



From Decolonization to Nation Building: History of the Department of History of the Malang Institute of Teacher Training and Education, 1954-1970s

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Abstract: In response to the need for history teachers in strengthening the nation's post-independence development, learning centers began to be established, including PTPG Malang which later stood alone as IKIP Malang. The need for the establishment of this learning center was in line with the spirit of decolonization by Muhammad Yamin as a reference for the nation's movement in the field of education, especially in the field of history. Meanwhile, the teaching staff at the beginning of its establishment still used assistance from abroad, especially archaeologists and historians from the Netherlands such as J. G. de Casparis and JBAF Mayor Polak. The socio-political condition of post-independence Indonesia caused a paradox about the government's decision to ask for foreign assistance. The spirit of decolonization was hit by the reality that the Indonesian nation still needed external contributions to be able to form its own scientific identity. This study aims to analyze the extent of the process of the spirit of decolonization in the Department of History of IKIP Malang. Given that the Department of History of IKIP Malang as one of the oldest departments has contributed to producing history teachers. The method used is the historical method by collecting official sources from the Department of History, interviews with alumni teachers, and student document egos. The results of the study show that the Department of History of IKIP Malang, which was born under the name of the Department of Cultural History in the era of PTPG Malang, has transformed to meet the needs of the history curriculum for the development of the nation. Through the renewal of the curriculum in the 1954 to the 1970s, it can be observed that decolonization in the Department of History of IKIP Malang underwent a long and continuous process.

Keywords: curriculum; decolonization of knowledge; history

Abstrak: Sebagai respons terhadap kebutuhan akan guru sejarah dalam penguatan pembangunan bangsa pasca-kemerdekaan, pusat pembelajaran mulai didirikan, termasuk PTPG Malang yang selanjutnya berdiri sendiri sebagai IKIP Malang. Kebutuhan pendirian pusat pembelajaran ini selaras dengan semangat dekolonisasi oleh Muhammad Yamin sebagai acuan gerak bangsa dalam bidang pendidikan, khususnya bidang sejarah. Sementara itu, staf pengajar pada awal pendiriannya masih menggunakan bantuan dari luar negeri, terutama arkeolog dan sejarawan dari Belanda seperti J. G. de Casparis dan JBAF Mayor Polak. Kondisi sosial-politik Indonesia pasca-kemerdekaan menimbulkan paradoks akan keputusan pemerintah yang meminta bantuan tenaga asing. Semangat dekolonisasi dihantamkan dengan realitas bahwa Bangsa Indonesia masih membutuhkan kontribusi luar untuk dapat membentuk identitas keilmuannya sendiri. Penelitian ini bertujuan menganalisis sejauh mana proses semangat dekolonisasi di Jurusan Sejarah IKIP Malang. Mengingat bahwa Jurusan Sejarah IKIP Malang sebagai salah satu jurusan tertua memiliki kontribusi dalam mencetak guru-guru sejarah. Metode yang digunakan adalah metode sejarah dengan mengumpulkan sumber resmi dari Jurusan Sejarah, wawancara dengan alumni pengajar, serta ego dokumen mahasiswa. Hasil studi menunjukkan bahwa Jurusan Sejarah IKIP Malang, yang lahir dengan nama Jurusan

Sejarah Budaya pada era PTPG Malang, telah bertransformasi memenuhi kebutuhan kurikulum sejarah bagi pembangunan bangsa. Melalui pembaruan kurikulum pada tahun 1954 hingga 1970-an, dapat diamati bersama bahwa dekolonisasi di Jurusan Sejarah IKIP Malang mengalami proses yang panjang dan berkelanjutan.

Kata Kunci: dekolonisasi pengetahuan; kurikulum; sejarah



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Introduction

One of the efforts to realize decolonization is through the establishment of a Teacher Education College (PTPG). The term decolonization is not aimed at physical processes, in this case it is called decolonization. However, decolonization in this article is aimed at changes in producing science (epistemology). The process of decolonization cannot run completely if it does not touch the realm of epistemology (Yunos & Muslim, 2021). In line with Sartono Kartodirdjo's thinking who stated that after Indonesia's independence, the legacy left behind by the Dutch after the war was Dutch colonial historiography, so that the rewriting of history in Indonesia became an urgent matter (Kartodirdjo, 2015). Urgency in this case is also because decolonization has an impact on the restoration of the nation's identity (Hawksley & Ward, 2019). That is why for Indonesian historians, the decolonization project must be launched as soon as possible.

