

Civilizing Process of Football in Indonesian Schools

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Abstract

Football is favorable by Indonesian people, not only as sports. Although football is crucial in social life, it does not excite social scientists to conduct a comprehensive academic review. This article aimed to extensively review football. The review was carried out by examining football as a civilizing process involving individuals and a social structure. The notions are based on the viewpoint of football as a part of national human civilization through schools. The study results show that schools significantly contributed to the introduction and passion fostering for football. Schools have been proven to introduce football to young generations since the colonial era until today. Ultimately, football is a sport inseparable from its surrounding social world.

Keywords

Sportization, colonial, education, soccer, and soccerscape.

1. Introduction

Football reviews in Indonesia from the social science perspective are considered charming wilderness. Football remains limited in research by social scientists, although it adheres to the daily life of Indonesian people. Football is inseparable from various aspects of social life; therefore, understanding football means understanding Indonesian people's conditions. Although comprehension of football is considered valuable, reviews on football in Indonesian life remain limited.

Soccerscape research in Indonesia are nothing new in recent years. Studies on the coverage of soccer, the playing soccer at an amateur level, the watching of soccer, or the making and consumption of soccer paraphernalia in this article are called soccerscape. Soccerscape exist at many different levels: from being a game paid on dirt pitches to a game watched on huge flat-screen televisions at luxurious cafes (Fuller, 2017, p. 1). Studies of soccerscape by Colombijn (1999 & 2000), Palupi (2000), Brawley (2012), Aji (2010 & 2013), Fuller (2016), Hadi (2017) Hakim, Yuliati, & Rinaldi (2017), and Harjo (2019, 2020) are small parts of studies conducted on national football. However, these works missed the explanation of the root cause of Indonesian people's passion for football. Studies by Colombijn, Palupi, Brawley, and Aji cleverly demonstrated the historical aspect of football emergence in Indonesia. However, they did not explain the sustainability of such conditions in today's setting. In contrast, studies by Fuller, Harjo, Hadi, and Hakim et al. could reveal current developments of football, even though their explanation ignored the football emergence aspect in Indonesia. These articles are not representative to explain the historical aspect and developments of football in Indonesia. Therefore, this study aimed to fill the research gap.

This study is based on an argument that research in historical perspectives is salient to develop knowledge about the emergence of football, development, and also establishment of this sport as the most popular one in Indonesia. This understanding should be derived from a systematic research for better understanding of soccerscape in Indonesia. This explanation is useful to describe and analyze the social problems that occur in Indonesian soccerscape nowadays. Therefore, those social problems can be solved based on precise identification towards the core of the problems and the alternative solutions.

This article aimed to examine Indonesian people's passion for football formally and meticulously. The review focuses on the process considered as the emergence of football to its current development in Indonesian schools. The focus on the importance of school was traced from the arrival of football in Dutch occupation until today. The tracing is urgent to acquire guidance on the dissemination of ideas and knowledge about football in school from time to time.

Hence, the exploration is expected to give alternative solutions about soccerscape in Indonesia through education process in formal school.

1.1 Objectives

The objective of this article is to describe civilizing process in the development of football in Indonesia. The civilizing process will be described through detailed study towards the development of football since the Dutch occupation until nowadays. The spread of football as a part of civilizing process will be comprehensively analysed in its implementation in education institution. School in this article is understood as formal institution with significant position in spreading the love of football for Indonesian people.

2. Literature Review

This article aimed to demonstrate that football's existence in Indonesia is a part of the civilizing process. Civilizing process is a method to drive individual and social lives to a specific standard by involving micro and macro aspects. This process incorporates individual lives in controlling their physical and mental state. Also, this method relates to social structure creation and changes (Giulianotti, 2004). In detail, the civilizing process is considered sportization. It is utilized to display processes in the course of which the framework of rules applying to sport became more precise, explicit, written down, and more differentiated and supervision of rule-observance became more efficient (Murphy et al. 2000).

