

The role of Arabs in the Trade and Economic Life in Society Surakarta

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Abstract: The role of the Arab / Encik in the world economy has been felt since decades ago. This is closely related to the identity of an entrepreneur in the field of economy . In addition, the context of socio-cultural and political interactions participate cultivate an Arab identity/ Encik in Surakarta . It thus may be either positive or negative for a particular community. As an example application on ethnic interaction in Surakarta , completes this contextual thinking . Projections for overcoming the task together cover all aspects of the nation's economy between people and government .

Keywords : *trade , economic activities , market. Arab/Encik, Indigenous , globalization .*

A. INTRODUCTION

Said Hamka (1961) that the Arabs were the pioneers of Islam , they have come to the Malay states in the VII century AD, or the first year of Islam . Thus , the history of Islam to Indonesia , especially the history of its development is inseparable from the history of the influx of Arab immigrants in Indonesia . These data also reinforce the notion that Islam in Indonesia is not organized by a State or official body of the country . The entry of Islam voluntarily brought by traders , merchants who originally came to buy spices needed and will be sold .

Their livelihood as traders carrying goods from Arab and homecoming brings spice , Arabs who

live in the archipelago mostly from Hadramaut , and some were from Maskat , the edge of the Persian Gulf , Yemen , Hijaz , Egypt or from the east coast of Africa . They become middlemen , small traders , shopkeepers , market penetration and menyediakan goods and services that are not carried immigrants from Europe , also conducted lend money .

The Arab nomads began to come en masse to the archipelago in the last years of the 18th century , but they began much settled on the island of Java after 1820. According to statistics in 1858 recorded a population of Arab descent who lived in Indonesia as many as 1,662 , or about 30 % of the

number of Arab communities who migrated in that year .

Arab immigrants already living in cities Maritim Indonesia since the early years of the 19th century Generally they are traders. Muslim traders usually spend months to sell his wares to the end in order to purchase local merchandise and bring it back to their respective countries. In addition, the cruise they do to return to the country of origin depending on the season. The distance between Indonesia and the Arabian Peninsula takes a long time and is determined by the weather. They migrated to Indonesia without bringing wives and composed entirely of men, young and old, and children. Usually they settled in groups in a neighborhood near the port city. Then the relationships between groups of Muslim merchants with indigenous communities gradual realization. Such conditions cause the Arab traders hold a kinship through marriage with the natives, breed and did not return to their homeland.

Whenever there are back home , they simply visit their families . This data shows the social relations between the Arabs with the locals appear once in a marriage relationship , especially the indigenous population of the

nobility and big traders would be very proud if could take the law or the law of the Arabs , especially from among Sayid .

Step

Arab scholars Hadramaut services have played an important role in the process and development of Islam among the people of Surakarta , characterized spread their taklim assemblies that have been followed by indigenous communities (Surakarta) . Other services with the Arab people who settled in Surakarta Hadramaut assimilated and acculturated with local culture that gave birth to the spirit Surakarta Islamic mosque building does have a strategic role, among others, where the Muslims: worship and draw closer to Allah SWT, beri'tikaf, self-cleaning, galvanizing mind to build awareness and get the religious experience that has always maintained the balance of body and soul and the wholeness of personality , where deliberation of the Muslims in order to solve the problems that arise in society, consulted, filed difficulties, ask for help and assistance, fostering a bond integrity and Gotong jama'ah royongan in realizing common prosperity, a coaching and development kader- leadership cadres

of the people, place settings and social activities. Other acculturation pathway is through religious rituals bring together indigenous communities around the Arab descent. As in the implementation of the Friday prayers at the moment where this happens fairly intensive assimilation by the two societies. culture , such as art, music qosidah .

Culture Hadramaut more commonly used , especially in religious rituals , namely the use of the abaya (qamis) in the form of long white robe with (iqal) Igal is also white tied around the head . The use of language market (suqiyah) apart from the Arab and Arabic grammar . Sometimes Indonesian in his talk inserted Arabic , such as " Ente (you) want dibikinin gahwah (qohwah) coffee " , then the word " harim " to addressed to the nice lady who has become a wife or not , the word " syahi " which means the tea into the language their daily conversation , and combined with the Java language .

B. FORMULATION OF THE PROBLEM

From the background of the above problems , it can produce some problems as follows :

1. How does the influx of people / ethnic Arabs to the city of Surakarta ?
2. Interchangeability of the ethos of propaganda into Entrepreneurial spirit .
3. The role and influence of people / ethnic Arabs in the economy in Surakarta .

