

Research on the Changes and Development of Chinese Education in Indonesia

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Abstract. 200 years before this century in Indonesia what is called Chinese education is basically mother tongue education for ethnic Chinese. Chinese education has had its ups and downs, from traditional home teaching education, literacy classes, informal schools to modern formal schools. This change began during the Dutch colonial period, the Japanese invasion until the Republic of Indonesia became independent, Chinese schools had stopped and were even closed by the authorities. Prior to independence, associations of Chinese Indonesians and Chinese schools had made certain contributions to influence and enlighten the revival of Indonesian national education. Chinese education was banned during the New Order era, after Indonesia implemented democratic reforms, Chinese was allowed to be taught again. China's economic strength, which continues to increase after the country's reform and opening up, has pushed Mandarin into a popular and important language in the world. In order for children of Chinese descent to receive formal and continuous Chinese language education, the Chinese community in general believes it is necessary to establish formal, systematic, programmed schools that include Indonesian, English, and Mandarin. The trilingual school is a model for the transformation of contemporary Chinese Indonesian education, integrated into the national education system and open to all. The emergence of trilingual schools shows that Chinese Indonesian education has actually undergone qualitative changes. For ethnic Chinese, education that inherits ancestral language and culture is also called Chinese education, for non-Chinese students it is second language education or foreign language education. Trilingual schools have become the mainstream and the main model of Chinese education in Indonesia today. Looking to the post-pandemic future, Chinese language education will inevitably become more diverse, professional, standardized and information-based, and its teaching methods will definitely follow the trend of internationalization and promote the development of subject theory.

Keywords: Internationalization; Chinese Schools; Trilingual Schools; Chinese Education

1 Introduction

There is a saying that where there are Chinese, there is Chinese education. Chinese people always pay attention to education, especially the education of cultural traditions, ethics and morals for their children. Chinese immigrants in Nanyang (countries south of China) and Indonesia have opened education hundreds of years ago. Statistics show that Indonesia is the first place where Chinese immigrants start school education outside of China. Chinese education in Indonesia has a long history. In the 1950s to 1960s, Indonesia was a country with the largest number of Chinese schools and students outside China. Chinese education in Indonesia at that time was basically the mother tongue education of overseas Chinese.

2 Results and Discussion

2.1 The Mother Tongue Education Period of Overseas Chinese

2.1.1 Private Schools and Private Schools at the End of the 17th Century

In 1691, a Chinese mansion in Batavia opened a private school-style free school. In 1787, an overseas Chinese from Batavia, Kapitan, opened the Mingcheng Academy in a monastery. According to records, it was the earliest school opened overseas by Chinese. The academy teaches in Hokkien, reciting “Sishu and Wujing”(the four books and five classics). The teachers are mostly from Fujian, China, and sometimes they are taught by monks in temples. The teaching activities of this kind of monastery and philanthropy are somewhat similar to the teaching methods of the Islamic Scripture Institute. According to records, there were 439 free schools and private schools in Indonesia in 1900, 257 in Java and 28 in Bacheng, with 7835 students.

2.1.2 The Modern School Era

At the end of the 19th century, many Chinese moved to Southeast Asia due to civil wars. Among them are intellectuals who have been influenced by modern education, encouraging Chinese leaders in Indonesia to open new-style Chinese schools. In 1900, the Chinese in Batavia established the Tionghoa Hwee Koan (THHK) organization, a governing body for the establishment of formal schools. On March 17, 1901, the first overseas Chinese school in Indonesia was established. Since it is located on Jalan Patekoan, it was called Pahoo College. Pahoo School can be said to be a formal school in the truest sense. Its emergence is a milestone in the history of Chinese education in Indonesia. The Chinese Academy is already a modern school. Classroom teachers use Zhengyin (now known as Putonghua) to teach, and learn from the teaching methods of Japanese Chinese schools. Many teachers are hired from Japan and Fujian, China. The Chinese taught is already modern vernacular; although no ancient books are recited, Confucian teachings are still passed on; in addition to Chinese, there are courses in arithmetic, nature, common sense, history and geography, singing, physical education, morality and English, all taught in Chinese; Most of the teaching materials come from Hong Kong and Japan.

