

The Variety Of The Ethnic In Palembang At Dutch Colonial Period : The study of The Imbalance of Colonial government policy between the Arab and China (1825-1942)

Tyas Fernanda, Aris Cahyono, Eva Febriani
Sebelas Maret University

Correspondent Email: Tyas.fernanda@yahoo.com Ariscahyono21@gmail.com

Abstract:

After the Palembang Darussalam Sultanate collapsed in 1825, the colonial government took full control of the territory of the former of the sultanate. The colonial government made Palembang be a crowded city with many foreign visitors. It made Palembang to be the central of economic matters of South Sumatra region at the time. The Foreigner who came to Palembang are Chinese, Arabs and Europeans. They had different purposes such as selling and staying. With the settlement of foreign immigrants in the city of Palembang, they must obey the rule of the government of colonial government. the Colonial Government gave different treatments for migrants in Palembang. The European became the first priority among other sellers. The Chinese and the arabs who were from different ethnics got imbalance policy. The Chinese was more special than arabs. The Chinese was regarded to be qualified enough for giving the profit to the colonial government. Beside that the government thought that the arabs would impede for directness of colonial government in Palembang.

Keywords: *inequality, colonial, foreign entrants,*

1 INTRODUCTION

The arrival of people from outside the archipelago to Palembang had been started since the time of the kingdom of Srivijaya. The Chinese people became the first settlers stopped at Palembang for trading or religion. In the different leadership, Palembang Darussalam Sultanate, not only from Chinese but from others such as Europeans, Arabs, and India. They had a same goal, namely trade, because Palembang as strategic region in the trade sector. After collapse, the colonial government held the power of the Palembang Darussalam Sultanate until became opened for another country. The police that made Palembang as the center made people came and did activity there.

During the period of Dutch colonial rule, many foreign settlements such as settlement for the people of Europe, settlement for the people of China and the resettlement of Arabs who had been there since Palembang Sultanate. Palembang had many cultures and diversity of religion so made this city into one multicultural

city during the colonial rule in the Dutch East Indies.

There were two foreigners dominated at that time, namely Chinese and Arabic. They had higher total than others so made the Colonial Government controled them. In this article, the author tries to explain how the colonial government provided the different policies between the Chinese and the Arabs. The Chinese people were more disadvantaged by the colonial government, while the Arabs accepted many policies making them obtaining harm and caused decline for trade.

2 RESEARCH METHODS

In preparing this paper, the authors use historical research methods to collect data related to the research. The author chose the method because it related to the thesis with the illustration and analysis about history.

The steps for research methods in collecting the sources of this study are:

- a. heuristics

Heuristics is from the Greek, namely "heuriskien" meant to find or search. Definition of heuristic is a technique or ways to find resources that can be obtained through the study of literature, direct observation in the field or through interviews. According to records Kuntowijoyo, Heuristics also be interpreted as knowledge in charge of investigating the sources of history and attempts to gather information on subjects directly related to the problem (Kuntowijoyo, 1994: 50). In heuristic stage, the authors collected sources or historical data in the form of books and other resources.

b. Source Criticism

Criticism is a source of tests of the sources used. In using these sources, the researcher must be careful to evaluate or critic to the sources used. The researcher also should not believe the sources that were found (Yass, 2004: 35). At this stage the author look and evaluate whether the source is appropriate or not appropriate, the original source or a source of a derivative. There are two kinds of source criticism, namely; External criticism and criticism Intern.

c. Interpretation

Interpretation is to interpret or make objective interpretations, the researcher must rely on the fact or reality that could be accounted for truth authentic (Anton Bakker cited Kuswari, 2010: 34). In this phase, the authors attempted to connect the data with other data, or to connect among the facts, so that it can interpret the data and the facts for making conclusion about the resut of interpretations that have been found.

d. historiography

After a heuristic process, interpretation, and critical resources, the final method is the technique of writing or known by historiography. Historiography is the way to reexplain about the history based on the data that are found (Kuntowijoyo, 1994: 89). After determining about the topic, the authors collected and did the criticism and selection.

3 DISCUSSION

3.1 Ethnic Diversity in Palembang (1825 1942)

Mostly population living in the city of Palembang post Sultanate (1825) or in the early days Dutch Colonial government in Palembang consisted of three groups: the first group is Europe, second is the foreign Asian (Chinese / Chinese, Arabic), the third is native (Alimansyur et al, 1983: 21). The first group lived sperated with other people in the city center and they had the highest status and the second group is the Eastern foreigners who have different ethnic and the way to live. Palembang had three settlements as class gentry like Prince, Raden, Masagus. and a group of ordinary people like Pack, Kiagus and people Miji) (Surjo, 1989: 42-43; Sevenhoven, 1981: 25).