In world history, decolonization did not only occur in Indonesia. The former colonized nations were not just passive objects, but became active subjects in shaping their own civilization (Muschik, 2022). The spirit of realizing decolonization is also supported by the foundation of Pan-Asianism, that Western powers can be defeated (Wongsurawat, 2024). This is reflected in Malaysia, India, and countries in Africa also fighting for decolonization for their countries. Malaysia, as a Malay nation, places decolonization as an agenda that is still being fought for and requires the involvement of all Malaysian citizens (Yunos & Muslim, 2021). The Malaysian nationalism movement had an impact on the beginning of the investigation of problems on the economy, land ownership, and bureaucracy. Generally, Malaysian historians are educated abroad. Since the 1970s, historical research in domestic universities has begun to produce local rather than national historical works, so many local figures are featured (Monastery, 2025). In the following decade, namely in the 1980s, decolonization efforts were realized with the policy of Islamization with the aim of raising Malay and Islamic values. However, this decolonization actually marginalized non-Malay/non-Muslim cultures and artists (Abdullah & Alam, 2025). Decolonization interpretations that focus only on a single identity have been proven to limit creative freedom.

In India the decolonization of history and thought is still not entirely successful. Attempts to decolonize in India are not enough if they only claim a new national narrative, but dare to display the trauma side and its political dynamics (Guha, 2019). Decolonization in India began long before 1947 when Indian nationalists were closely connected to a network of anti-imperial thought that had been built years earlier (Raghavan et al., 2022). However, in practice, it is still far from perfect. Many challenges are still being addressed, for example, colonial narratives and frameworks of thought are still dominant. Resistance from some academics who maintain traditional Eurocentric historiography, as well as local knowledge has not been fully integrated evenly (Menezes & Sharma, 2023).

Further on the African Continent, the process of decolonization is seen as a gradual and evolutionary process. The speed of decolonization depends on the extent to which African

countries are able to build their own resources to replace the role of Europe (Zartman, 2014). Dependence on the role of colonialism is an obstacle to the overall decolonization process, especially in the field of education. Studies of decolonization in Africa in the past tend to focus on the transformation of the political, economic, and bureaucratic systems of government, but often ignore the overhaul of the educational order of colonial heritage (Adekunle, 2021). Moreover, efforts to boost the Eurocentric curriculum with Africanists are anarchic and superficial (Jansen, 2023). In fact, the achievement of decolonization in Africa can be done with academic and practical institutions (Evgenyevna, 2024). This condition causes political independence not necessarily to free post-colonial society from mental shackles (mental *Inferior*), where their mindset, lifestyle, and scientific orientation remain oriented to Western traditions and standards.

Indonesian historian, Nugroho Notosusanto in his article on the problem of teaching history in Indonesia, stated that the general problem is the scarcity of historians and history teachers (Notosusanto, 2015). In response to these conditions, the Minister of Culture, Education, and Teaching in 1953 established the Teacher Education College (PTPG). PTPG Malang is one of three other universities, namely PTPG Bandung and PTPG Padang. Muhammad Yamin in his speech on October 18, 1954 gave a clear picture that the establishment of PTPG Malang was a future project (Yamin, 1954b). The idea of the spirit of decolonization was emphasized by Muhammad Yamin when he emphasized the importance of dismantling the legacy of ignorance of the colonial era through the overhaul of the national education system that is independent, existing, and democratic. For Yamin, one of the main foundations for building cultural sovereignty and national intelligence post-independence is to produce highly educated educators. PTPG Malang was founded on the basis of fighting against the colonial feudalism system (Yamin, 1954a). Muhammad Yamin's ambition is to create education for others, not just certain groups

Studies on the decolonization of knowledge have actually been studied by experts. Popular literature *The Myth of the Native Lazy Population* by Syed Husein Alatas focuses on the Southeast Asian region, namely Indonesia, Malaysia, and the Philippines where the three countries were once colonized by Europeans. Terms "*Intellectual imperialism*" in his book it was introduced to show that intellectual colonization had created a shackled mind (Alatas, 1989). A mind trapped in a state of helplessness will create an improper construction of thought. Indonesia, which was once colonized by the Dutch, is not impossible to be influenced by the existence of intellectual colonialism. Therefore, history must not only tell those who got power relations, but also look at the people under them.