In explaining this process the emergence of football to its current developments in Indonesian schools, the figurational sociology perspective was employed, coined by Norbert Elias. Figurational is the abstract of conditions where individuals depend on other individuals and society. Individuals initially and naturally depend on other individuals. However, they then depend on social processes, such as education, socialization, and fulfillment of other needs that are reciprocal (Elias, 2000; Giulianotti, 2004; Thohari & Harjo, 2021).

Figurational sociology referring to Elias' idea in the sports context developed with Eric Dunning, gave birth to an approach called The Figurational Sociology of Sport. The figurational approach, also known as the sociological process in sports, shows exploitation, manipulation, control (both successes and failures), and unwanted consequences in sports, such as in other social aspects (Dunning, 2000). Based on this perspective, football is perceived as a form of exploitation, manipulation, and control in the national sports practice. This process was also observed for the logical consequences in civilization efforts for the Indonesian people.

3. Methods

This study employed the qualitative method with a descriptive study type. A descriptive study has the power to present specific images concerning the social situation, order, and relationship (Neuman, 2017, p. 44). This power is utilized by the researchers to illustrate the civilizing process occurring in Indonesian football. Utilizing the advantages of a descriptive qualitative study allows researchers to acquire a detailed perspective of football practices implemented in schools.

This study is unobtrusive research, i.e., a study on social life without touching or affecting the actors because the researchers interact with documents as the data source. The unobtrusive research type implemented in this study was comparative and historical research. Technically, this research type examines social life in a particular timeframe and employs time-to-time comparison (Babbie, 2016). This study collected data on the relationship between football and school from the colonial era to date.

4. Data Collection

Data sources in this study were documents related to the study topic, i.e., the relationship between football and schools in Indonesia. The sources in question were books, journal articles, and mass media. The data collection technique to access information from such sources was document study. Collected data were processed using the interactive data processing technique. This data processing technique involves three phases, i.e., data condensation, data display, and drawing and verifying conclusions (Miles et al., 2014). This data processing technique is beneficial to acquire precise information regarding the study focus on the relationship between football and schools as a form of civilizing process in Indonesia (Table 1).

Table 1. The Stages of Data Processing

Phase	Process	Products
Data Condensation	Selecting, focusing, simplifying, abstracting data that appear in the documents.	Selected documents that relevant to subject of research: football's spreading out in Indonesia.
Data Display	Organizing, compressing assembly of information that allows conclusion and action.	Sort of information in regards to football's development in Indonesia.
Drawing and Verifying Conclusions	Verifying the analyst process, fleeting second thought crossing the analyst's mind during writing, with a short excursion back to the 'field notes' and data set.	Conclusion based on verified data about football's development in Indonesia.

5. Results and Discussion

5.1 National Sports and Football Emergence in Indonesia

National people have had many sports activities for generations. There are body sports traditions that are spread throughout the country, and some are limited to certain locations. Pencak silat, chicken fight, and sepak takraw are examples of traditional sports distributed across Indonesia and Southeast Asia. Meanwhile, sports such as Pasola (javelin throwing fight from a horse), Sisemba (mass kickoff), and Karapan Sapi (cow race) are distributed in specific areas (Adams, 2002). Pasola only spreads around the West Sumba Regency of East Nusa Tenggara Province, Sisemba is practiced in Tana Toraja Regency of South Sulawesi Province, and Karapan Sapi is established surrounding Madura Island of East Java Province.

Besides the classification based on distributing area, traditional national sports are also identified based on the educational model and its relevance to the social class. Sport as an activity to maintain body fitness occupies an important position in life, and thus, this activity is vital to be taught. Learning is sustainably implemented in educational institutions based on the actor's position in society. Such education and physical processing have been carried out since prehistoric times, particularly to children (Palupi, 2000).

