1 which regulates government. Article 1 of this Act explains that the Japanese Army maintains a temporary government in the occupied areas in order to maintain a sound security immediately. (*Pandji Poestaka*, 11 April 1942: 25).

Japan in organizing the government according to military characteristics. Law No. 1 article 2 explains that the Nippon Army Commander holds the highest military government and everything that was originally in the hands of the Governor General (*Pandji Poestaka*, 11 April 1942: 25). Law No. 27 and 28 on local government was promulgated on August 8, 1942 which stipulated that the provinces of Java (Central Java, East Java and West Java) were abolished and replaced with areas at the level of *Residens* (*Syu*), except for Surakarta and Yogyakarta (Item; James, K., Irish; Koichi Kishi, 1965: 66, Sagimun, 1985: 32).

The area in the former Governor of Surakarta during the Japanese period was determined to have two kingdoms, namely Kasunanan which was hereinafter called *Solo Koo* and *Mangkunegaran* which was hereinafter called *Mangkunegaran Koo*. These two kingdoms are included in the Japanese government bureaucracy, there is only a royal supervisory official called *Surakarta Kooti Zimu Kyoku Tyokan*. The head of government for *Solo Koo* is S.I.S.K.S. Paku Buwono XI and for *Mangkunegaran Koo* is K.G.P.A.A. Mangknegoro VIII. (*Mangkunegaran Archives*, Code P. 344; *A Letter of Commemoration of Soegeng Dalem Sampejan Dalem Mangkoenegoro in Soerakarta*, No. 617: 53).

The government bureaucracy under *Kooti* was *successively Ken*, *Gun* (district), *Son* (sub-district) and *Ku* (village) and on 11 January 1944 formed a new social institution namely *Tonarigumi* or *Tonarikumi* and *Aza*. Both are included in the government bureaucracy. (Kurasawa 1993: 196 and 202 Each *Tonarigumi* consisted of ten to twenty heads of families (KK) and *Aza* was formed in each village. (*Kanpo*, No. 15 2604: 13; *Greater Asia Almanac* 2604: 190-192)

## 1. Politics

The Japanese succeeded in occupying Surakarta on March 5, 1942 and then organized the state according to the new era The Japanese Government on March 8, 1942 issued Law No. 2, in article 2 prohibiting associations and gatherings, which was strengthened by the issuance of Law No. 3, dated March 20, 1942 which prohibited all talks on political issues or national movements in anticipation of political movements as in the previous period (the period of the previous period). Dutch East Indies government) (*Pandji Poestaka*, 11 April 1942: 25-26; Dahm, 1987: 269). The consequence of Law No. 2 and 3 was the dissolution of all national movement organizations and movements that occurred in the previous period were extinguished.

Law 23 was issued after the Japanese government saw that the situation was considered safe, and it repealed Laws No. 2 and 3. Law No. 23 affirms that the permitted associations are related to *pleasure* and pleasure, sports, knowledge, arts, education, help and distribution of rice. (*Pandji Poetaka*, 25 July 1942: 564).

In an effort to achieve its goals, the Japanese government approached influential community groups, such as national movement groups, religious leaders and Pangreh Praja. (Shigeru, 1996: 65-68).

The step taken for the national movement group was to issue Proclamation No. 28 dated April 20, 1942, which provided pardon and exemption from punishment for Indonesians who were imprisoned due to the politics of the Dutch East Indies (Abdoelkarim, t.th: 18 AD – 19 AD). The realization of this proclamation was that all Indonesians who were held captive due to political problems during the Dutch East Indies period were released on May 8, 1942. Surakarta people who were detained in Malang arrived in Surakarta on Monday, May 18, 1942, those detained in Cilacap arrived in Surakarta on Wednesday, May 20, 1942. (Letter of Commemoration of Soegeng Dalem Sampejan Dalem Mangkoenegoro VII in Soerakarta, t.th: 53).

The opportunity to participate in politics in national movement groups and religious leaders in Surakarta was the establishment of a regional advisory body (*Sangi-Kai*) with Osamu Seirei No. 23 dated May 10, 1945. His task is to provide proposals and answers in government affairs in *Kooti* Surakarta, so that the government can be carried out perfectly. The members of *Kooti Sangi-Kai* came from figures who were elected according to the provisions set by *Gunseikan* and were appointed by *Solo Koo* and *Mangkunegaran Koo* with a one-year term. The number of members

of *Kooti Sangi-Kai* was twelve, six were elected (two from Mangkunegaran and four from Kasunanan) and six were appointed (two from Mangkunegaran and four from Kasunanan). From these members, one was elected as the chairman called *Gityo* and one as the vice chairman (*Fuku Gityo*). The task of *Kooti Sangi-Kai* is carried out by holding a *Kooti Sangi-Kai session*. The session was held at the invitation of the *Koo*, as well as the opening and closing were carried out on the orders of the *Koo*. (*Tjahaja*, May 12, 2605)