Research on the history curriculum has been conducted by several researchers before. Research from Batubara (2019) states that the previous history education system was oriented to the interests of the colonizers or centered on Europe. After independence, the goal of education is more oriented towards nationalism because Indonesia is still under threat (Batubara, 2019). The next research was conducted by Supratman (2021) by introducing this concept *Open Science* or Open Science. This concept is a movement to digitize historical sources as a form of decolonization efforts to decolonize science (Supratman, 2021). The third research was conducted by Indah Wahyu Puji Utami (2024) on the Decolonization of the Indonesian History Curriculum in 1946-1949, stating that decolonization is a paradigm for the policy analysis of the history curriculum in Indonesia. Curriculum decolonization generally occurs after a country has achieved independence and scholars play an important role in designing the curriculum for the newly independent country (Utami et al., 2024). Most of the previous research focused on the history curriculum launched in schools. The researcher sees a gap, that there has not been much research on the history curriculum in universities. This article focuses on

epistemologically decolonization, especially in the Department of Cultural History of PTPG Malang, which later became IKIP Malang.

In fact, PTPG Malang, which subsequently developed into the Institute of Teacher Training and Education (IKIP Malang) itself, is still colored by colonial elements, for example in this article it focuses on the Department of History which is chaired by a Dutchman, namely J. G. Casparis. Therefore, it is necessary to further question how this decolonization process was carried out. Do the colonial actors or agents who still exist in the Department of History of PTPG Malang show that decolonization has not fully occurred? Or are they indeed working in the scientific realm?

In order to analyze the research, the researcher used the theory of evolutionary decolonization of epistemology from Zartman (2014). The theoretical foundation is used to examine the decolonization process carried out in the Department of History from the time of PTPG Malang to IKIP Malang in the 1954 to 1970s, especially in seeing whether the existence of Western actors such as J. G. de Casparis reflects decolonization that has not been completed or is purely a strategy for the sake of science. In line with this, this study aims to analyze the complexity of institutional decolonization and historiography in the post-independence period. Thus, this research makes an academic contribution to the historiography of the history of education in Indonesia by showing that the process of decolonization of thought runs gradually and complexly.

Research methods

In this study, this researcher uses a historical research method. In this method, the researcher fulfills five stages, namely topic selection, heuristic (source collection), source verification, interpretation, and historiography (Kuntowijoyo, 2008). In this topic of decolonization of knowledge, the researcher collected various types of sources, ranging from newspapers, ego documents from alumni of the Department of History, to related journals. The main source in the form of an ego document was obtained from one of the alumni students as well as a lecturer at the Department of History when he was still a IKIP Malang. The sources that have been collected are then analyzed and conclusions are drawn from the problems submitted. The Department of History was chosen because it was one of the departments that existed when PTPG Malang was established. Temporally, the decolonization of knowledge in the Department of History began from the year of the establishment of PTPG Malang until it was renamed the Institute of Education and Education, namely in the 1954-1970s. In this study, the researcher will explain how the culture of the history teaching system in the context of the decolonization of knowledge in the Department of History.

Research results

History of PTPG Malang and Cultural History

Educators in the colonial era were required to understand and master historical competence. The compulsory competencies that are mastered are events related to the history of the Netherlands and the Dutch East Indies. These events are in the form of medieval history, especially about the birth of the Dutch state itself. The historical periodization taught by the colonialists can be divided into three, namely the classical history of the archipelago, the background of the entry of the VOC, and the power of the Dutch colonial government (Arifin, 2020). The history curriculum created by the Colonials influenced the bumiputra paradigm to form a "mentality" *Inferior*". The Bumiputera were shackled by the influence of colonial thought and culture that glorified the colonizers. This condition of shackles is closely linked to the need to achieve a sense of equality and respect that grows from the colonial past (Shih et

al., 2020). In this context, decolonization is not an instant post-independence event, but a continuous and gradual evolutionary process (Zartman, 2014).