The crowd in Palembang could be seen from the development of the existing of the population. Around the mid-19th century Palembang City had a population about 50 thousand inhabitants. In the book Djohan Hanafiah citing data from J.W.J Wellan (Zuis Economische overzicht Sumatra), the population always rose up every five years. The calculation of population carried out by the Dutch colonial administration at the time (Hanafi, 1998: 17). Correspondingly, according to the Morning News Amran, Sunday, November 25, 2012, residents of Palembang on January 1, 1855 amounted to 41 843 people, made up 11 349 men and 14,464 women, and children. 37 565 people are natives of Palembang, 102 Europeans, 2,504 Chinese and 1,672 Arabs and other eastern nations.

In 1915, the inhabitant of Palembang rose up, especially the number of foreign residents 68.70%.

Table 1. The number of foreign residents in the capital city of Palembang in 1915

No	Country	Total
1	Eropa	800 orang
2	Cina	7000 orang
3	Arab	2.200 orang

(Source: Zubir et al, 2012: 24)

In the same year, the number of the people of Palembang about 754.700 people consisted of 742 000 bumiputera soul, the soul of the 4000 Arab / Keling, the soul of the Chinese 7,500 and 1,200 Europeans. On the other hand in 1930 Capital of Palembang recorded 109 400 people, made up of 88,000 bumiputera, 1900 Europeans, 16,000 Chinese and 3,500 Arabs. The inhabitant were muslim except in some remote areas (Pasemah and Muara Dua) who believed in "animism" and "dynamism" (Abdullah, 1984/1985: 15).

The data shows the growth of the population as Europeans, Chinese, Arabic rose up in Palembang because Palembang was the center of colonial government especially in the economics being the interest for the native or outside people. In the fact, the arrival started from the Palembang Darussalam Sultanate as Europeans, Chinese, Arabic and other foreigners East arrived in Palembang because Palembang was also a center of trade and became a port of call for traders acrossed the city. The Arabs got the special treatment from the sultan at the time, in contrast government gave different treatment to others.

Sultan made the non permanent house for the Chinese because the government worried about the threat from the Chinese so it would be burnt if there was a problem. The government made rules that native Palembang who could live in Palembang. Chinese did not have right for living there and must obey with the government measure (Sevenhoven, 1971: 21). There were the diffirences between Chinese life and the Arabs. The government let them build the settlement from the wood in Palembang. It was because they had same religion regarded as descendants of the Prophet Muhammad and they became the mufti in the palace (Jaya, 2012: 1, Zed, 2003: 39).

After the period of colonial government in 1825, the Chinese settlements had big change and influenced for the development of their settlements in Palembang. After Sultanate, the rule of the division territory not only for the palace family but also for ther inhabitant of Palembang. Colonial allowed Chinese for building houses on land space in Palembang.

The first building was the principal's house located in Ulu seven Palembang, the second was in Ulu nine and ten known as "Wijkenstesel" (Adyanto, 2006: 17; Zubir, 2012: 36).

The colonial government devided the housing based on race namely, European settlement, Foreign Easterners, and Native. Europeans were built a settlement in the west Palembang known as Talang Semut located in far away from the inhabitant because it was not too far from the city center and this area would be safe from the flood because of many big swamps as place for throwing water. The most important was Talang area located near Solam Church that was a place for praying of the Europe (Irwanto, 2010: 51).

The first settlement was Kampung Kapiten or around the house Captain Tjoe Him Han at 7 Village Ulu Palembang and the majority people were the family of Captain Tjoe Him Han. The Captain Tjoe Him Han was the hight status of colonial government who had power for governing own country and made them paying bribe to colonial government in Palembang. The second settlement was 9/10 Ulu Palembang that was the oldest sacred buildings named Shrine Candra Nadi or Soe Goiet Kiong and Chinese settlements located around that place (Novita, 2006: 40-42).

The Arabs had been built the settlement since the sultanate era. It based on the government measure gave the permission to establish settlements on the mainland. There were two Arab villages in the city of Palembang as ilir, the north river Musi, ranging from 8 to 15 Ilir and on the side of the pit area, the south bank of the river Musi, ranging from 7 to 16 Ulu Ulu. The physical environment in the Arab villages were controlled by wealthy Arab merchant who form a kind of complex family clustered around the residence, pater familias, "the head of a big family". In a system like this every head of a large family that oversees its own territory, for example in Kampung 7 Ulu heads of large families there were Klan Barakah, Kampung 10 Ulu Klan Alkaf, Kampung 13 Ulu clan Almunawar, Kampung 14 Ulu clan Almesawa, Kampung 16

Ulu clan Assegaf, and 15 Kampung Ulu clan Aljufri. While in the area opposite ilir, head of the extended family in Kampung 8 Ilir is Alhabsyi clan and clan Alkaf. However, from the so-called "Arab village", the greatest majority of the population was in native city of Palembang (Sevenhoven, 1971: 57-58).