## 2. Socio-Cultural

### a. Nationality.

The Japanese government regulated citizenship by issuing Law No. 7 on April 11, 1942. (Abdoelkarim, *t.th.*: 11 M). According to this law, the population in Indonesia is grouped into two, namely citizens and non-citizens (foreign citizens). The population recognized as citizens are Japanese and Indigenous. Europeans, Chinese, Arabs and other Southeast Asians are declared as foreign nationals. They are required to register within a certain period of time and fulfill their obligations as foreign citizens.

According to Law No. 19 dated June 11, 1942, the registration fee was f150 for European men and f 80 for women; f 100 for Chinese men and f 50 for Chinese women and those who could not afford to pay in installments. (Abdoelkarim, *t.th.*: 12 O – 14 O; *Gazette*, October 1, 2602: 36). Law No. 19 was further affirmed by Proclamation No. 24 of 1942. The content is that those who do not register will be taken as severely as possible and those who deliberately do not want to cooperate with the Dai Nippon government, will not be recognized as living in this country. (Abdoelkarim, *t.th.*: 15 A.D.). Citizenship registration for Chinese in Surakarta is handled by *Kakyo Sakai*. The chairman of *Kakyo Sakai* is Ong Siang Thoen (a cigarette company owner). This registration also serves to record the number of Chinese people in Surakarta.

The Chinese obeyed the Japanese government and led to a change in policy. Law No. 7 of 1942 concerning citizens was amended into Law No. 20 dated May 1, 1944. stipulates that only those who are required to pay registration fees before January 1, 1944 are already 17 years old. Law No. 4 dated February 4, 1943 on the obligation to carry an identification card when traveling, was repealed in December 1943. (Kwartanada, 1996: 31-35).

### b. Education

The Japanese Government's policy in regulating education by issuing Law No. 12 dated April 22, 1942, stipulated that all primary schools, both government owned and privately owned that use Malay, Javanese, Sundanese and Madura languages on April 29, would be opened. (Abdoel Karim, *t.th.*: 18 O; *Notice of Arrest*, 15-10-2602: 46) Based on Law No. 12, on April 27, 1942, a regulation was issued on the change of school name, namely (1) The Village School (*Volks-en Dessaaschool*) was changed to the first school; (2) Second Class Schools (*Completo 2e kelas School*) and all kinds of connection schools (*Vervolg School*) were converted into People's Schools; (3) *Holland Inlasche School* (HIS), Special School, *Schaklschoolen* has the same education as the People's School. The language used is Malay or Regional language. (*Pandji Poestaka*, 9 May 1942: 177; *Presidential News*, 15-10-2602: 46)

The next arrangement for elementary schools was issued by Osamu Seirei No. 10 of 1942. The content confirms that the accepted students are more than six years old (the provision on how much excess does not exist); There are principals, vice principals and teachers. (*Kanpo*, No. 64, 2605: 7). Primary schools are divided into two levels, namely the first school (*Soto Komumin Gakko*) and the people's school (*Kokumin Gakko*). The study period is three years each. The second type of school is an extension of the first school. (Kurasawa, 1993: 360). All educational affairs are carried out by teachers supervised by *Syutyokan*, *Kooti Zimu Kyoku Tyokan* or *Tokubetzusityo*. The cost issue is borne by the school concerned. The source of funds can be obtained by collecting from the parents of students, donations from the Balatentara government of 40% and if necessary additional *Ken* of 30% or more. (*Kanpo*, No. 64, 2605: 8).

Changes in education from the previous period (Dutch East Indies) can be seen in the type and requirements are the issue of cost, study period, language of instruction, standards and curriculum. Tuition fees

Opportunities to obtain education during the Japanese period were open to the public, but those who took advantage were limited, as many could not afford it in terms of cost. Most people at that time were unable to meet their subsistence needs. Japanese government programs (*romusha*) make farmers very short of time to work on their

rice fields. This reality requires school-age children to help work on the rice fields, in addition to having to participate in the Japanese government's marching and semi-military training programs (*seinendan*).

Changes in issues related to education, in addition to types and requirements are the issue of cost, study period, language of instruction, standards and curriculum. The cost of education during the Japanese occupation was one half of the previous period (Dutch East Indies). Primary school was originally *f* 3 to *f* 1.50; the first high school from *f* 6 to *f* 3 and the upper high school from *f* 12 to *f* 6. (Sutiyah, 2001: 118). The study period for elementary school is six years and for advanced school is three years each (Sutiyah, 2001: 118). The languages used in learning activities are Malay (Indonesian) and regional languages and it is strictly forbidden to use Dutch.