Traditional sports education based on a social class can be observed in social conditions during the Hindu Empire. At that time, Java had physical education based on castes. Brahmin sports were oriented on attitude and body resistance exercises to release psychology and physique. The sports model implemented by Brahmins highly focused on the spiritual dimension of sports actors. In contrast to such a sacred goal, the Knight sports in the government were oriented on power and physical abilities. Knight physical training was directed to master abilities to ride horses, hunt, use weapons, and military (Lombard, 2008a, p. 160; Palupi, 2000).

In the development, traditional sports are not merely used to improve self-defense ability and maintain body fitness. These physical exercises are developed as a means of recreation. For instance, during the Majapahit Empire era, a city called Bubad held an annual celebration on Citra Month crowded by merchants and the people, including the king's entourage, to watch sports matches and competitions (Lombard, 2008b). Hence, sports were not merely aiming as dexterity form in self-defense against attacks from enemies or wild animals and hunting (Maksum, 2014).

Skills in self-defense and wild animal hunting were then utilized as regular entertainment. The elites often held rampog presenting fights between a spearman with a wild tiger (Lombard, 2008a). Also, Javanese nobles on the 18th and 19th centuries periodically held massive horse competitions on Monday and Saturday, known as Senenan and Seton (Pigeaud, 1967).

Sports activities have been slowly changing since the emergence of Islam and the birth of the Islamic Empire in Java. A prominent difference was observed in sport utilization as a recreational facility, primarily in Pencak Silat and debus commonly practiced in worship places and Islamic boarding schools. Nevertheless, this shift still left distinction between social classes, where some continued the tradition during the Hindu Empire era. The elites had the opportunity

to learn to ride horses, military, and use weapons. Meanwhile, common people usually held sodoran (one-on-one fight; with or without weapons) (Palupi, 2000).

These traditional sports slowly lost their popularity in public. Several arguments underlie reduced interest in them, one of which relates to the Dutch government, which did not strive to preserve such sports. A 'local' sport surviving to date is pencak silat, while other traditional sports start losing their popularity and are finally replaced by Western sports (Lombard, 2008a).

5.2 Football Education in Schools Pre- & Post-Independence

Football development in the native group is commonly associated with the political policies of the Dutch Government in the Dutch East Indies. The Dutch government ran ethical, political policies in its colonial areas in 1901. This political policy era was marked by a speech of Queen Wilhelmina mentioning 'moral duty' and moral responsibility of the Netherlands in its colonial areas. Ethical politics prioritized education, irrigation, and transmigration as the prosperity program. These three priorities implemented by the colonial government were finally focused on education since Van Deventer considers education as the door to improve the prosperity of Dutch East Indies people (Latif, 2013).

Before the implementation of ethical-political policies prioritizing education, the Dutch government had already built schools for Dutch and native children in Dutch East Indies. Schools for Dutch children have been established since 1617 in Batavia. Meanwhile, formal education for native children only established in 1849 (Koentjaraningrat, 1994). Schools for Dutch and native children experienced an increasing number, especially in urban areas.

The existence of Dutch schools in urban areas targets noble children. This policy provided a space for noble and elite children to obtain formal education in schools built by the government. In its development, this education was not exclusively provided for the elites but started to be implemented to children from commoners. In schools, children are taught about calculation, science, and physical exercises (Palupi, 2000). Physical exercises taught in such schools incorporated Western sports, including football.

The number of native children receiving European-style education increased after the Dutch government implemented ethical-political policies. In 1892, there were 52,700 native children going to Dutch schools (Koentjaraningrat, 1994). Then, in 1900, there were 101,003 native children going to these European schools. Subsequently, this number increased in 1910 to about thrice, i.e., 310,496 children (Latif, 2013, p. 93). The development of the number of natives who enjoy European education is related to a paradigm shift in the implementation of ethical politics, which was originally guided by the implementation of education for the elitist to become a more massive education (Ricklefs, 2001). The escalation of the natives who received the European model of education grew along with the construction of schools for the natives.