The concrete manifestation of this evolutionary and epistemological decolonization process began to be realized in real terms through the establishment of higher education centers, one of which was the Teacher Education College (PTPG) in 1954. The goal was to facilitate the distribution of teachers to the regions so that teaching could be carried out systematically. Based on the Lustrum document of Airlangga University, the establishment of PTPG Malang led by Mr. Sardjono, the Mayor of Malang still does not have its own building (Panitya Lustrum Ke IV IKIP Malang, 1974). Because they did not have their own building, the inauguration of the building was carried out at the Tugu Street High School building by the Minister of Education, Teaching, and Culture of the Republic of Indonesia, Mr. Muhammad Yamin (Yamin, 1954b). The first dean appointed was Prof. Haji Sutan Adam Bachtiar. The Administration Office is located on Sultan Agung Street No.5 Malang. The inauguration of the first PTPG Malang in the country was held on Monday Kliwon, October 18, 1954. However, shortly after and based on government regulation No. 57 of 1954 stipulated in Jakarta on November 1, 1954, the status of PTPG Malang was incorporated into Universitas Airlangga as its branch in Malang. At the time of its establishment, PTPG Malang had five departments, namely the Department of Indonesian Language and Literature, the Department of English Language and Literature, the Department of History and Culture, the Department of Economics, and the Department of Definite/Natural Sciences. This lecture lasted about three months until PTPG Malang had its own building.

It was stated that PTPG Malang initially did not have its own building, until finally having its first building by buying the Splendid Hotel building on Tumapel 1 Street (Interview with Djoko Saryono, 8 Juli 2026). The half-destroyed hotel was then renovated at great expense to support classroom learning. The existence of PTPG received a warm welcome from the public because PTPG was the only public university other than the Academy of Domestic Government in Malang City. The classrooms on Tumapel 1 Street were no longer able to accommodate all PTPG activities. Then, expansion efforts could be carried out in 1958 by acquiring a large plot of land bordering Yogyakarta Street in the north, Jakarta Street in the east, Surabaya Street in the south, and Summersari Village in the west. A considerable contribution from Mr. Sardjono, the former Mayor of Malang, who aspired to make Malang a "Student City". The graduation system at PTPG Malang is divided into 2 levels of education, namely undergraduate or bachelor's education which lasts for 3 years and education *Atjarja* (Acarya) or bachelor of education for 2 years (Interview with I Wayan Legawa, 5 Agustus 2026). The use of the term *bakalaureat* is still used which is adapted from the Dutch language and its graduates receive the degree of Doctorandus (Drs.) for men and Doctoranda (for women). This degree was adopted from the Dutch colonial higher education system and continued by universities in Indonesia that were newly developed during the period of independence.

One of the departments mentioned in the first part, the Department of Cultural History, is an important topic in this article. It is important for newly independent countries to study their culture, as Sukarno stated in a concept known as the Trisakti Concept, which is political sovereignty, economic independence, and personality in culture. However, in the 1950s, the number of teaching staff was not too large compared to the number of students taught. The Indonesian government's decision still considers it necessary to use foreign teaching staff (Yamin, 1954a). The University's Department of History was born under the name of the Department of Cultural History, which was incorporated into the Faculty of Education and Social Sciences (FPIPS) in 1954. According to I Wayan Legawa, one of the alumni of the Department of History, stated that the naming of "Cultural History" was driven by the

epistemological classification of the time, where the discipline of history was positioned as an integral part of the group of cultural knowledge and *Humanities* (Interview with I Wayan Legawa, 5 Agustus 2026). Chronologically, the institutional status of this institution underwent several phases of change due to political and state policy factors in the late 1950s (Interview with Djoko Saryono, 8 Juli 2026). In 1957 PTPG succeeded in graduating the first batch of students. In 1958 the name of PTPG was changed to FKIP under the auspices of Airlangga University. As an educational institution that is still looking for a form other than the curriculum that continues to change according to the needs of the community, PTPG was finally integrated into FKIP (Faculty of Teacher Training and Education). This integration is also based on the Decree of the Minister of Education, Teaching, and Culture of the Republic of Indonesia No. 6 of 1961, in line with the development and increasing awareness of the need for a teacher education system for secondary schools, B, I, B, II included in FKIP.