Government primary school curriculum issues in Java-Madura include: military exercises, moral lessons, practical work, Japanese, Indonesian, regional languages (Javanese, Sundanese, Madura), history, geography, mathematics, natural sciences, music, painting, handicrafts, writing and housekeeping (especially for female students) and sports. (Kurawasa, 1993: 365). The number of hours of Japanese lessons at each level of education is not the same, namely for class I public schools there are three hours, class II four hours, class III five hours and classes IV – VI a total of six hours. (Kurawasa, 1993: 365).

#### d. Mass Mobilization.

Mobilizing the masses is carried out by the Japanese military government in an effort to win the war that is being faced. The organizations established to mobilize the masses are

##### 1) People's Energy Centre (Putera)

Putera was established on April 9, 1943, but only started working on April 16, 1943 with its headquarters on Jalan Pemuda No. 18 Jakarta. The leaders of Putera are nationalist groups known as "Emapt Serangkai", namely Ir. Sukarno, Mohammad Hatta Mr. Mas Mansyur Ki Hajar Dewantara (educational and cultural nationalist group from Taman Siswa) (Hatta, 1971: 29). The Surakarta branch was inaugurated on July 26, 1943 in Pasanggrahan Purwasari. (*Asia Raya* (Newspaper), 26 July 1943 and 7 August 1943; Diary of Mangkunegoro VII, p.p.), with the order of the management:

Chairman	:	dr Kartono
Vice chairman	:	Muljadi Djojomartono (part press and propaganda.)
Author	:	Mr. Soewidji
Treasurer	:	Hadiwijoto
Head of the Teaching Board and Education	:	Roespandji
Chairman of the Governing Body	:	M. K.R.M.T. Soemodiningrat
Head of the Cultural Agency	:	Sindoe Soewarno
Head of Social Bodies	:	R.M. Soepandi
The Head of the Sports Authority and Youth	:	Mr. R.M. Widodo
Chairperson of the Women's Body	:	Mrs. dr. Soepardjo.

(*Greater Asia* (Newspaper), 26 July 1943 and 7 August 1943)

Putera only reaches urban communities and cannot develop in rural communities and is unable to develop Putera as expected, because on the one hand the branch leaders choose people from their groups on the grounds that they are already known for their character and ability to work, while other groups are neglected. On the other hand, Japan is trying to suppress national movement groups who are worried that its influence is expanding. (Hatta, 1971:32-36; Benda, 1990: 187) Putera was disbanded on April 1, 1944 and Japan had previously formed an organization that could penetrate all levels of society, namely *Jawa Hokokai* (Javanese Community Assembly)

##### 2) Javanese Hokokai (Javanese Community Assembly).

*Javanese Merchant* (Javanese Community Assembly), inaugurated on March 1, 1944. (*Greater Asia* (Newspaper), 25-2-1944; *Kan Po*, No. 39, 2604: 24). is a real mass organization, because it involves all people, both in the city and in the village, both from the upper and lower classes; Various leadership groups (bureaucrats, national movements, clerics and factions) *Elite* region) entered into it. *Javanese Merchant* It is also a multiracial mass

organization, as its members are Japanese, Indonesian (Javanese), Arabs, Chinese and Peranakan people. (*Djawa Baroe*, No. 5, 15 Feb. 2604:5; No. 6, 15 March 2604: 5 and 15 March 2604: 3; Anderson, 1988: 48).

The obligation of the people to hand over rice in Surakarta is regulated in Surakarta *Kooti Zimu Kyokurei*, No. 1 dated March 20, 2604. (*Kan Po*, No. 41, 2604: 12-13) The rice that must be handed over is the harvest reduced by the family's food needs and seedlings. Foodstuffs are specified at 100 kilograms for one person whose harvest is once a year; For those who harvest twice a year, the food is determined at 50 kilograms. The supply of seeds is determined at 75 kilograms per hiktar (*Kan Po*, No. 41, 2604: 12-13). The provision of compulsory rice handover for the people is not in accordance with practice, because rice collection officers often force farmers to hand over rice as food to the government, so that in various regions there is often hunger, besides at that time there is also an *ijon* system. The obligation to hand over rice not only burdens the people, but also creates deep hatred.

*Jawa Hokokai* in carrying out his duties has a section named: *Fujinkai* (Association of Women Wives of Employees), *Suisintai* (Pioneer Line), *Tozjo Zjoesan Kai* (Handicraft Agency), *Keimin Bunka Sidosjo* (Culture Agency) (*Almanac of Asia Raya*, 2604: 163; *Kan Po*, No. 37, 2604: 18; *Jawa Baroe*, No. 11, 2604: 4), also formed an economic control body such as a cooperative that was very closely related to the task of Javanese *Hokokai* called *Kumiai*. Many residents stated that *Kumiai* was part of the *Jawa Hokokai*. (Kurawasa (1993: 211). *Kumiai* in Surakarta functions as an economic controller, especially for the distribution of basic necessities. (Sutiyah, 2001: 138).