B. DISCUSSION

A. The process of the influx of people / ethnic Arabs to the city of Surakarta

After the great schism among Muslims that led to the killing of the fourth Caliph Ali bin Abi Talib, start a movement (migration) mass of the offspring to various corners of the world. When Imam Ahmad Al-Muhajir emigrated from Iraq to Hadramaut province in Yemen about a thousand years ago, the descendants of Ali bin Abi Talib and 70 people brought family and followers.

Since then develops his descendants to be the largest tribes in Hadhramaut, and from Hadramaut city is the main origin of the Arab colony that settled and mingled become citizens in Indonesia and countries Asialainnya. Besides Indonesia, the Hadramaut is also widely available in Oman, India, Pakistan, South Philippines, Malaysia, and Singapore. There are also people

of Arab descent who hails from the country of the Middle East and Africa in Indonesia, misalnyadari Egypt, Saudi Arabia, Sudan or Morocco; but fewer than those from Hadramaut.

The arrival of the Arab colony of Hadramaut to Indonesia is estimated to occur in 3 main wave , as follows :

1. Ages 9-11 AD

The historical record is the oldest royal establishment Perlak I (East) on the 1st of Muharram 225 H (840 AD) . Only two centuries after the death of the Prophet , one of the descendants of Sayyid Ali bin Muhammad bin Ja'far Sadiq Dibaj emigrated to the government Perlak . He later married the younger brother of King Perlak Syahir Nuwi From this marriage was born Abdul Aziz Shah Sultan (Raja Islam) Perlak] The historical record is officially owned by the Council of Regency of East Aceh and amplified in the seminar as the papers ' History Log and development of Islam in Aceh ' July 10, 1978 by (the late) Professor Ali Hasymi .

2. Century AD 12-15

This time is the time of arrival of the mayor of Amanah spearheaded by Sheikh Jamaluddin Akbar large family of Gujarat , was a descendant of Sheikh

Muhammad Sahib Mirbath of Hadramaut . It besama sons preach much to all corners of Southeast Asia to the archipelago with the main strategy to spread Islam through marriage with locals mainly from the Hindu palaces .

Ages 17-19 AD

This century is marked by the last wave of mass migration of the Hadramaut Ba'alawi Sada who spread Islam while trade in the archipelago. Immigrants latter can be marked descendants until now because, unlike its predecessor, does not do a lot of interbreeding with the native population. Moreover, it can be marked with the clan that we know today as Alatas, Assegaf Al Jufri, Alaydrus, Shihab, Syahab, and others. This is understandable because the clans have recently formed. Recorded in the history of Hadramaut, is the oldest clan As Saqqaf (Assegaf), which became the title for Sheikh Abdurrahman bin Mohammed Al Mauladdawilah after his death in 731 H or 14-15 century AD While other clans to form even more recent, generally at 16 pabad usually the clan name is taken from the title of a highly respected local imam. Based on estimates in 1366 H (or about 57 years

ago), their numbers are now no less than 70 thousand inhabitants. It consists of approximately 200 genera.

3. Ages 17-19 AD

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From 1870 to after 1888

In 1870 the Suez Canal was opened , so that the ships from Europe to the East Indies included can be directly through the Suez . Then the port of Tanjung Priok was built in 1877 in a modern, next KPM (Koninklijke Paketvaart Maatschappij) , a Dutch shipping company operated in 1888 with the Europe- Indies , thus allowing the Marga Arab Hadramaut or Egyptian Arabic come to the Indies , and gradually began in 1870 until after the 1888 migration of Arabs and Egypt to the Indies , climb aboard the fire of Suez , they do not bring the family according to Arab custom that women should not be traveling especially as far as the Dutch East Indies aboard for days , The first offspring , of course with the Indonesian mother , who was born in the Dutch East Indies for example, was born Surabaya Abdurrahman Baswedan 1908 (grandfather Dr. Anis Baswedan) , Syech Albar Surabaya born in 1914 (father Ahmad Albar) .

Currently, an estimated number of Arab descent Hadramaut in Indonesia is greater than the amount they have in place their own ancestors . Hadramaut residents own only about 1.8 million . Even a number of clans in Hadramaut itself already extinct , like

Basyeiban and Haneman in Indonesia are still quite a lot. Many Arab villages scattered in various cities in Indonesia, such as Jakarta (Pekojan), Bogor (dam) and Surakarta (Market POND).

