

ABSTRAK

Penelitian ini menegaskan bahwa pada awal kehidupan Negara Kesatuan Republik Indonesia, hal keagamaan dan nasionalitas orang Katolik di Keuskupan Agung Semarang dapatlah berjalan bersama demi membangun Gereja dan Negara. Pendidikan menjadi sarana Gereja menyentuh kelompok marginal, apalagi pada kalangan yang sering disebut “bukan pribumi.” Di Vikariat Apostolik/Keuskupan Agung Semarang, sejak 2 Mei 1950, Sekolah *Yu Te* adalah Sekolah Katolik berbahasa Tionghoa pertama untuk kelompok marginal tersebut.

Penelitian ini mengkaji surat menyurat hierarki Gereja dengan Pemerintah, studi pustaka dan wawancara dengan sejumlah pihak yang terkait dengan peristiwa sejarah tersebut. Hasilnya dapat memberi alternatif terhadap pandangan sepihak selama ini bahwa “*People without History*” ataupun “*History without People*.”

Mgr. A. Soegijapranata SJ, sebagai pemegang otoritas tertinggi Vikariat Apostolik Semarang, mendukung penuh opsi yang terwujud dalam Sekolah *Yu Te* tersebut demi memberi kesempatan secara positif kepada anak-anak “asing” untuk dapat mengikuti pengajaran sendiri yang berdasarkan kebudayaan kebangsaan mereka dan pula menurut dasar keagamaan. Namun demikian, bersama bangsa Indonesia yang memperjuangkan nasionalismenya, Mgr. A. Soegijapranata SJ juga turut mengarahkan agar murid-murid (non pribumi) di Sekolah *Yu Te* mempunyai rasa hormat dan setia kepada nasionalitas di Indonesia.

Pada masa post peristiwa 1965 yang terkenal dalam sejarah bangsa Indonesia, Pangdam VII/Diponegoro memutuskan “menutup semua Sekolah Asing” (27 April 1966) yang berakibat “Sekolah *Yu Te* dilebur ke Sekolah Nasional Theresiana” pada tanggal 20 Mei 1966. Gereja, sebagai sebuah komunitas universal, hadir sebagai pembela hak-hak dasariah manusia berhadapan dengan Pemerintah yang belum stabil, dan mampu menghindari eksklusivitas SARA yang rawan terjadi di Negara Kesatuan Republik Indonesia.

ABSTRACT

This research is to corroborate that in the initial establishment of the Republic of Indonesia, aspects related to religious life and nationality of the Catholic people in Archdiocese of Semarang could go hand in hand to develop the Church and Nation. Education was one instrument to reach out the marginalized, particularly addressed to those who were often named “non natives.” In Apostolic Vicariate or Archdiocese of Semarang since 2 May 1950, *Yu Te* School was the first Catholic School which used Chinese language for that marginalized group.

This research examines the correspondences between the Church and the Government, as well as library study and interviews with several people related to that historical events. The results could bring the alternative insights regarding the one-sided perspective of “People without History” or “History without People.”

Mgr. A. Soegijapranata SJ, as the highest authority of Apostolic Vicariate in Semarang, fully supported the option manifested in *Yu Te* School in the attempt to open a positive opportunity for the “foreign” children to attain education which was based on their own culture and yet still followed the religious basis. However, with the Indonesian people fighting for nationalism, Mgr. A. Soegijapranata SJ also directed the „non-native students at *Yu Te* School to attain the respect and allegiance to nationality in Indonesia.

During post-1965, a famous event in the history of the Indonesian nation, the Commander of District VII/Diponegoro decided to “close down all foreign schools” (27 April 1966) in which brought consequences: “*Yu Te* School was merged into Theresiana National School” on 20 May 1966. The Church, as a universal community, was present as the defender of the most fundamental human rights dealing with the volatile government, hence this could preclude the exclusivity of „SARA (meaning: ethnic, religion, race and groups) which is susceptible to explode in the Republic of Indonesia.