*Suisintai* by the community is better known as the Pioneer Front (BP) which is paramilitary. Each time there is a BP officer appointed by the Village Head. BP's duties are closely related to the handing over of crops and wealth and help *Shidoin Ku* oversee how to grow rice at the *Ku level*. *Shidoin Ku* was appointed by *Kutyo* (Village Head) with a salary of f 5 every month. The task is to give advice, instructions and information to farmers so that they can plant well, so that yields increase. (Kurasawa, 1993: 18-19).

*Fujinkai* is a women's organization founded up to the *Son* level. (*Javanese Baroe*, No. 11, 1 June 2604: 4). *Fujinkai*'s impressive task is to manage the *iles* that have been collected by the youth and other communities. The *Fujinkai* management gave counseling lectures on health, cleanliness, simple living and made members aware of working hard to support Japan in an effort to win the war, including the awareness of handing over wealth. The composition of *Fujinkai Kooti* Surakarta is, as follows

Protector	: G.K.R. Pakoe Boewono (Empress Pakoe Boewono XI).
	: G.K.R. Timoer (Permaisuri Mangkunegoro VII).
Advisor	: B.R.A. Woerjaningrat.
	: R.A. Mr. Soenarjo.
Representative	: R.A. Martonegoro.
	: R.A. Partono Mandjonoto.
Members	: G.B.R.A. Soemodiningrat.
Honors	: R.Ay. Mango cow soemo.
Daily Scrub:	
Chairman	: Mrs. Koesban
Author I	: Mrs. Soetarman
II	: Mrs. Dr. Kartono.
Treasurer I	: Sasto Sasnito.
II	: Tjokro Soekarno

Assisted by 20 daughters as assistants in their respective jobs. (*Newspaper*), August 28, 2603

### 3) *Seinendan* (Youth Front)

*Seinendan* is an organization to focus the attention of youth to avoid the influence of nationalist groups founded on April 29, 1943. (Kurasawa, 1993: 341). The first members of *Seinendan* were young men aged 14-25 years. The provision was changed from September 1943 to 14-22 years. Sihombing, 1965: 132 The Chairman (*Dantyo*) of *Seinendan* in Mangkunegaran *Ken* was K.R.M.T.H. Handojonoto (Mangkenegaran Kentyo City) and for Karanganyar *Gun* was R. Ng.S. Pontjosoetjito (Karanganyar *Guntyo*). Other administrators that must exist are the

vice chairman (Fuku Dantyo), the Advisor (Komon), the Advisory Board (Kangji) and the Trainer (*Sido-In*). (*Mangunegaran Archives*, Code P. 148). *Seinendan* in Kasunanan, of course, was also formed, because this organization had to be formed from *Kooti* with its branches to the *Son* level, only the ruling was in the name of who I could find. From the announcement delivered by the Heroic Government Group number 278|XI<sup>AII</sup> I which is contained in *the News of the Government* of May 5, 2604: 37 that S.I.S.K. Susuhunan, came out of the Palace to witness the line in the Square. Most likely the line in question is *the Seinendan line*. This means that *Seinendan* in Kasunanan also receives attention and carries out activities. K.R.H.T. Soeronegoro and K.R.H.T. Koesoemotanojo are examples of *Seinendan* members from Kasunanan (Sutiyah, 2001: 145)

#### 4) *Keibodan* (Police Auxiliary Line)

*Keibodan* is a security organization, under the supervision of the Police Department. *Keibodan* was established on April 29, 1943. The purpose of *Keibodan* was formed to help the police maintain security. *Keibodan* was formed in every *Ku* (Village) with *Kutyo* as the commander and in each *Aza* (Rukun Warga) was formed *Han* (branch) with *Azatyo* as the Branch Commander. The members of *Keibodan* were men between the ages of 25 and 35 years old and since September 1943 the age requirement was lowered to 23 – 35 years old. *Keibodan* members were elected by *Kutyo* with a number of between 50 and 80 people. (*Kanpo*, No. 39, 1944: 23).

The management of *Keibodan* from Mangkunegaran City *Son* is the chairman, R.M.Ng. Sardijatma Nataningrat (Deputy *Sontyo* of Mangkunegaran City); vice chairman (1) R. Soerachmad Hangkoepradja (Clerk of Mangkunegaran City *Son* *Jaksjo*; (2) R. Soepodo Tjitrohoepojo (an employee of the candidate for Natapraja of Mangkunegaran City *Ken* *Jaksjo*), consisting of ten *Han* and has twenty *Fuku Hantyo* with one hundred and twenty members. (*Mangkunegaran Archives*, Code. P. 149).