The establishment of THHK and Chinese Schools has inspired Chinese people from all over Indonesia to establish organizations and schools. To solidify its colonial power, the Dutch government implemented a policy of fooling the people, forbidding foreign schools

from opening elementary schools, so that it wasn't until 1912 that Pahaia was able to open a junior high school. Because of its good teaching, Pahaia School succeeded in attracting students from the ancient school to move, and caused the schools to close one by one or merge with the Chinese school THHK. Chinese schools developed rapidly, in Java there were 50 schools in 1908 and 110 schools in 1911, until 1914 there were 148 schools in Java and Outside Java. By 1926, Chinese schools had grown to 313, with 31,441 students and 1,105 teachers. Most of these schools are branches of THHK. After the founding of the Republic of China in 1912. Before the outbreak of the Pacific War in 1940, there were about 650 Chinese primary schools, with more than 2,500 member schools with a total of 76,000 students. Apart from Chinese schools, in the 1920s there were also public schools in Indonesia that opened literacy classes for poor Chinese workers and shop employees. To divide and weaken the Chinese school, the Dutch authorities opened the Hehua School (Holland Chinese School). Many Chinese children also enroll in this school to learn Western language and culture so that they can easily find work, many Hehua School students who are content to speak Dutch and act arrogantly consider themselves superior. In addition, at that time there was also a Mandarin-English School.

2.1.3 Chinese education after Indonesia's independence

The educational policy of the Republican government in the early days of independence basically continued the educational regulations of the Dutch colonial government. Subsequently, the Indonesian government implemented a new education policy for Chinese schools in accordance with the enacted national laws. China's education policy The government of the Republic of Indonesia: From 1945 to the end of 1949, the newly born Indonesian government continued to engage in fierce negotiations and resistance with the Dutch colonial government to strive for the country's complete independence and autonomy. Therefore, the government did not have time to take care of Chinese education. In 1950, the Dutch government formally gave up power. The Indonesian government has gradually implemented control and supervision of foreign schools, and has formulated restrictions and restraint policies. On May 15, 1952, the Ministry of Education and Culture of the Republic of Indonesia promulgated the "Regulations on Private Schools for Foreigners". The foreign language is the language of instruction in schools for expatriates. The government regulations of such schools stipulate that at least 4 hours of Indonesian should be taught per week; 1955 On January 13, 2001, the Ministry of Education and Culture of the Republic of Indonesia stipulated the Regulations on the Supervision of Private Schools for Foreigners. Courses in Indonesian history and geography should also be taught.

a) Impact of Citizenship Law on Chinese Education

Prior to independence, Chinese Indonesians were basically stateless. In terms of education, most of the children of Chinese descent attend overseas Chinese schools. At the Bandung Asian-African Conference in 1955, the Indonesian and Chinese governments discussed the issue of citizenship of overseas Chinese. In 1957, the Indonesian government unilaterally issued a decree on Chinese citizenship. Subsequently, in November 1957, the Ministry of Education and Culture of the Republic of Indonesia promulgated the "Regulation on Supervision of Foreigner Education", which stipulates that overseas Chinese schools are not allowed to admit Indonesian students, forcing Indonesian Chinese students to change schools. As a result, Chinese schools in Indonesia are divided into Chinese schools for overseas

Chinese and Chinese schools for Indonesian citizens. The government stipulates that national schools are only allowed to hold 4 to 6 hours of Mandarin lessons per week, and stipulates that Indonesian should be used as the language of the media; In April 1958, the Indonesian government issued a decree regarding permits for the establishment of foreign schools in certain cities and locations. It is stipulated that foreign schools can only be opened in 158 locations at the city or district level. This decision led to the closure of many overseas Chinese schools; on October 19, 1958, on the grounds that there were no diplomatic relations, schools affiliated to Taiwan had their school permits revoked; In May 1959, the Minister of Trade promulgated Government Regulation No. 10, which meant that small foreign Chinese entrepreneurs were prohibited from opening businesses in areas below the district-level cities, so that overseas Chinese schools in small towns were closed because of this.