FKIP is included in the scope of the Department of PTIP (Higher Education and Science). On the other hand, there is the Department of PDK (Basic Education and Culture) which established IPG (Institute of Teacher Education). The problem of teacher education institutions was then ended with the wisdom of combining FKIP from the Department of PTIP and IPG from the Department of PDK into IKIP (Institute of Teacher Training and Education) (Lustrum Committee IV IKIP Malang, 1974). Thus, IKIP is the only university-level teacher education institution in Indonesia. The existence of this decision has an impact on the change of FKIP Malang to IKIP Malang which has branches in Madiun, Jember, Singaraja, Timor-Kupang, and Ende (Interview with Djoko Saryono, 8 Juli 2026).

Shortly after that, right in 1963 FKIP changed to IKIP Malang. Referring to the main document *to change the role of the Elderly*, Nomenclature at the department/department level also underwent adjustments over time. The Department of Cultural History changed to the Department of History and Anthropology in the period 1962-1975. The addition of the integration of anthropology disciplines aimed to meet the competency needs of anthropology teachers at the secondary school level (Mukayat, 1979). Then the nomenclature changed to Civic History.

The decolonization of knowledge in the early days of the establishment of the department of cultural history collided with the dominance of educators from Europe and bumiputra academics who graduated from the colonial system (Interview with Djoko Saryono, 8 Juli 2026). The position of Head of Department is held by J. G. de Casparis, a Dutch scholar who was inaugurated as a Professor at PTPG Universitas Airlangga (Tamin, 1957). Casparis was a figure who had the ambition to reformulate Indonesian History. As a man known to be intelligent, he had been a codebreaker for the KNIL soldiers during the Second World War. However, in 1942 the Japanese army captured and exiled him to Burma as a brute force (Almahsyur, 2024). It was only when Indonesia became independent that Casparis returned to Indonesia to continue his career and contribution to history. He rejected rigid ideas and emphasized that the elite of the archipelago actively adapted elements of foreign culture to suit their own local context and values. His neatly established relationship with president Sukarno at that time also led him to contribute to the historiography of West Irian (Papua) (Gomperts & Klokke, 2003). Sukarno directly asked Casparis to explain the background of the history of West Irian as part of the Indonesian archipelago. In 1955, Casparis was appointed as a Professor of Indonesian Ancient History and Sanskrit.

The decolonization of Knowledge in the policy of the previous department head was carried out gradually and not only by the bumiputra themselves. It is undeniable that the blood of foreign descendants also sought to make a real contribution in practice. Casparis (the first Head of the Department of Cultural History) had a high dedication to reviewing and evaluating

the learning of national history. Through his innovative writings, he supported the development of a solid foundation for historical and archaeological research in Indonesia (Almahsyur, 2024). Through his work, namely the Development of Knowledge and Teaching of Ancient Indonesian History Results of Investigation for 20 Years (1931-1951), Casparis reviewed and evaluated the progress of research on the ancient history of Indonesia (Hindu-Buddhist period) which included the development of interpretation methods and archaeological artifacts (de Casparis, 1961). These efforts aimed to break away from the dominance of colonial historiography towards a perspective that was more centered on the internal dynamics of the archipelago.

In addition to Casparis, there are still Mayor Polak who are directly involved in the lecture process (Interview with I Wayan Legawa, 5 Agustus 2026). The dominance of educators has direct implications for academic references. The main literature used still exists *Big Theory* West, such as *History of the Dutch East Indies*, Goris 1 and 2 (History of Ancient Bali by Roelof Goris). Western literature was later developed as *Tools* to reconstruct national history (Interview with Djoko Saryono, 8 Juli 2026). At the same time, the political situation in the country was shaken by the presence of foreigners. Through the newspaper *Pikiran Rakjat* in 1954, in response to a *statement* from the Executive Council of the United Development Movement of the United Workers of the Republic published in the editorial of *Pikiran Rakjat*, said that the Indonesian people should remain vigilant against the existence of foreign countries, even if they have become citizens.