The increasing school quantity provided by the colonial government in the ethical-political era fostered the increasing number of native students in class. Since the first time formal education institutions were established from 1816 to 1898, only 164 schools existed, and most were located in Java (Lombard, 2008a, p. 84). School growth in this phase was relatively slow compared to the period after ethical politics. Ten years after ethical politics, in 1910, there were 3,127 state and private schools in the Dutch East Indies, although these schools remained using Dutch as the working language (Koentjaraningrat, 1994). From this number, a massive spike can be observed concerning school availability in Dutch East Indies areas in the early 20th century.

The Dutch government, in its development, built schools for native children. Primary school was established under the name First Class School and then it was changed as Hollandsch-Indlandsche School (HIS) in 1914 (Table 2). This school was using local language as the working language. HIS in the Dutch East Indies increased to 102 schools in the following year. Finally, in 1940, there were 285 HIS in which its curriculum was equal to Europwesche Lagere School (primary schools for European children) and Hollansch-Chineesche School (primary schools for Chinese children) (Koentjaraningrat, 1994; Muhammad Fakhriansyah & Patoni, 2019).

Table 2. The Development of amount HIS and it's students

Year	Amount of Schools	Amount of Students
1914	95	No data available
1915	102	19. 577
1940	285	70. 364

Besides preparing primary schools equal to European and Chinese children's education, the Dutch government also facilitated secondary schools for natives. At secondary levels, native youths could enter Meer Uitgerbreid Lager Onderwijs (MULO: equivalent to middle school) since 1914. Then, MULO graduates could continue to Algemeene Middelbare School (AMS: equivalent to high school where its students were mostly natives), open since 1918. These secondary schools were prepared by the Dutch government in big cities using Dutch as the working language (Koentjaraningrat, 1994).

Football is a modern sport introduced through formal education institutions in these secondary schools. Middle and high schools built by the Netherlands integrated football, athletics, and basketball in sports course. MULO, AMS, and Hoogere Burger School (HBS: equivalent to middle school) taught general knowledge, including introducing football (Aji, 2010; Latif, 2013). Native children were trained in these schools to master football taught in sports course.

An increased number of teenagers going to secondary schools was the entrance to introduce national children to football. In 1940, there were 68 middle schools or MULO and 10 AMS in Indonesia. The number of MULO students at the time was 8,235, while AMS had 942 students (Koentjaraningrat, 1994). Indeed, this number, when compared to all populations of the Dutch East Indies in 1930 (59.1 million people) will generate a minuscule percentage, i.e., 0.016 percent (Ricklefs, 2001). However, these scholars were proven to bring changes to Dutch East Indies people (Putro, 2000).

The increasing number of students going to formal schools shows the number of natives learning to play football. The escalation of the number of students who knew, played, and invited other people to soccer at that time was getting bigger. This development proved to be linear with information about football, tennis, and swimming, which were increasingly popular in the Dutch East Indies in the early 20th century (Furnivall, 2010, p. 417). The increasing number of native students at school was proportional to the increasing number of football fans in Indonesia.

Football development in Indonesia was stagnant during the Japanese colonization era. This stagnancy was triggered by the Japanese government's ambiguous attitude towards soccer in the nation. On one side, football education carried out by formal schools was preserved by the Japanese government. On the other hand, football matches, primarily held by the football federation was restricted. The Japanese government even decided to freeze the football federation made by the Dutch or natives. The Japanese government prioritized self-defense and military sports and subsequently facilitated these sports in an organization called Tai Iku Kai (Colombijn, 1999).

Sports education during the Japanese colonization era started to introduce traditional Japanese sports to the nation. Self-defense exercises such as Judo, Sumo, and Karate were inseparable from schools. Despite trying to bring these sports closer to the natives, Japanese education remained integrating several popular sports in the Dutch colonization era, such as football, handball, and basketball. In its development, Judo and Sumo were unpopular self-defense models. The matches often held were not sports from Japan, in fact, one of them was football (Maksum, 2014).