b) The Influence of the Founding of the People's Republic of China on Chinese Indonesian Education

The period 1950-1957 was an important stage in the development of Chinese Indonesian schools, which was reflected in the rapid increase in the number of schools and the number of students. The founding of the People's Republic of China in 1949 encouraged the development of Indonesian Chinese schools and caused overseas Chinese schools in Indonesia to split into the mainland Chinese faction and the Taiwanese Chinese faction. Although both are overseas Chinese schools, the management mechanism, syllabus, use of teaching materials, graduation orientation, etc. are different; in the 1950s and 1960s, after the application of Putonghua, Hanyu Pinyin, and simplified characters, the difference between the two was very clear. Today, Taiwanese schools still use phonetic letters, using traditional characters, and Chinese is still called *guoyu*; the content of textbooks is also very different, in Taiwan schools mostly contain ancient Confucian works as language textbooks, and mainland China faction schools mostly take the works of modern vernacular writers, educators and thinkers as study material; In addition, in one school between students, teachers, and even within the school's board of directors there are factions, frequent disputes, mutual ridicule and condescension. Some of the students even had time to roll up their sleeves to fight and argue. This is really funny and ridiculous in retrospect. 1950-1957 was the heyday of Chinese schools in Indonesia. According to statistics, there were 1,875 Chinese schools in Indonesia in 1957, with a total of 425,500 students.

c) Impact of the Citizenship Law on the Lives of Chinese Indonesians

Overseas Chinese and Chinese Indonesian citizens are basically the same ethnic Chinese, due to their different nationalities, their political identities are different, the Indonesian government promulgated the dual citizenship law on 2 of 1958 and 62 of 1958, dividing the Chinese into two groups. Before the citizenship law was enacted, most Chinese attended the same Chinese schools. After the citizenship law was enacted, Chinese Indonesian schools were divided into overseas Chinese schools and national schools. The differentiation of Chinese education has contributed to the differences and distances between overseas Chinese and Chinese Indonesian citizens in social activities, business economy, religious beliefs, cultural customs, and values. Chinese foreigners receive education and traditional Chinese culture, on the other hand, Chinese Indonesian nationals are alienated from their home countries and their language and culture because they are not familiar with the Chinese language; Chinese foreigners mostly adhere to traditional Chinese religions such as

Confucianism, Taoism, and Buddhism, while many Chinese Indonesians embrace Christianity and Catholicism; Chinese foreigners are highly restricted and controlled in politics, economy, employment and education, while Chinese citizens have more room for activity.

d) The Sinking of Chinese Education in Indonesia

A coup took place in Indonesia on September 30, 1965. After March 1966, overseas Chinese schools in various places were closed by the authorities and school facilities were confiscated by the state. In November 1966, successive local governments passed laws prohibiting Chinese from speaking Mandarin; in 1967, the government issued the No. 1 Presidential Decree. 14 (Presidential Directive No. 14/1967) Restrict Chinese religions, beliefs, and all cultural and custom activities; The 37th-year-old Regulations of the Minister of Education and Culture of the Republic of Indonesia stipulated in 1967 that foreign envoys can open schools for their families. Foreign schools; Regulations of the Minister of Trade and Cooperation No. 286, 1978, stipulated that all Chinese books, magazines and printed materials are prohibited from circulation. Since then, Chinese education and Chinese culture have completely disappeared on Indonesian soil, Chinese education in Indonesia is sinking.

