

CHAPTER III

SOCIETY OF JAVA IN THE 1900s ERA

III. A. Java in 1900s

Dutch imperialism was begun since 1830s and finished in modernization period in 1910. There were much information and important events in the Dutch colonization period toward Indonesian. Because of that the writer thinks it will help the reader of the thesis to use these information as an additional knowledge. It also makes them to know some background of Indonesian, so they will know this matter. In this particular case, the writer will discuss about Javanese people under of Dutch authority during the Dutch colonization period.

In colonization period, the Dutch practiced capital economic system in Indonesia, which is based on economic motive. The Dutch practice of capitalism during its colonization mainly can be seen in one of its policy named Culture Steel. It was related with land and crops. Under the "culture system," Javanese were required to grow a certain amount of crops for export more coffee, sugar, spices and indigo, but less rice to feed the people. Before the arrival of the Dutch, Javanese/Sundanese hold feudal system in their economic system, which is strengthened by the position of the kings and the rich as the one who had right of land ownership. On the other hand, the poor did not has such right and could not do anything to free themselves as an only Javanese/Sundanese who had to be faithful to their land owner, the rich and high class of Javanese/Sundanese moreover the Dutch.

About 1845, a series of poor harvests led to greater poverty. Van den Bosch had specified that local farmers should be given leeway to grow their own food, but colonial officials of lower rank ignored these orders in pursuit of ever-larger cash crops. He leased the land from the rich and gave punishment to the rich who did not plant the production crops or lease the land with high taxes. The land owned by the kings or the rich of Javanese or Sundanese should be cultivated with the production crops such as coffee and tea. (<http://always.happyonline.nl/indo/ac>) Although the Dutch considered that the biggest income of its capital economic comes from sugar. The Dutch with their purpose to grow up the production crops, need a big number of lands, which were mostly owned by the rich Javanese/Sundanese. The Dutch also create a policy of monopoly. Under the policy, the production crops of the culture system were sold to the Dutch Government, and the profits was kept by the Netherlands. Because of Dutch Government policies, Indonesian life becomes worst day to day. The influence of the Dutch capitalism that was practiced during the Culture Steel toward Javanese/Sundanese economic system had caused the lowest classes of the natives, because those who did not have any land was suffered from poverty. The only reason why the Dutch do that is to strengthen their authority in Indonesia.

In the Dutch colonization, there is one who concerned about the Indies people's tortures. His name is, Eduard Douwes Dekker. He is a Dutch-Indies man. As an Indies-Dutch, Dekker can feel that Dutch was discriminating him, as a person who is not pure Dutch or Dutch "totok". Because of the Dutch abuse, he can imagine that the natives suffered worse than him. Although, received many

facility and priority, but he never accept it. His feeling of solidification with the Indies can be suppressed due to his great love and attentiveness toward Indies people. March 1856 Eduard Douwes Dekker is dismissed from his government post in West Java after accusing local “bupati” of corruption. Later, under the pen name “Multatuli,” he writes the novel Max Havelaar, exposing conditions in colonial Java to readers in the Netherlands. Until in 1860, Max Havelaar exposed the abuses of Dutch colonial rule on Java, and put political pressure on the Netherlands government to make reformation in the colonies. Here, Douwes Dekker motivate indo-Europeans or Dutch-Indies and also native people to against and do struggle toward the Dutch oppression toward them. He suggest them not to be obeyed when the Dutch placed them in the lowest or lower class, moreover the native who are have should be the owner of this country and the legal government of Indonesia.

During the period of Imperialism, 1870-1910, the Dutch tried to take complete control of the areas they claimed. This was the era of “high imperialism”, when powers such as Britain and France were facing competition from new colonial powers such as Germany and Italy. Indonesia as one of Asia countries was also colonized.

In 1901, Queen Wilhelmina of the Netherlands announces “Ethical Policy” towards the Indies. Europeans in the Indies, who controlled the economy and government, paid a very low of revenues of the Indies. These revenues were used to finance Dutch military conquests.

Beside the poverty and peasants of Indonesian, moreover that experienced by the poor, the colonization of the Dutch results in and arouses the ambivalence of, both the colonizer and colonized. Colonized people inclining to imitate the colonizer style and life, but on the other hand it is impossible for the colonized to left their native tradition, hobbies and upbringing, this imitation also because of the discrimination that they accept. While, The Dutch, although in one hand they make the rules that native should have their own culture, they still gave opportunity to certain Indonesian to accept education in Dutch style, through Dutch language. Since Netherlands-Indies Department of Education was organized in 1867, while in this year also Mangkunegara IV in Central of Java authority was remembered for his promotion of traditional Javanese culture, philosophy, and mysticism, especially in his literary works.