Sometimes nothing to distinguish between groups that are generally followers Ba'alawi Sada Kheir Jamiatal organizations, groups or Masyaikh Sheikh commonly also called Irsyadi or organization al - Irsyad followers. Hadramaut Arabs who came in the 18th century and later, not a lot of marriages with the natives as earlier waves of arrivals. They come already carrying the name of the clans that formed later (about 16-17 centuries). Descendants of Arabs who came later Hadramaut, still easily recognizable by its distinctive names of their clans. Arab - Indonesia until now actively involved in the field of Islamic religious and various other areas of life in Indonesia.

Market Pond stood Kustati Hospital, one of the well-known hospital in Surakarta. According to the story, the land for the hospital building is a gift from PB X to an Arab who had been a tutor and heal the sick daughter named sunan Kustati. Therefore, in order to honor her daughter's Sunan

especially convalescents, the hospital was named Kustati.

land where the establishment of this hospital gift of Pakubowono X to a cleric named Kustati.

In this region there is also a spring named the depths of the Bride. These springs have a very important function for the people of Surakarta, especially for those who want to hold a wedding ceremony. Water depths in terms of completeness digunakan Bridal wedding ceremony.

In addition to being the name of the village, Pasar Kliwon also be the name of the District with the area covering the village Bathangan, Pasar Kliwon, Kedunglumbu, clover, Gajahan, Kauman, Jayasuran, Sangkrah, Lojiwetan and Ivory. With Papatih Dalem Decree dated 18 September 1939, No 18 / 5C / 5 / I Ex. Ivory put Kel region. Clover, leaving nine wards. Lojiwuring included in Sangkrah village. Since the Proclamation of Indonesian Independence, Loji Wurung later by Solo City Government was renamed Kampung Baru.

In Pond Market is famous as the center of culinary mutton. Some are already well known namely satay Hj. Bejo behind Flexible Lojiwetan

famous satay buntelnya , or it could also try the satay Pak Min Sinthong in front of the Mosque of Riyadh . Next mace pinchers southern part , you can taste the Ice Plengeh or simply recreation in the afternoon at South Square . If there be some sort of market tiban afternoon filled with a variety of snack vending .

A. Interchangeability of Ethos

Propagation Become

Entrepreneurial spirit

Changes based on modernism with a base such propaganda interesting to be analyzed further . According Suryadinata this develops when the current entrepreneurs . That said, the first POND Market is selling a goat were crowded every day POND market . This market is located in the village of Arabic , which is a special place to stay for the Arabs in the Dutch colonial era . Through the policy wijken stelsel , Arabs are categorized East Foreign population in the colonial social structure , required to live in a special place that has been determined and led by a captain . The aim is that they do not endanger and easily monitored by the Dutch government that fears of Islam and Arab descent .

The trend nowadays is towards modernism and globalism . Similarly,

human life . Although at the same time remain monodualistik , but between the general and the specific things for each other . In terms of human conscience as human beings tend to be very general . But specifically human form of concrete and specific .

Arab tribes - Indonesia is Indonesia's population had ethnic Arab descent and indigenous ethnic Indonesia . At first they generally live in Arab villages are scattered in various cities in Indonesia . In the Dutch colonial era , they are regarded as foreign Asian nation along with ethnic Chinese and ethnic Indian - Indonesia - Indonesia . But as the ethnic Chinese and Indians , not a few of the Arab - Indonesia are struggling to help the Indonesian independence . Pond market is a district in the southeastern city of Surakarta . Pond market known as the township residents Arabic - Indonesian descent . The residents are used to living with the sale of textiles , and the market is close to Pasar Klewer Pond which is the central market of Batik in Indonesia . Keraton Surakarta is also here .

The village market Pond also there are many mosques and historic buildings is a silent witness the

emergence of the city of Surakarta .
Formerly Village Market Pond This is
the abode of the clerk of Surakarta .
Therefore no writing style Java script
is referred to as a style " Market Pond
" . visit the village to see the charm of
the Village Market Pond see the
building , the Palace and in Klerwer
hunt for souvenirs in the form of Batik .