In response to this, the people's mind gave *Statement* do not fully agree because most Indonesians are not yet able to distinguish from each other, even with Foreign Guest Countries. Foreign Guest Countries contain professors and government employees who are brought in by the Indonesian government with difficulty (*Pikiran Rakjat*, 1954). The shortage of teaching staff, especially historians, made the government have to take a policy to invite guests from other countries.

Even so, it can be said that the existence of these teachers is aimed at helping to support scientific oversight massively. In line with what Muhammad Yamin said, PTPG was established to generalize education and was not based on feudal as in the colonial period. The first batch of History students in 1954 consisted of various groups and ethnicities, such as students from Bali and Chinese (Panitya Lustrum Ke IV IKIP Malang, 1974). This is a tangible manifestation that the history department is an open space for all students from different backgrounds.

Table 1. Academic System and Changes in Nomenclature of Departments from PTPG to IKIP Malang

Category Institutions	Nomenclature of the Department	Forms of Academic Systems	Study Load (Credits/Time)	The Political Era and the Dynamics of the National Curriculum
PTPG Malang (1954-1957)	Cultural History (1954-1957)	Bachelor of Arts (BA) system for 3 years and acarya for 2 years	3 years (bachelor's degree) B.I. (<i>Bachelor's degree / B.A. equivalent to Bachelor of Arts/Bachelor of Science</i>) + 2 years (doctorate/bachelor's)	In accordance with the spirit of the curriculum in 1947 and 1952. History subjects have not yet stood alone as a special science, combined in the social sciences group.

FKIP Universitas Airlangga (1958-1962)	- Cultural History (1958-1962) - History of Anthropology (early 1962)	Introduction to the Semester Credit System (SKS)	± 147 to 160 credits (adjusts the structure of the study program). The title is Dr. (<i>Doktorandus / Doktoranda</i>)	History learning is tailored to the needs of anthropology.
IKIP Malang (1963-1977)	- History of Anthropology (1963-1975) - Department of Citizenship/ Legal History (1975-1980)	S1 Strata based on the National Curriculum (MKU, MKDK, MKK).	Around 144-160 credits (core National Curriculum minimum 76 credits + Local Curriculum). This degree is already worth S.Pd.	History is combined with Civic Education (Citizenship) for the moral development of Pancasila.

Source: (Interview with I Wayan Legawa, 5 Agustus 2026; IKIP Malang, 1996).

Curriculum

Epistemological decolonization is also manifested in the differentiation of the curriculum of the Department of History from time to time. The history curriculum inherited from the colonial tradition is gradually reoriented through the addition of Indonesian History courses and changes in the periodization of national history. Utami et al. (2024) note that although the spirit of decolonization to shift the Eurocentric narrative towards the Indonesian sender began to be pioneered, one of which was through alternative textbooks written by Sanusi Pane, lecturers and students still referred to colonial literature due to the limited number of historians and local references (Utami et al., 2024).

In the history of Indonesian education, the meaning of the curriculum at the beginning of the post-independence period was still fundamental, namely only as a collection of subjects. This is in line with the instructions of the first Minister of Education, Teaching and Culture, Ki Hadjar Dewantara, who directed teaching to master basic knowledge and skills in society. The educational curriculum in Indonesia in the 1950s was also more concrete in daily life (Wahyuni, 2015). At the higher education level, especially in the Department of History of IKIP Malang, there have also been several improvements. Curriculum improvements are carried out as a result of the development of the national education system within the framework of meeting the demands of national development (Dhari & Mukayat, 1985). Experience and knowledge are obtained from the results of research and educational development.

Another effort to decolonize knowledge in learning is the ratification of Indonesian as a compulsory language. In the commemorative document of Universitas Airlangga in chapter II, article 4 states that the language of lectures is Indonesian and deviations from this provision can only be done through a ministerial decree (Tamin, 1957). The books used by students as references are also inseparable from Western literature. Casparis himself has mentioned several references used from 1931-1951). Table 1.2 below is for references to books of that time:

Table 2. Literature used in the early days of independence

Scholars and Institutions	Fields of Study and Expertise	Scholarly Contributions and Historical Significance
N.J. Krom	Hindu-Javanese History	The author of <i>Hindoe-Javaansche Geschiedenis</i> which is a literary periodization of Indonesian classical history.