2.1.4 The Historical Contribution of the Chinese School

a) Contribution to Indonesia's National Struggle

Tiong Hoa Hwe Koan in Indonesia not only gives Chinese children the opportunity to go to school and organize, it also cultivates a large number of applied talent for mainstream Indonesian society. In a rich and diverse archipelago, Chinese school education integrates mainstream culture and has historically played an important role in inspiring Indonesian nationalism and national education. The THHK organization and Chinese schools inspired the rise of modern movement organizations, namely Boedi Oetomo (1908), Muhammadiyah (1911/1912), and Taman Siswa (1922) which was a nursery for the seeds of nationalism. These seeds later sparked the Youth Pledge on October 28, 1928 and ignited the spirit of the struggle for Indonesia's independence. The fact that the THHK school has provided inspiration for the Boedi Oetomo movement, was stated by Dr. Wahidin Sudirohusodo, one of the initiators of the Boedi Oetomo national revival organization. Dr. Wahidin also said, "Chinese community organizations encourage Javanese people to establish their own organizations." In 1910, the management of THHK and Boedi Oetomo also held a meeting to exchange experiences in organizational activities; The Arab-Israeli non-profit organization and school "Al Irsyad" which was famous in the Arab world, when it was founded in 1914, also refers to the mode of organization of the Tiong Hoa Hwe Koan School. Indonesian Chinese figures have made extraordinary contributions to national education in Indonesia, The grandfather of the current Paha School Mr. Soetjipto Nagaria is one of the founders/donors of ITB named Nio Hoey Oen, he and Phoa Keng Hek et al built the Bandung Institute of Technology (ITB), one of the most prestigious public universities in the country.

b) The Cradle of Intellectual Groups and Social Elites before and after Indonesia's Independence

In the late 19th and early 20th centuries, more than 800 Chinese writers, journalists, educators, thinkers, and artists emerged in the Indonesian literary world, most of them alumni of Chinese schools. The first national newspaper in Indonesia was the Sin Po newspaper which was founded by the Chinese with Chinese and Malay editions. The national anthem "Indonesia Raya" was first published in the Chinese newspaper "Sin Po". It is undeniable that education and the Chinese nation have made a certain contribution in influencing and advancing the Indonesian national movement and education.

c) Inherited Chinese Culture

Chinese education has contributed to the inheritance of Chinese culture in Indonesia and has become one of the cultural clumps of the Indonesian nation.

d) Many of the Former Chinese School Students Later Became Successful Entrepreneurs, Economists

In Indonesia, large entrepreneurs of Chinese ethnicity generally have an educational background in Chinese schools. There are also lawyers, doctors, engineers, athletes, artists and even military personnel and politicians. They make a big contribution to Indonesia's national development. Many of them became ambassadors for Indonesia-China friendship.

2.2 Mandarin Education after this Century

The Asian currency crisis that hit Indonesia in 1997 led to the resignation of President Suharto in 1998. With the end of the "new order" period, Indonesia entered an era of democratic reform. Fresh air began to blow when President Gusdur revoked Presidential Instruction No.14/1967 and issued Presidential Decree No.6/2000 which allows Chinese citizens to express all forms of their culture, including the freedom to learn Chinese. China's post-reform era and opening up of economic power and international status continues to increase, spurring Mandarin to become increasingly popular and important to learn.

2.2.1 Three-Language School: The Transformation of Chinese Education

How can Chinese children and the general public learn Chinese standardized and systematic? How can Chinese education be accepted by society and can continue to develop? What kind of schools should be opened? Chinese society in general believes that the first thing to do is to change the concept of school formation. Based on the experience of organizing Chinese language courses, the Chinese community who manage the course institutions believe that it is necessary to open formal schools with Chinese and English language education content. These schools must meet community expectations and comply with national education policies. They realized that because of the citizenship policy and identity politics of the New Order government for more than 30 years, most of the Chinese diaspora had been naturalized and accepted as Indonesian citizens, the social position of the Chinese had undergone a qualitative change, namely from an immigrant community to a settled society; and because of the 32-year ban on Chinese education and Chinese culture, most of the children of Chinese descent do not know the Chinese language, so the teaching methods and concepts of overseas Chinese school education in the past diaspora era are not in accordance with the demands of society and current conditions.