#### 5) Military Units

##### a) *Heiho* (Japanese Soldier's Maid)

*Heiho* was formed in connection with the need for Japanese soldier auxiliaries on the battlefield. *Heiho* then not only petrified soldiers as brute labor, but also became lowly soldiers and officers. *Heiho* members are an official part of the Japanese armed forces, so they must follow Japanese commandos and terms used in the military. (*Djawa Baroe*, No, 20, 15 October 2603: 6). The requirements to become a *Heiho* member are (1) Be in good health, behave well and have never been punished; (2) Junior high school graduates and above, and (3) Age 18-25 years. (Sihombing, 1965: 139)

The request of 40 lowly officers (*Heiho Me Bo*) was conveyed by *Surakarta Kopti Zimu Kyoku Tyokan* to the kings in Surakarta on July 26, 1943. No. A/4604/29. (*Mangkunegaran Archives*, Code P. 150) The registrants from Mangkunegaran were 6 people, namely Soetarno, Soenarto, Soegiartono Pontjosantoho, Soetarno, Soenardjo and Hariatmo. (*Mangkunegaran Archives*, Code P. 150). *Heiho* 's request from Surakarta was conveyed by *Kooti Zimu Kyoku Tyokan* to the kings dated 18 *Ku-gatsu* 2603 (September 18, 1943) No. A. 5657/12, On the basis of the request letter, of course, many interested people registered, especially from Mangkunegaran who received 26 people, namely Hartono, Ngatiyo, Toyib, Sudano, Subroto, Samijo, Temu, Jono, Titoeko, Ngatno, Sukamto, Slamet, Ngadiman, Sugino, Jimin, Suroto, Saman, Sukam, Surono, Sumarno, Sarwo, Muslan, Murdiman, Karsimin, Suwarso and Sumat. (*Mangkunegaran Archives*, Code P. 150).

##### b) PETA (Defender of the Fatherland)

The establishment of PETA was officially announced by *Gunseikan* and *Seiko Sikikan* on October 3, 1943. (*Kanpo*, No. 28, 1943: 19-24; *Jawa Baroe*, No. 20, 15 October 2603 and *Almanac of Asia Raya*, 2603: 108). In Osamu Seirei No. 44, it is explained that PETA was a volunteer army of homeland defenders whose members were native Indonesians (Javanese), ranging from soldiers to officers (*Gjohai* to *Daidantyo*), by placing Japanese officers as educators. (*Kanpo*, No. 28, 1943: 19-24; *Almanac of Greater Asia*, 2603: 124; Nugroho, 1979: 73) Selection of prospective PETA members through physical tests and interviews. Many PETA members from Surakarta come from royal relatives. For example, Hamidjojo Saroso (Mangkunegoro VIII), (*Mangkunegaran Archive* Code P. 140). Mr. R.M.T.H. Sumodiningrat. (*Government News*, May 5, 2604).

Surakarta has two *Daidan*, namely Wonogiri (Giriwono) *Daidan* with *Daidantyo* Idris and Solo (Manahan) *Daidan* with *Daidantyo* Mulyadi Djojo Martono. Wonogiri *Daidan* is a *Daidan* whose members come from Wonogiri and Klaten *Ken*, while Solo *Daidan* members come from the cities of Surakarta, Sragen and Boyolali *Ken*. Sukardi, 1974: 6-9). Each *Daidan* is divided into four *Tyudan* (Companies) led by *Tyudantyo*. Each *Tyudan* was divided into three *Shōdan* (platoons) led by *Shōdantyo* and had a Japanese *Pa* as a supervisor. Each *Shōdan* is divided into four *Budan* (squads) led by *Budantyo*. (Nina, 2005: 102). The *Tyudantyo* in Solo are K.P.H. Jatikusumo, K.P.H. Hamidjojo Saroso, K.P.H. Sumodiningrat and Sumarto Kusumodirdjo. The soldiers did not receive military education as *Bundantyo* did and above. (Sutiyah, 2001: 165) PETA eventually disbanded after Japan surrendered to the allies. PETA Surakarta was not declared disbanded, but they were deceived by the Japanese. PETA members were originally asked to leave the Dormitory to gather without carrying weapons and once they were done they returned to the Dormitory all the weapons were gone. (Sutiyah, 2001: 169)