The colonialism practiced by the Dutch in Indonesia opened the door to Western influence on football in Indonesia. This effect can be seen in the educational approach used in schools to teach students. Physical education in MULO, HBS, and AMS requires students to master modern sports. As a result, the teaching provided in these schools contributes to the spread of football among the natives.

The development of modern sports, including football, in local communities is identified with modernization. Similar conditions occurred in several Asian regions that placed the spread of football as part of the modernization and power of Western imperialism (Cho, 2013). The ability to play the ball in football is viewed as a sign of progress. At the start of his career, a football player symbolizes advances in thinking and way of life. Progress in thinking and that way of life gained an established place within the school.

In modern Dutch schools, natives are required to learn football in physical education classes. The government can pressure students to learn new sports like a football rather than traditional sports through schools. Students do not have the opportunity to learn the sport that their ancestors developed within the school. Through the curriculum designed in schools, they are formatted to prefer football over the sports of their ancestors, such as katuranggan, sisemba, and rampog.

The number of young people who know and love football has gradually increased. This escalation is in line with the number of natives who enjoy formal education in Dutch schools. The number of football fans shows the impact of the modernization of education run by the Dutch colonial government based on ethical politics. Based on records about the number of students, it can be known that there were at least 310,496 native teenagers in 1910 who were required to know and learn about football at various levels of school.

In this phase, the football development model refers to the initiation carried out by external parties, namely the Dutch colonial government. The Dutch government encourages teen natives to recognize themselves in school and play football inside and outside of school. This kind of effort is done consistently by designing a physical education curriculum that constantly integrates the game of football from high school into upper school. That push helped expand the spread of football among educated natives.

On the other hand, the football taught in the school slowly gave rise to the bonds of fellow natives. Native football lovers have a perspective on and experience with the unfair treatment of NIVB. Discriminatory treatment of football players from among natives encourages them to form a federation that overshadows the interests of local football associations. So that PSSI becomes a place for natives to play football and a form of resistance against NIVB.

If a football was early used to strengthen colonial power in Indonesia, in the end, this condition was reversed. Football, which at the beginning was only played by Europeans to show their superiority, was eventually used by elite groups who had an affinity with the invaders as an instrument for resistance. Football was used as a line of resistance by the nobles and elites who had learned it through various Western educations. This condition is in the noble families and elite natives in the Asian region. They use football as an instrument to fight colonialism as well as the formation of a nationalist soul. (Cho, 2013).

The end of World War II gave rise to the Vacuum of power in the Dutch East Indies. Some fighters use this condition to proclaim Indonesia's independence. Soekarno-Hatta's proclamation became the entrance for political and social changes in Indonesia, including changes in the organization of football matches in the country. After Indonesia proclaimed independence, physical education in schools did not experience significant differences. During the Old Order, education in formal schools still followed the model of education left by the Dutch. But this educational model was developed in collaboration with the physical education system in European and American countries. In addition, sports education at that time was also integrated with traditional forms of sports. This kind of education model is carried out at all levels of formal education in Indonesia (Lutan, 2005).

The integration of modern and traditional sports into formal education, initiated by the government during the Old Order, has a specific purpose. Education towards students who play modern types of sports such as football, korfbal, and baseball is still taught to "preserve the legacy" of the Netherlands in the education sector. In addition to maintaining an established model of education, the Old Order government also seeks to seek and teach forms of sports that are considered to have the original nature of Indonesia. Sports such as Pencak silat were also taught in schools (Lutan, 2005). The merger of modern and traditional sports education in this school received special attention from President Sukarno.