Chinese education must keep up with the times, incorporating Mandarin into the national education system. Schools must implement the "youjiao wulei" policy, namely education without distinction", not limiting students' economic status, religious beliefs and ethnic groups; apart from science, schools also need to instill the essence of traditional culture, moral education and student personality. Chinese society in Indonesia has realized that Chinese education can only thrive, develop and sustainably in mainstream land. Three language schools have now become part of Indonesia's national education, students are generally Indonesian citizens, therefore the nature of Chinese education has also changed. For ethnic Chinese students, it is ancestral language heritage education and second language teaching, for non-Chinese students, it is foreign language education.

2.2.2 General Situation of Trilingual School

a) Applicable Policies

The Indonesian government has officially organized Mandarin language education since 2000. Presidential Decree No. 6/2000 revoked Decree No. 14/1967 concerning Restrictions on Religion, Belief, and All Chinese Cultural and Customary Activities; In February 2001, the Minister of Industry and Trade of the Republic of Indonesia signed Decree No. 62 concerning the lifting of the ban on the import of printed materials and books in Mandarin; In May 2001, the Indonesian Ministry of Education and Culture and the Chinese Ministry of Education signed an agreement to conduct the Chinese Language Proficiency Test (HSK) in Jakarta, establishing the legal basis for the development of Mandarin teaching; In August 2001, the Ministry of Education and Culture officially allowed the opening of Chinese language education, the University was also allowed to open Chinese language courses. According to the policy of the Ministry of Education and Culture of the Republic of Indonesia, three-language schools are intensive national schools, namely schools that add and strengthen certain subjects (Mandarin and English), popularly known as the National Plus School. In 2014, the Ministry of Education and Culture of the Republic of Indonesia issued Decree of the Minister of Education and Culture No. 31 which abolished the previous international school and turned it into a "Cooperation Unit of Education". SPK schools are allowed to cooperate with educational units abroad and can use their curriculum, including the Mandarin language curriculum.

b) School Organizer

The trilingual schools that emerged in Indonesia were essentially private schools, and were mostly founded by local Chinese or organizations, religious groups, individuals or collectives.

c) Number of Schools and Composition of Students

According to preliminary statistics, there are currently more than 80 trilingual schools in Indonesia, with an estimated number of students ranging from 60,000 to 70,000. The proportion of students, ethnic Chinese students reached about 80% of the total, and non-ethnic Chinese students around 20%. This indicates that the trilingual school has been accepted by other ethnic groups. The religious composition among students in trilingual schools: Christianity and Catholicism reaches around 50%, Buddhism 35%, Islam 13%, Confucianism 0.6%, and Hinduism 1.4%.

d) Teacher's condition

The ban on Chinese language education for more than 30 years has led to a shortage of Mandarin teachers, which makes developing Chinese language education in trilingual schools more difficult. Fortunately, since the beginning of this century, the Chinese government has issued a number of Mandarin education scholarships to Indonesian students every year, which has nurtured a generation of young Mandarin teachers; plus graduates majoring in Mandarin from universities in Indonesia, they are the main strength of Mandarin teachers in trilingual schools. In general, trilingual schools have more stringent requirements for the quality of Chinese teachers, hence the professionalism of teachers is relatively good. There are currently more than 1,500 Chinese teachers in trilingual schools in Indonesia, of which around 250 are from China (before the pandemic). According to government regulations, Chinese teachers in trilingual schools basically have a bachelor's degree or higher.