B. Participation Influence People / Ethnic Arabs in Economy In Surakarta

1. Social Interaction

Social interaction can occur if it
fulfills two aspects: their social
contacts and communication. A social
communications take place preceded
by social contact, whereas in the social
contact is not necessarily going social
communication. Social contacts can be
either primary or secondary. Primary
contacts where individuals involved in
direct contact (face to face), while the
secondary nature of the relationship in
which individuals do require an
intermediary or specific
communication tools. Secondary
contact is two secondary contact
directly where the relationship
between the two

- a. Individuals through an
intermediary (communication
device) while the secondary

contact is not direct where the
relationship between the three
b. Individuals through an
intermediary (communication
device) that is the purpose /
message of individual A to
individual B and C. Each
individual delivered through
social processes that embody
certain dynamics and depending
on the conditions and situations
as well as the time of covering the
entire dynamics of the
community. Perubahandan social
processes as the development of
community life has its
peculiarities and kunikan
tertentu. Di POND Market area
there are various tribes of unique
and has a special characteristic of
each.

In public schools , you can see
the many school children are the
majority of Indonesian people native
(indigenous) . Meanwhile , in private
schools such as Catholic or Christian ,
the majority Chinese ethnic school
children . During this time , seldom
really there is such a community whose
contents dominant school of Arab
descent or whose content is of Arab
descent . So Arab descent , face and

identity you would look striking in the majority .

Just like the Chinese in Surakarta that most do not like the term " China " . People of Arab descent in Surakarta also less like to be called " Arab / Encik " . They prefer to be called " Arabs " or " the people of Indonesia " . Because , they are the people of Indonesia as well , like the others . They were born in Indonesia , speak Indonesian , likes to eat Indonesian food , and schools in Indonesia .

As Chinese people are not necessarily all of them speak Mandarin . Similarly, the Arab descent in Indonesia . His name also was born and lived in Indonesia , so their native language is Indonesian . Usually , they are of Arab descent to learn Arabic because pengin deepen religion . So that they understand the scriptures and ideas related to Arabic . Arab ethnic heritage is a wealth of cultural heritage , the peculiarities of the character of the community , especially the warmth and friendliness, as well as the strength of the tradition of trade and industry are tough in Surakarta .

Batik industry in particular . Batik industry is the largest industry in Surakarta . Based on the processing

method Batik is divided into two , namely :

a. Batik is a batik motif drawn by the craftsman , then for artisans always create different motives (exclusive) price of batik is more expensive than batik cap.

b . Batik Cap Batik which manufacture is used as a motif stamp , then paint it with coloring materials , and dried . Batik Cap cheaper price compared to Batik

2. Trade

Because many industries in Surakarta , so many trades that occurred in Surakarta . One of them is the batik industry . Centers of batik and batik among others trading in Laweyan and Kauman . Klewer Market as well as some other traditional batik markets into one trading center of batik in Indonesia . Trading in Solo under the auspices of the Department of Industry and Trade . Besides batik trade , in Surakarta there are also other markets such as Pasar Gedhe (selling food) , Triwindu Market (selling antiques and crafts) and others .

3. Tourism

Surakarta is known for its tourism , such as Surakarta , Tirtamaya Park , Kampung Batik Kauman Batik

Village Laweyan , Sriwedari Cultural Park , and others .

Conclusions

1. The majority of Arab descent in Indonesia comes from Hadramaut, Yemen. Minorities of the Middle East or North Africa more.

2. They come in the Dutch colonial period, came to Indonesia as well as traders spread Islam by any other means that the marriage so that offspring who are Muslims according to the religion of his father.

3. The arrival of the Arab colony of Hadramaut to Indonesia is estimated to occur in three main waves, namely:

- 9-11 century AD
- 12-15 century AD
- 17-19 century AD.

Hadramaut Arab descent in Indonesia, such as his home country of Yemen, comprising two large groups: group Alawi, and the group Qabili. In Indonesia, there is sometimes the difference between kelompok Alawiyyin are generally followers of Al-Kheir Jami'at organizations, groups or Masyaikh Sheikh commonly also called Irsyadi or followers of Al-Irsyad organization.

1. Citizens of Arab descent / Encik active role in economic activities in the city of Surakarta. Even had a strong

influence in sustaining and advancing the economic activity, both in the world of trade and tourism, particularly in the Batik industry entrepreneurs and Confections.

B. Suggestions

1. Let's uphold cultural diversity , ethnic, warnakulit , religion and so forth .

2. Avoiding social discrimination , because we are all equal , Allah 's creatures , made ethnic diversity as a form of power of Allah .

3. With the attitude of empathy and friendliness to support the establishment of the unity and integrity of Indonesia , thereby facilitating the creation of national life , in a fair and prosperous state .

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