The sport had a special position during the reign of President Soekarno, and not without reason. The vision of sports development in the Old Order era is nation and character-building (Ma'mun, 2014, p. 139). So, sports at that time were expected to be a tool that could unite and shape the identity of the Indonesian nation. Sukarno also initiated a meeting of sports players from Indonesia and formed the Indonesian Sports Association (PORI) organization in Surakarta in 1946. Two years after the formation of PORI, the first Pekan Olahraga Nasional (PON) was held in Surakarta to build nationalism and national awareness. (Adams, 2002).

The use of sports to build nationalism was not only done by Sukarno in the domestic context. The President used the same logic to instill sportsmanship in the Indonesian nation at the international level. In his speech on April 6, 1961, in front of national trainee athletes for the Thomas Cup and the 1962 Asian Games, President Sukarno stated that: ‘I do hope you engage in sport not just for the sake of your personal benefits, to be a tennis champion, to be a badminton champion, to be a soccer champion ... but for Indonesian prestige’ (Lutan, 2005). The idea emphasizes the crucial role of sport in shaping the national consciousness of athletes. Therefore, achievements in the field of sports are not considered limited to individual achievements but are related to pride in the identity of the Indonesian nation at the international level as well. The Old Order government maintained this pride until a new regime replaced it.

5.3 Development of Football’s Education in Indonesian School Recently

Formal school education regarding football is embodied concretely in the school education curriculum. The education curriculum is contained in physical education, sports, and health (PJOK). The curriculum used in primary and secondary education in Indonesia at this writing was compiled about the Minister of Education and Culture Regulation No. 24 of 2016. The regulation regulates the Core Competencies (KI) and Basic Competencies (KD) lessons in the 2013 Curriculum for Primary and Secondary Education.

The 2013 curriculum referred to in the Ministerial Regulation above applies as the basic framework of the curriculum and curriculum structure. The guidelines are implemented for primary and secondary education, which include: elementary school (SD) and Madrasah Ibtidaiyah (MI); junior high school (SMP) and Madrasah Tsanawiyah (MTs); High Schools (SMA) and Madrasah Aliyah (MA); as well as Vocational High Schools (SMK) and Madrasah Aliyah Vocational (MAK). In these rules, each level of education must refer to each student’s achievement of graduate competency standards.

The competency of graduates in these regulations is realized in KI and KD. KI translates as the ability level to achieve the standard of graduate competence that a learner must have at every grade level. While KD is intended to explain the minimum learning skills and materials that learners must achieve for a subject in each unit of education, it refers to core competencies. Furthermore, the KI in the 2013 curriculum (revised 2016) contains the core competencies of spiritual, social, knowledge, and skills (Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 24 of 2016 concerning Core Competencies and Basic Competencies of Lessons in curriculum 2013 on Primary Education and Secondary Education, 2016).

Table 3. The substance of football lessons at various levels of Indonesian schools.

Schools levels	Learning objectives
Elementary School	Students understand basic locomotor, non-locomotor, and manipulative variations of motion according to the concepts of body.
Junior High School	Students competent to incorporate aspects of strategy learning or movement in a football game.
High Schools	Students having considerable skill to analyze and practice the analysis of the movement skills to produce good movement coordination.

Based on the Regulation of the Minister of Education and Culture above, there are two models of teaching using PJOK materials at the elementary and intermediate education levels (Table 3). There are two models of teaching at the elementary/MI level: integrated thematics and subjects. The subject is taught with an integrated thematic-learning approach in grades I, II, and III. PJOK subjects become compulsory subjects for grades IV, V, and VI at that level of education. As for PJOK subjects in junior high school/MTs, SMA/MA, and SMK/MAK are taught as compulsory subjects. In providing direction on curriculum basics and structure, the above regulations provide guidelines on all subjects’ competence at the education level.

In the guide, the football game can be integrated into a big ball game. Competencies related to the ability of students to master large ball games are seen in KD for grade IV elementary school. KD 3.1 explicitly guides learners to understand basic locomotor, non-locomotor, and manipulative variations of motion according to the concepts of body, space, effort, and connectedness in traditional and straightforward big ball games. Furthermore, in KD 4.1, learners

must practice basic locomotor, non-locomotor, and manipulative variations of motion following the concepts of body, space, effort, and connectedness in simple and/or traditional big ball games.