This ethnic diversity shows how crowded state of the city of Palembang at the time. The purpose of the arrival of foreigners was to trade because Palembang city was a strategic place and also as a stopover for merchants. During colonialism changed to be modern city by doing a lot of changes and developments in the Palembang. The change made by the colonial government was to make the city of Palembang as the economic center. Therefore, many foreign people came to trade their original purpose, chose to settle and lived in the city of Palembang.

3.2 inequality Colonial Government Policy

After the colonial government gave permission to the people of China to establish a settlement on the mainland, the Chinese people could do their activities. In colonialism period the Chinese settlement moved to the mainland placed in a separate settlement called "Wijkenstese". The Chinese settlement moved from the shelter on the water to mainland space gradually fulfilling its capacity in line with Chinese migration flew occurring on a large scale in the 16th century to the mid 19th century. Rapid migration of Chinese immigrants flooded Chinese settlements are located in Palembang (Adyanto, 2006: 17; Zubir, 2012: 36).

Most of the Chinese lived might not intend to settle in the colony, but the political attitudes that exist in the country of China during the imperial Ming Dynasty and forwarded by the Manchus disobeyed all relations and trade abroad, for those who disobeyed the rules would get beheaded. Chinese people was afraid of getting punished if they returned home to their country. As a result of these regulations, the Chinese people chose to stay and looked for a new life overseas (Utomo, 2008: 47).

On the other hand, granting land concessions increasingly easy and prospects for agricultural commodities rubber and tea as well as mining (coal and oil) looked more promising, foreign rulers like those of Western and most of the Chinese community, ultimately competing to exploit the area of Palembang. The indigenous rubber traders lose in the face of Chinese businessmen trading network merenteng from villages to the city of Palembang port in the 19th century until the first decade of the 20th century. Regarding the merchants of the capital, the existence of the Chinese people a bit better compared to the other foreigners. They are used as intermediaries between the west (the Netherlands) and the native people. They traded commodities include coffee, pepper, and rice (Mestika Zed, 2003: 68-69; Hidajat, 1984: 138; Ari, 2002: 39).

Chinese sellers, could act as an agent who relied on their experiences as traders tough. Residents of a city of migrants, nearly all of them deployed in a wide range of commercial activities, ranging from the guard at the shop or store, merchant petty retailers daily necessities, up to the delivery agent in coffee and rubber well as exporters and importers that had a business network widely outside the city of Palembang. While Arabs, the same status as those of China, in the mid-19th century, too, they dominated trade fabrics and textiles as well as ship and timber companies. One large company owned by city residents who came from this group are companies Aboe Bakar bin Ahmad Said who was engaged in the sugar cane crop and the sugar industry in the suburbs. But ahead of the 20th century, the Arab businessmen had suffered a setback due to the pressure of colonial rule with a policy of discrimination that did not allow them to trade to enter the hinterland, but there was little that could last until the middle of the 20th century as firm Assegaf and firm Alimoenar, PT Ali engaged in sawmills (Irwato, 2011: 84-85).

The discrimination measure of the colonial government to the Arabs, making success in the economic field achieved by the Chinese people. The Chinese people became a nation Orientals

were allowed to trade up to the Outback residency of Palembang, while the Arabs were only allowed to trade only around Palembang. Such a ban was an attempt Netherlands reduced the role of religious ideological influence of the Arabs on local communities in the region of residency of Palembang (Jumhari, 2010: 52-53).

In the early days of Dutch colonial rule, in fact Arabs had a good image in the eyes of the colonial. However, with the issue of a rebellion that would be done by the Arabs and their descendants from the Sultan Mahmud Badaruddin in 1881, then the image of the people to be ugly in the eyes of the Dutch colonial. Previous colonial government did not see the Arabs as a threat, but after the issue, the Arabs regarded as a serious threat for the colonial government (Peeters, 1997: 31).

The case with the Arabs made them worse off in terms of the economy in Palembang. After the Dutch colonial government forbade them to trade up to the Outback sometimes they were also faced with the prohibition of the colonial government to take part in trade in agricultural products is growing rapidly. As a result of this, the Chinese merchants, the better its image in the eyes of direct colonial exploit the situation. Chinese traders immediately established settlements and opened stalls to trade in Outback residency of Palembang (Irwanto, 2011: 61).