F.D.K. Bosch	Archaeology and Ancient Art	Pioneer in the study of ancient building art, temple reliefs, and the theory of the spread of Indian cultural influences (Indianization in the archipelago).
C.C. Berg	Javanese Literature and Mythology	Have views on traditional literary texts as well as the concept of myth and political function in ancient Javanese manuscripts.
L.C. Damais	Epigraphy and Chronology of the Inscription	An epigrapher who revised and determined the accuracy of the year, number, and chronology of inscriptions in the Ancient Javanese period in a more scientific way.
Antiquities Service (Antiquities Service)	Field Reports and Epigraphs	An official institution that published research reports, new inscription findings (Inscripties van Nederlandsch-Indië), and excavations of sites during the period 1931–1951.

Sources: (de Casparis, 1961)

In the early decades of the establishment of PTPG Malang, the curriculum structure was greatly influenced by the transition of the colonial education system to the national system. To break the dependence on colonial literature on pioneer lecturers (alumni of the history department), a strategic policy was taken by requiring the independent preparation of teaching materials and textbooks (Interview with I Wayan Legawa, 5 Agustus 2026). Each student is required to create an independent textbook to complete related course assignments. The curriculum of the history discipline under the nomenclature of the Department of History and Culture is located at the intersection of history, humanities, and culture. Students are equipped with the study of ancient civilizations, the influence of Indian-Hindu-Buddhist culture, and the history of local culture. The oldest curriculum that researchers can randomize is the 1956 curriculum. The Department of Cultural History is divided into three subjects. The first subject is a basic subject that includes teaching, Indonesian language, and teaching practices. Second, the main subject covers Indonesian history and Indonesian cultural history. Finally, the lectures are in the form of world history which includes Indian, Asian, Arabic, general, and historical methods. The number of hours of study in the first year is 16, the second year 11, and the third year 11. The first batch, class of 1954, totals 20 people. The following year, the class of 1955 amounted to 14 people. The class of 1956 amounted to 13 people.

The evaluation of learning during this period is very rigorous through the Oral Comprehensive Exam, in which students have to test the assignment of material from prehistoric times to contemporary times before the god of examiners (Interview with I Wayan Legawa, 5 Agustus 2026). This is done to ensure that the knowledge gained is not wasted when classes are completed. In addition to the needs of the teaching staff at the intermediate level, the nomenclature of the department has shifted to the Department of History and Anthropology. The current curriculum uses a combination of historical methods and anthropological approaches. The goal is for graduates not only to understand the chronological order of political events, but also to be able to dissect social structures, customs, and cultural dynamics (Interview with I Wayan Legawa, 5 Agustus 2026).

The 1975 curriculum marked the entry of the Semester Credit System (SKS), a structural reform pioneered in the world of Indonesian higher education, in which academics from IKIP Malang played an important role in its formulation. In this curriculum, the mastery of national history material is divided into political-cultural chronologies (such as national history before 1908 to the era of the independence movement), and integrated with the insights of the Social

Sciences cluster (IPS) (Ministry of Education and Culture, 1975). The BA system was gradually abolished and consolidated into a Strata 1 (S1) program with a study load of around 147-160 credits (Interview with I Wayan Legawa, 5 Agustus 2026).

Table 3. Comparison of the Curriculum of the History Department of IKIP Malang in 1954 – 1970s

Curriculum Categories	Curriculum 1954	1970s curriculum
General and National Courses	English	Pancasila I-II, English, Application, Religion, Sports
National History Course	History of Indonesia, History of Indonesian Culture	Differentiation of Periodization: Pre-History of Indonesia, History of Old Indonesia I-III, History of New Indonesia I-II, Capita Selecta of Old Indonesian History I-II and New I-II, History of Indonesian Culture
Regional/World History Course	History of India and Southeast Asia, History of East Asia, History of Islamic Countries, General History (Western)	Multilateral: Southeast Asian History I, East Asian History, South Asian History, African History, Australian History, Anglo-Saxon American History, European History (West and East).
Methodology and Source Language.	Methodical History.	Research Methods, Philology/Source Language (Old Javanese, Sanskrit, Dutch), Social Research Methodology, Philosophy of History, Thesis, Thesis.
Auxiliary and Interdisciplinary Sciences	Sociology, Cultural Anthropology, Pedagogic.	Basic Social Sciences, Fundamentals of Civics, Geography, Economics, Anthropology-Sociology, Constitutional Law, Geopolitics, State Sciences, Population Education.