Competencies 3.1 and 4.1 intend to integrate elements of knowledge and skills into the education of PJOK subjects. Both competencies are consistently present in classes IV, V, and VI. In practice, big ball games are carried out with mini volleyball game lessons in class IV, soccer is taught in class V, and basketball is learned in class VI (Masri'an & Aminarni, 2016; Sunarsih et al., 2009; Suwarjo et al., 2009).

Competence to master big ball games that have been integrated into elementary school/MI education continues at the level of junior high school/MTs. Competency Standards of Physical Education Subjects of Junior High School explain that football games and sports are taught in grades VII, VIII, and IX (Listyarini, 2006, p. 34). The KD demanded from learners in class VII is still exactly like the KD at the elementary level. More substantial differences are seen in classes VIII and IX, contained in KD 3.1 and 4.1. There is an attempt to understand and practice specific motions in various simple and traditional big ball games in that competence. This competence has begun to incorporate aspects of strategy learning or movement in a football game.

The ability to be more active in playing football at the high school/MA/vocational/MAK level in PJOK lessons. This capability becomes the mandate in KD 3.1 and 4.1 in classes X, XI, and XII. In class X, learners are encouraged to analyze and practice the analysis of the movement skills of one of the great ball games to produce good movement coordination. Furthermore, in-class XI, those abilities must develop so that students can analyze and practice the analysis of the movement skills of one of the big ball games and draw up an improvement plan. In class XII, learners are triggered to be more reliable by designing and practicing the attacking and defensive patterns of one of the big ball games.

The description of the PJOK education curriculum above shows that formal schools have a systematic contribution to the spread of football in Indonesia. The curriculum containing KI and KD requires learners at all primary and secondary education levels to learn football in school. Formal education led by the government has maintained football as a lesson material at all levels. The condition introduces and fosters the passion of the Indonesian youth towards the game of football.

A detailed review of the education curriculum mentioned above not only shows the spread of sports that are systematically carried out through formal schools. The search also provides important information about sports education that is carried out in Indonesia today. The revised 2013 curriculum in 2016 has provided space for traditional sports to be studied by Indonesian students. Traditional sports such as Pencak silat have been incorporated into the PJOK curriculum. The existence of traditional sports lesson materials can be an opportunity to develop sports that are not only based on the types of sports that come from outside Indonesia.

6. Conclusion

Civilizing process in the football milieu in Indonesia can be understood from the shifting that happened in Dutch colonialism. Native people previously adoring sport with physical contact to humans and animals then have slowly changed through school education. Schools for natives during the colonialism introduced and developed the Indonesian people's fondness of football. Those kinds of efforts can be found in Indonesian school until today.

Football as a form of sport cannot be separated from the social world that surrounds it. The presence of football in Indonesia has proven to be inherent in the process of colonization and modernization of people's lives. Gradually, football also permeated people's lives through formal education initiated by the colonial government. Then, the popularity of football found the right habitat when it was taught within the walls of schools and spread to society on a wider scale (Bourdieu, 1978, p. 832). However, without realizing that education created conditions that were not desired by the colonial government when football fans declared the establishment of a football association that had the spirit of nationalism, namely the All-Indonesian Football Association.

A search of the history of football in Indonesia shows that sport is related to the life of a complex society. Indeed, the school has succeeded to be an institution that introduces and maintains people's interest in football through its sports education curriculum. However, other factors have accelerated the development and spread of the football game,

including the championship cup competition, mass media, and the emergence of professional players (Palupi, 2000). The development of football which is supported by the mass media and championships at the local, national, and international levels can be another challenge for social scientists who intend to explore the significant position of football in the lives of Indonesian society.

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