2.2.3 Achievements

The trilingual school is a new school with great development potential. The trilingual schools have been operating for more than ten years, and most have been accredited with an A grade; a three-language Paha school in Banten Province in the 2019 High School National Examination with an average score of 89.73 ranked 6th out of 27,200 senior high schools nationally; 80% of the graduates of XinZhong High School and Little Sun Trilingual School have reached level 5 in the HSK exam, and 20% have reached level 6 ; Pelita School in Jakarta, Bali Cultural Bridge school, Puhua School in Purwokerto, Budi Utama Yogyakarta, Chongwen and Mianzhong Schools in Medan are favorite schools in the area; graduates of trilingual schools have been successfully accepted into well-known universities at home and abroad, including studying in China. The trilingual school has done a lot of positive and beneficial things in enhancing the image of the ethnic Chinese, playing a very good role in improving inter-ethnic relations, encouraging the integration of the ethnic Chinese into the mainstream. For example, it has absorbed 20% of non-ethnic Chinese students; provide scholarships to train local Mandarin teachers, in many schools non-ethnic Chinese youth have become Mandarin teachers, they participate in educating ethnic Chinese students. This is a beautiful phenomenon of the harmonious blending of ethnic groups in the nation and state. Mandarin education in trilingual schools in Indonesia is a Chinese education rooted in local culture, there is no doubt that trilingual schools are Chinese schools with Indonesian characteristics.

2.3 Chinese Education in Indonesia Today

2.3.1 The Status of Chinese in the World's International Languages

Chinese is one of the six working languages of the United Nations. By the end of 2020, more than 180 countries and territories around the world had implemented Chinese language education, and more than 70 countries had incorporated Chinese into their national education systems. More than 20 million people study Chinese outside of China, and the cumulative number of people learning and using Chinese is close to 200 million. The world is multilingual. According to the latest statistics from the "Encyclopedia of World Languages"

(Ethnologue), there are currently 7,139 languages in the world. According to 7 factor indicators, the ranking of the top ten international languages in the world is something like this:

Table 1. The ranking of the top ten international languages in the world

Language	Population	Geography	Politics	Economy	Culture	Education	Science Technology	Avlue
English	4.71	5.00	15.00	15.00	20.00	20.00	20.00	99.71
France	5.00	2.88	13.50	1.91	6.52	1.12	0.36	31.29
Chinese	0.42	0.50	6.00	10.07	1.08	0.57	0.07	18.71
Spanish	0.31	2.13	10.50	0.98	3.96	0.00	0.11	17.99
Germany	1.44	0.67	0.00	2.70	7.13	1.30	0.50	13.74
Russia	1.32	1.08	6.00	1.19	2.86	0.32	0.28	13.05
Arabic	1.71	1.88	7.50	1.98	0.36	0.00	0.00	11.55
Jepan	0.00	0.46	0.00	3.57	2.24	1.11	0.05	7.43
Portugal	0.21	2.04	1.50	0.17	1.27	0.00	0.04	5.23
Hindi	1.87	0.50	0.00	2.02	0.07	0.00	0.00	4.46

Source: Quantitative Linguistics

The table above shows that Chinese is the third strongest international language in the world (18.71) after English (99.71) and French (31.29), its composition is mainly based on politics (6.00), economics (10.07) and culture (1.08). However, it only ranks fifth in the field of education (0.57).

Table 2. Evaluate the status of Chinese in Indonesia's multiple foreign languages from a practical perspective

Ranking	Country Language	Reason
1	English,	World language
2	Arabic	the language of Islam.
3	Japanes	the country of origin of the investment so far, the number of companies and Japanese technicians, the country of study abroad destination and the country of work destination.
4	Korean	cultural promotion, Korean TV drama, beauty and makeup, industrial products, country of origin of investment.
5	Chinese	will be the language of communication in the future, the number of Chinese people in Indonesia, and the implementation of the ASEAN+China Free Trade Area.

News source: www.anakui.com

2.3.2 The Situation of Chinese Language Education in Indonesia

Evaluating the status of Mandarin in various foreign languages in Indonesia from a practical perspective and why:

Table 3. Evaluate the status of Chinese in Indonesia's multiple foreign languages from a practical perspective

Ranking	Country Language	Reason
1	English,	World language
2	Arabic	the language of Islam.
3	Japanes	the country of origin of the investment so far, the number of companies and Japanese technicians, the country of study

Ranking	Country Language	Reason
		abroad destination and the country of work destination.
4	Korean	cultural promotion, Korean TV drama, beauty and makeup, industrial products, country of origin of investment.
5	Chinese	will be the language of communication in the future, the number of Chinese people in Indonesia, and the implementation of the ASEAN+China Free Trade Area.