Source: (Interview with I Wayan Legawa, 5 Agustus 2026; Tamin, 1957).

Comparison of the Curriculum between the era of the Malang Teacher Education College (PTPG) in 1954 The comparison of the curriculum between the era of the Malang Teacher Education College (PTPG) in 1954 and the era of the Malang Institute of Teacher Training and Education (IKIP) in the 1970s as presented in the Table above shows the manifestation of an evolutionary epistemological decolonization (Zartman, 1976; Yunos & Muslim, 2021). The shift in the structure of this course marked the gradual dismantling of the Western intellectual tradition inherited by the colonial education system. First, there was a differentiation and strengthening of the narrative of National History. In the early days of PTPG Malang (1954), national history courses were still presented in general in two basic courses (Indonesian History and Indonesian Cultural History). However, in the era of IKIP Malang (1970s), Indonesian history was deeply divided into systematic periodization chapters (starting from Pre-History, Old Indonesian History I–III, to New Indonesian History I–III). This change proves the reorientation of historiography towards an Indonesian-centric perspective, where the nation's history is analyzed from *within*, no longer as a fringe record of Dutch colonial history. Second, the dismantling of Eurocentrism bias through the enrichment of the history of non-Western regions.

The curriculum structure of PTPG Malang in 1954 still left the General (Western) Sedjarah course as the main portion of foreign history. On the other hand, in the 1970s curriculum, students' knowledge horizons were expanded through the study of regional history multilaterally, such as the inclusion of African History, South Asian History, Australian

History, and Southeast Asian History. This shows that the decolonization of thought at IKIP Malang does not isolate itself from the outside world, but rather releases dependence on Western perspectives (Eurocentrism) towards a balanced understanding of the world. Third, the provision of decolonization instruments in the form of mastery of the source language. One of the important findings in the Bachelor's level curriculum at IKIP Malang is the presence of courses in Ancient Javanese, Sanskrit, and Dutch. The teaching of this source language is a crucial step in the decolonization of science: historians and prospective teachers of Indonesian history are equipped with the ability to read colonial archives and ancient inscriptions directly, so that they are no longer dependent on interpretation or translation from Dutch colonial historians. The results of the transcript can also provide an idea that decolonization at PTPG Malang to IKIP Malang does not only occur at the level of changing the name of the institution, but also touches the material substance, methodology, and ideological orientation of the nation gradually.

Conclusion

Decolonization is an evolutionary process in the sovereignty of thought. The future project launched by Muhammad Yamin began with training to produce teachers in the country, especially history teachers. In addition, the spirit of decolonization from Muhammad Yamin became the driving force that education is the same for all groups. This is in contrast to the colonial period, where only a few elitist groups pursued education. Yamin's idea gives an idea that the development of higher education institutions is aimed at fighting educational feudalism. One of the tangible manifestations of the spirit of decolonization in Indonesia is the establishment of the Teacher Education College (PTPG Malang) in 1954 which later transformed into the Institute of Teacher Training and Education (IKIP Malang). The oldest department at IKIP Malang is the Department of History and Culture. History is one of the main fields because this field is an ideological field. Nation-building must of course be carried out through identity building. However, obstacles occurred because the number of historians in the post-independence period was not many. The government also tried to establish cooperation with foreign professors. They were invited to become lecturers at universities in order to globalize the teaching of history. Some of the actors involved in teaching staff in the Department of History were J. G. de Casparis and Mayor Polak. Casparis was a historian who was engaged in the field of Indonesian classical period. Although the news of socio-political conditions in the media at that time had pros and cons in response to the invitation of foreign professors, this did not dampen the enthusiasm of foreign professors who had devoted themselves to science. The development of historiography gave rise to positive results. It can be seen that the curriculum that developed from the time of PTPG to IKIP Malang more often gave rise to local histories. The courses presented represent that Indonesia's local and national history is often an important project in nation building.

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