### c) *Hezbollah* (Army of Allah)

Japan's approach to the ummah was not only limited to the clerics but also the youth by giving them the opportunity to have their own army, namely by forming *Hezbollah*. Japan gave permission for the establishment of *Hezbollah*. With the formation of *Hezbollah*, Japan expects the support of Muslims for its efforts to win the war to be more unanimous. (Kuntowijoyo, 1997: 15). *Hezbollah* was founded in Jakarta on October 14, 1944. (Supanto, t.th: 7)

*Hezbollah* members are Islamic youths, both from the general public and Islamic boarding schools. Each region (17 Syu, 2 Kooti and 1 Tokubetsu Si) sent twenty-five representatives to be educated and trained in Cisarua (Bogor) for three months from February 28 to May 15, 1945. (Kuntowijoyo, 1997: 16). *Hezbollah* members from Surakarta one example is H. Umar Syahid. He took part in the training to Bogor because he was appointed by the Village Head. (Sutiyah, 2001: 170-171)

Hibullah members after returning from Bogor are allowed to establish *Hezbollah* branches in their area. The city of Solo has the honor of being the headquarters of *Hezbollah* Central Java under the name of the Sunan Bonang division with its headquarters in Purwasari. The headquarters of *Hezbollah* Surakarta is in Kliwon Market (now the Kustati Islamic Hospital). *Hezbollah* at the *Kooti* level, its name is the Regiment. In one Regiment there are 5 Battalions and one Battalion there are five Companies, one Company has four Sections, one Section has five Squads, one Squad has thirteen members. *Hezbollah* members do not receive a salary, but become a new elite group. (Sutiyah, 2001: 172)

### C. Historical Sites That Have Educational Value

The historical site of the Japanese occupation in Surakarta does not receive much attention, both by the public and the government, so it is relatively unknown. The most profound impressions still remain from the story are *kempe* (*Kenpei Tai*), poverty, *kumityo* (*tonarigumi*), compulsory rice handover, line-up training (*Seinandan*), PETA.

Makas *Kenpei Tei* in Surakarta is now the Cakra Hotel. Which building still shows its characteristics as the *Kempei Tai* Headquarters cannot be traced. The *Kenpei Tai* headquarters gave a heroic impression because the ranks of the youth and the people on October 12, 1945 succeeded in besieging and attacking and there was a shootout between the Regional Indonesian National Committee (KNID) and the people and the Japanese army in the morning. (October 13) until *Kenpei Tai* surrendered (Djawatan Penerangan Kota Besar Surakarta, 1953: 3-4). The terrible battle that resulted in the death of Arifin and the battle area is immortalized as the name of the street, namely Arifin street (Pejuang Monument Development Committee 1945, 1974: 21)

Descriptions of *Kenpei Tai* leave the site: *Kenpei Tai Headquarters*, Arifin Street, Ziekenzorg Hospital (Surakarta Central Hospital which is now the Paragon Hotel and Mall), Tampir Boyolali Camp, ammunition and weapons depot in Bangak. The historical value of attacking the *Kenpei Tai* headquarters provides the values of truth, patriotism, unity of determination, self-respect, love for the homeland, unity and the role of youth in defending the country.

The poverty that occurs in Surakarta is shown by the inability of the community to meet the needs of the community, especially food, many residents cannot eat rice (rice). They eat from *banana* humps or *papaya* tree

*humps*. Foodstuffs (rice) became scarce because there was an obligation to hand over the morning from farmers to the government for the benefit of the Japanese military. They are only allowed to bring home their rice only for seeds and foodstuffs. The rest must be submitted to the government, in this case the submission committee. (Lucas, 1989: 43). Family food is determined at 100 kilograms for one person for those who harvest once a year and 50 kilograms for those who harvest twice a year. The seed supply is set at 75 kilograms of *gedengen* rice (rice that still has stalks) or 50 kilograms of grain for each hiktar (*Kan Po*, No. 42, 2604: 12-13). Farmers also cannot concentrate on their farms because they are obliged to participate in compulsory labor (forced labor) for the sake of Japan and are obliged to participate in established activities, such as *Seinendan* and *Keibodan*.

Clothing materials are very limited, because there is a ban on trade between regions, raw materials are not available, so the fabric factories are carpeted. and people do not have purchasing power. There is even a singing of *kathok jute in fiber clothing*. Many people died of starvation (quantitative data is not available), the bodies were not wrapped in shrouds but with torn mats (*kloso amoh*). The famous clothing industry in Surakarta, namely Batik, was limited in production and then banned from operating. The restriction on batik production was carried out after an announcement from the Japanese government in Surakarta on June 10, 1942, about restrictions on batik making and weaving in the Surakarta area. Contents: Prohibit batik companies from producing more than 25% of the previous production, prohibit producing woven goods more than 50% of the previous production, the workers are still used as they are but the working hours are reduced (*Mangkunegaran Archives*, No. P. 375).