Education is one aspect that Dutch want to priority toward the own generation, Dutch “totok”, Indo-Europeans and some chosen “pribumi”. In 1903, Netherlands Indies begins opening MULO schools for elementary education. However, the native were always being oppressed and ignored in some condition when Dutch “totok” has to be more facilitated. Not only man, woman also provided the education. Gradually, the attentiveness for educated woman realized. The pioneer of woman who cares for education is R.A Kartini. And in 1904, a native educated woman, Dewi Sartika was also founds Sekolah Isteri (Schools for Women).

In May 20, 1908 Budi Utomo is founded among upper-class Javanese students in Jakarta, including the future Dr. Sutomo and Cipto Mangunkusumo. Budi Utomo holds congress in Yogya. Since this moment, there are lot of

educated people who achieve to support and motivate the society of Indies as the colonized people evict the Dutch from Indonesia. And it can be proven until the Proclamation of Indonesia Independence, the educated people who succeed through their achievement and efforts in their own organization. It is one of the positive sides of re-education of the Dutch for Dutch-Indies and some chosen natives who can accept the education of European style and language, so they can rise intellectually and be educated people. It unites them as the colonized people. Because of this nationality feeling, they commit to make the dream of Indonesian come true by the Proclamation of Indonesia Independence some years later.

III B Typical of mixed blood family, Indies-Dutch in 1900s

Following the Portuguese and the Spanish, Cornelis De Houtman dropped anchor in 1596 with a trade fleet in front of the Java coast. The trade in spices such as cloves, pepper, cinnamon, and nutmeg, including the peel, which is mace, appeared to be very lucrative (<http://always.happyonline.nl/indo/indo.en01.html>); consequently, J.P.Coen built the United East Indies Company (VOC) in 1602.

The Dutch colonization toward Indonesia had influenced many aspects of both colonizer and the colonized life. Aside from economy and politic, the personal relationship between the Dutch and natives was also influenced by the Dutch colonization. The VOC did not want to make a colony, so women of Dutch were rarely allowed to come from Holland. Because of this and to enhance their careers, the Dutchmen were permitted to have sexual relationship with native

women and started co-habiting or marrying with native Asian women, who got Dutch nationality by marriage just like the children, which were born from these relationships. The native women had to serve the Dutchman in their daily life, besides fulfilling their sexual need anytime they want. They have children who were mix blood of Indies Dutch parents. As soon as the father acknowledged his unlawful children, baptized them, and raised them in European style, they achieved this status too with prospects for a position or marriage in the European community, which was highly desirable in those days. The children would eventually call themselves the Indo-European when they wanted to distinguish themselves from the indigenous population and the "totoks", who were the 100% Dutch people.

Most Indo-Europeans would work as officials for the Government until 1870, but increasingly they were disadvantaged in relation to the white Europeans from Holland 'totoks' who arrived in great numbers and attained the highest positions. The May-movement in 1848 saw the first open protest.

In 1864, administration training with a small official exam was introduced. (<http://always.happyonline.nl/indo/indo.en01.html>) Although all the Indo-Europeans born in the Dutch East Indies now had equal chances in positions in the government as low ranking officials, there were big differences in their prospects and that of the 'totok' for the higher, more important positions. However increasingly natives were employed in the colonial community, they were still poorly paid. Therefore, many Indo-Europeans started to feel downtrodden by the white Dutchmen and natives replaced their jobs.

At the end of the 19th Century, major problems emerge due to unemployment, poverty, and pauperisation. The Indo insisted on being 'European' and so the term Indo-European became fashionable, with the accent on Indo. Both from the native and non-native side several movements arose and most of them aimed for a better life for the native community. These movements initially assumed an advisory capacity but soon there were national and revolutionary groups too, fighting for an independent people.

Although the Indo-European community is often presented as a people stuck between the indigenous and the "totoks", in reality there were so many differences among themselves as well, in status, that it would be difficult to talk about them as one specific group of people. Moreover their attitude sometimes express that they were Dutch, but their native side was also arouse rarely.

During the period, the socio-cultural condition of the Dutch-Indies was concern the values of ambivalence in their society. This situation was caused by an obviously reason. Dutch people, in the colonial period were considered superior than native. European taste and style were always considered better than native. It makes the Dutch-Indies, moreover Dutch "totok" discriminate native.

The discrimination makes the native as an object expects to imitate Dutch people's lifestyle so they could be considered equal with the colonizer. The Indo, Dutch-Indies people, used this action because Dutch "totok" was also still feels under estimate toward Indo. Moreover for Dutch-Indies who has native appearance, even he or she has European upbringing, The Dutch "totok" stay in their commitment to discriminate them. Because of this reason the colonized

community wants to change their behaviour, habits and etc by imitating the Dutch, European upbringing. It invites the ambiguity of their character. The colonizer also witnessed the ambivalence. In one hand they permit the colonized people to imitate them in the re-education form, on the other hand, they also hindrant the imitation. They make some rules for colonized to use their own life style (Faruk: 3). The writer is very interested to discuss this issue for the thesis. In the next analysis she will discuss and analyse it deeper.

CHAPTER IV

ANALYSIS