News source: www.anakui.com

When viewed from the number of universities offering Mandarin language majors, the status of Mandarin in Indonesia only ranks sixth, after English, Arabic, Japanese, German, and French. This shows that the ranking status of Mandarin in universities in Indonesia is still relatively low. Now there are 8 Confucius Institutes in Indonesia, more than 30 universities have held Mandarin language courses. In addition to trilingual schools, no less than 1,000 national and Islamic schools conduct Mandarin language teaching/courses. Eight Confucius Institutes in Indonesia: 1) Al-Azhar University Jakarta 2) Hasanuddin State University 3) Surabaya State University 4) Malang State University 5) Tanjung Pura State University 6) Maranata Christian University Bandung 7) Sebelas Maret State University. 8) Udayana State University. Universities from China that run distance education programs in Indonesia: 1) Jinan University 2) Huaqiao University 3) Hunan Normal University 4) Xiamen University. According to current data, there are about 200 million people who have studied Mandarin in the world. Before the Covid-19 pandemic, there were more than 15,000 students from Indonesia studying in China.

Table 4. Status of Indonesian students studying abroad in 2017

Name Country / place	Number of students
China	14714
Australia	8804
USA	8778
Malaysian	5700
Taiwan	4000

2.4 Trends in the Development of Chinese Language Education

China is Indonesia's comprehensive strategic partner, has been Indonesia and Southeast Asia's largest trading partner for 12 consecutive years and is the second largest source of investment; Before the epidemic China was Indonesia's biggest source of tourists; The exchange of personnel between Indonesia and China will increase from year to year and more talent in Mandarin is needed. It is undeniable that in the future Mandarin will become a popular language for Indonesian people to learn. "Chinese language + vocational education" will be a new growth point, and "Internet + Chinese + department" will be a new teaching model integrating scientific content with Chinese. Universities are predicted to offer vocational education + mandarin majors, such as tourism, cooking, business, and language translation for engineering, mineral mining, infrastructure, etc.; Professional Chinese courses that use online virtual platforms will penetrate the domains of space and time, geography, countries, and even language barriers, making knowledge transfer smoother. Now the Chinese language is no longer the "private property" of the Chinese ethnic, many people in the world

are learning it Overall, in the future we must always update language concepts based on actual social developments, teaching Mandarin must keep up with the times, follow the trend of modernization, and improve language skills to serve the needs of the times. Be it ancestral language education for Chinese descendants or foreign language education for all learners, being able to communicate in the destination language is the ultimate goal.

3 Conclusion

Chinese education in Indonesia has gone through several stages of development: private teaching, monastic teaching and charity education for Chinese immigrants in the 17th century, formal schools with modern educational methods in the early 20th century, and the closing of Chinese schools in the mid-1960s. This stage can be regarded as mother tongue education for overseas Chinese. With the change in Indonesian Chinese political identity, Chinese education in Indonesia has basically turned into ancestral language education for ethnic Chinese, and foreign language education for non-ethnic Chinese. The change in Chinese education in Indonesia is a historical fact of the change in the personal social and political identity of Chinese Indonesians, this change is also due to the internationalization of Mandarin in the era of globalization. The political identity of the Chinese Indonesians has undergone a change from overseas Chinese (huaqiao) in the past to become Chinese Indonesians (huaren), this is a change in the Chinese philosophical concept from "falling leaves back to roots" to "rooting in the earth where you live." born (落地生根)", undoubtedly also a change in the identity of "foreign guests into the mentality of the nation's children". This change determines that the Chinese language has changed from mother tongue education in Chinese schools in the past to ancestral language education and second language education for Chinese descendants, this is a process of qualitative change. Viewed from the field of public policy research, this change has made it a guideline for Chinese Indonesian education research. In my opinion, because Mandarin is a language education, it must follow the law of language teaching. Regardless of the so-called Chinese education, ancestral language education, second language education, or foreign language education will eventually be integrated into Chinese language education.

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