The ban on batik production began with the issuance of *Soerakarta Kooti Zimu Kyokurei* No. 2 dated February 13, 1943, regarding the registration of batik materials and the prohibition of selling, buying or moving them. Contents: (1) Obligation for those who own and/or store batik materials to register in the *Soerakarta Kooti Zimu Kyoku Keizaibu section* from February 13 to 20, 1943; (2) It is strictly forbidden to sell, buy and/or move batik materials without permission from *Soerakarta Kooti Zimu Kyoku Tyookan*; (3) *Soerakarta Kooti Zimu Kyoku Tyookan* will form a body to purchase the batik materials in question and if necessary will order one of the employees to conduct an inspection and investigation and file a case in court. If any person does not obey this regulation or gives incorrect testimony, they will be punished with a body sentence of up to 1 month or a maximum fine of 100 rupiah. (*Kanpo*, No. 14, 2603 : 32-33)

The poverty that occurred did not ignite the desire to achieve the ideals of the struggle to expel colonialism. This means that any difficulties will be overcome if the community and policy makers are in one clear line of goals. and real. Differences in steps are common in a struggle, but with a clear goal will unite differences, as well as the goal of the people of Surakarta to expel colonialism. One goal in achieving independence is clearly seen when the Indonesian nation in general and the people of Surakarta in particular defend the homeland. The patriotic spirit is inherent in the body and is shown by the youth from various organizations and the proletariat in disarming the Japanese.

Other relics from the Japanese occupation that can be mapped into sites are the names of the streets, the headquarters of the Map and the *headquarters of Hezbollah*, the Japanese Cave. Street names in Klaten City such as, Alun-alun, Blateran, Sungkur, become Sidowayah, Pandanrejo, street names in Sragen City, such as Margaraya, Megeru, Beloran. Street names in Boyolali City, such as Benteng, Sasonolayu, Tampir. Ngepos (*Government Gazette*, 12 June 2604: 103-105). The names of organizations or institutions that have been renamed, such as Natapraja, Reksowilopo, Amongpraja. (Letter of Commemoration of Soegeng Dalem Sampejan Dalem Mangkoenegoro VII in Soerakarta, t.th: 59-60).

Peta's headquarters in Mahanan to train members of the indigenous people who make up the regional military unit. The base has trained 480 soldiers (*Giyuhei*), 48 squad leaders (*Budancho*), 12 platoon leaders (*Shodancho*), 4 company leaders (*Cudancho*), and one Battalion leader (*Daidancho*). (Nina, 2005: 103). Peta personnel have gone through education by gaining the values of violence, discipline, courage and mentality that never give up. This trait they possess and is shown while defending independence.

The Central Java *Hezbollah Headquarters* with the name of the Sunan Bonang division with its headquarters in Purwasari and the *Surakarta Hezbollah Headquarters* in Kliwon Market (now the Kustati Islamic Hospital) have

witnessed the appearance of Muslims in the military during the Japanese occupation. *Hezbollah* at the *Kooti level*, its name is the Regiment. In one Regiment there are 5 Battalions and one Battalion there are five Companies, one Company has four Sections, one Section has five Squads, one Squad has thirteen members. Hezbollah members do not receive a salary, but become a new elite group. (Sutiyah, 2001: 172).

The Japanese cave located in the hamlet of Gunung Madu, Kedung Lengkong village, Simo District, Boyolali Regency, reminds people about the hiding place and the use of unpaid labor and food supplies during the Japanese occupation. The energy used to make the cave is the locals, who have to lose time and energy to take care of their farm. The Japanese cave is a witness to the harsh Japanese occupation in Indonesia in general and Surakarta in particular.

#### D. Packaging of Sites and History into Educational Tour Packages

Law Number 10 of 2009 concerning Tourism Article 2 states that tourism development is carried out based on the principles of benefits, kinship, fairness, equity, balance, independence, sustainability, participation, sustainability, sustainability, democratic, equality and unity. To realize this in article 6, it is explained through the implementation of a tourism development plan by paying attention to diversity, uniqueness and peculiarities of culture and nature, as well as human needs to travel.

The physical relics of the Japanese occupation in Surakarta as described above should be used as historical sites, but all of them have not received attention. The lack of materials and studies about the Japanese occupation period makes it seem as if there are no major and historical events. The historical relics of the occupation period in the form of physical, the latter have an implied history. This study has opened a map of historical sites during the Japanese occupation that can be packaged into educational tour packages to complement existing tour packages.