4 CONCLUSIONS

The arrival of foreign people had been the time of the kingdom of Srivijaya. Then more opened when Zama Palembang Darussalam Sultanate because of the strategic region to serve as a port of call or to be used as a trade transaction. moreover in the Palembang Darussalam Sultanate, many foreigners who had settled such as the Chinese and the Arabs. At the sultanate period, the Arabs got a special treatment from the Sultan. They were given permission to be able to establish settlements on the mainland. Unlike the case with the Chinese people, the empire more careful against the Chinese, and they were considered dangerous,

so they placed in the raft houses in the outskirts of the river Musi.

After success for taking down Palembang Darussalam Sultanate by colonial government, the city more opened for foreigners because the colonial government made the city as the center of colonial government's activities. The Europeans, the Chinese and the Arabs had their own settlements. At the sultanate the government made a non permanent house but at the colonial era, the government let the Chinese build a house. This condition let them to do everything that they wanted. Chinese people dominated the trade in Palembang at the beginning of the 20th century because of the discrimination policy of the colonial government. The Arabs were forbidden to trade up. The measure implemented by the colonial government was a form of their uneasiness about the Arabs, they regarded the Arabs as the main threat for the colonial government to maintain its hegemonic power in the region Palembang Residency.

5 REFERENCES

Abdoellah Makmoen, dkk. 1984/1985: *Palembang As the City of Commerce and Industry*. Jakarta: Depdikbud.

Adiyanto, Johannes. 2006: *Kampung Kapitan Settlement Interpretation trail development and architectural elements, the Dimension of Architecture Vo. 34 No. 1 Juli 2006*. Palembang: Teknik Arsitektur Universitas Sriwijaya.

Alimansyur, dkk. 1983: *History of Resistance Against Imperialism and Colonialism in South Sumatra*. Jakarta: Depdikbud.

Hanafiah, Djohan. 1998: *History of Government Level II Regional Municipality of Palembang*. Palembang: Pemkot Dati II Palembang.

Hidajat. 1984: *Society and Culture of China Indonesia*. Bandung: Tarsito

- Jaya, Anjuma Perkasa. 2012: *Proportion in Architecture Rakit Traditional Palembang*. Yogyakarta: Universitas Gadjah Mada.
- Jumhari. 2010: *Social History The Malays, descendants of Arab and Chinese in Palembang and Palembang Sultanate period until the Reformation*. Padang: BPSNT Padang Press.
- Kuntowijoyo. 1994: *historical methodology*. Yogyakarta: PT. Tiara Wacana
- Kuswari, Mimin. 2010: *The role of the Indonesian Air Force (Air Force) In the crackdown Operation Movement evolutionary Government Indonesia (PRRI) in Sumatra*. Skripsi. Indralaya: FKIP Universitas Sriwijaya.
- Peeters, Jeroen. 1997: *The Tuo - The Mudo, Religious Changes in Palembang 1821-1942. The Tuo - The Mudo, Religious Changes in Palembang 1821-1942*. Jakarta : INIS.
- Novita, Aryandini. 2006: *Ethnic Arab settlements. Palemban*. Balai Arkeologi Palembang.
- Santun, Dedi Irwanto M. 2010: *Iliran and Uluan; dichotomy And Dynamics In Palembang Iliran Cultural History and Uluan; dichotomy And Dynamics In Palembang Cultural History*. Yogyakarta: Eja Publisher.
- _____ 2011. *Venice of the East: Production and Reproduction Symbolic Meaning of Palembang From Colonial Until postcolonial*. Yogyakarta: Eja Ombak.
- Sevenhoven, J.L. van. 1971: *Painting About Capital Palembang*. Jakarta: Bhratara.
- Surjo, Djoko. 1989: *Urban and Socio-cultural renewal in History Indonesia "in the book Pack Ari" Chinese Society Palembang*. Palembang; FPS2B dan PSMTI.
- Utomo, Bambang Budi. 2007: *Look at the Archipelago Sea As Unifier*. Jakarta: Departemen Kebudayaan dan Pariwisata.
- Yass, Marzuki A.B. 2004: *Methodology of History and Historiography*. Palembang: FKIP Universitas Sriwijaya.
- Zed, Mestika. 2003: *Politics and Revolution brokerage Palembang 1900 1950*. Jakarta: LP3ES.
- Zubir, dkk. 2012. *Bunga Rampai: History of South Sumatra In Social Studies and Economy*. Padang: Padang Press