Mapping the history of the Japanese occupation in Surakarta can be started by tracing the relics that have been described above and submitting to the government to make the places that have been exposed into sites (cultural heritage). As explained in UURI No. 11 of 2010, objects, buildings, structures, locations, or units of geographical space are determined to have their status as Cultural Heritage carried out by the district/city government based on the recommendations of the Cultural Heritage Expert Team. So the authority to carry out the determination process is the district/city government, based on the recommendation of the Cultural Heritage Expert Team at the district/city level.

Based on the above study, on this occasion the researcher only showed a site map that could be submitted to the Cultural Heritage Expert Team to further study the Japanese occupation heritage site in Surakarta in an effort to complete the tour package. Novi (2016: 60-62) stated that the existence of discoveries related to the elevation of history in an area makes the Regency/City Government think of making this area a tourist destination, by starting to designate it as a site and equipping it with facilities that support even the Regency Government also pouring funds to improve the facilities and infrastructure around the site.

Based on Law No. 11 of 2010, the process of determining the historical heritage of the Japanese occupation in Surakarta takes an insurmountable time. Therefore, the study was only limited to exposures that can be recommended for reading. The results of this study at least provide exposure to the historical heritage of the occupation period in Surakarta through published journals. Readers can get information that is expected to understand and be willing to disseminate information to the public, while to package it into a tour package can be done in several ways, such as attracting the attention of the government, historical observers and the public.

Efforts that can be made by the government, for example, by completing promo packages through existing sites and promoting through *leaflets* to be sent to government and private institutions as well as Community Social Institutions (NGOs). Promotion through sites using social media today has a huge influence on public interest and opinion. Rizki (2018: 29) explained that steps that can be taken in developing tourism include further improving information and promotion about the area as a heritage tourism area; Proposing historical relics of a certain period to be included in the agenda of the government's tourism development program by adding facilities so that the community / tourists can. The existence of stakeholders involved in the tourism industry does not hurt to pay attention to research findings to complete existing tour packages.

The leaflet is complete with information that will help tourists to get to know the types and tour packages offered. Leaflets provided at various institutions are a means of introducing tour packages in the area. Nugroho (2020: 128) explained that the availability of leaflets at various airports and terminals as well as Railway Stations about destinations or tourist attractions that can be visited, complete with routes or road directions, modes of transportation that can be used, available hotels and lodgings, as well as the costs that must be incurred are very petrified for the development of tourism.

Government institutions, especially in educational institutions ranging from kindergarten to secondary school, are very good and educational grounds, because in addition to supporting learning activities, they also educate students to know the history of their area. Therefore, the educational value of the developed tour packages must be considered. Surya, Leo Agung, Sri Yamtina (2019: 52) stated that in developing tourist destinations, we must continue to pay attention to the cultural value system that applies in society in accordance with the noble values of Pancasila and accommodate the needs of tourists in carrying out their worship activities when in a destination location. The needs of tourists need to be accommodated in developing tourism, because it is realized that the purpose of carrying out tourism activities is also not the same between tourists and each other. Nugroho (2020:125-126) stated that the goals of carrying out tourism activities include: getting enjoyment or satisfaction that is different from the place of origin, knowing something, improving health, exercising, carrying out duties, making pilgrimages, and others.

## CONCLUSION

The Japanese occupation in Surakarta left a deep impression on the people of Surakarta, but not much is known about the current generation because many physical relics cannot be traced. The remaining relics have received less attention from both the government and researchers. For the government, the legacy of the Japanese occupation that lasted for 3 1/2 years did not leave much of a physical building that could be displayed for the city's icon. For historical research because the material or source as the main data is less supportive, it is difficult to explore/study for historiographical research. Even so, the study can map sites that are useful to complement existing tour packages, especially educational tour packages. A lot of information and values can be taken from this study for education, especially the value of equality, unity, self-esteem, strength, nationalism related to the policies of the Japanese occupation.

The Japanese occupation policy in Surakarta was *top-down*, that is, it followed the policy of the Army government in Java by regulating local government, with militaristic characteristics. The government bureaucracy from the highest to the lowest is held by indigenous people but with very strict supervision; the loss of social hierarchy based on race; Japan's efforts to nationalize in the field of culture and economy have left pain while strengthening the determination and spirit of eliminating colonialism.

There are not so many Japanese relics in Surakarta, because of the Japanese colonial period which was only 3 1/2 years, but it left a deep impression. The impressions in question are related to *Kenpei Tai*, the recruitment of comfort women (*Jugun Iyanfu*), forced labor (*romusya*), poverty, the cruelty of the Japanese army and military training; Relics that can be mapped as educational tourism are such as: *Kenpei Tai headquarters*, MAP Headquarters, street names, Japanese Caves, These relics can be packaged into tour packages that have educational value because there are values of strength, togetherness, unity, discipline and heroic spirit from the masses which are very valuable for Indonesia in the future

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