

# Revealing the Social Life and Local Knowledge of the Descendants of Contract Workers on the Deli Tobacco Plantation

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**Abstract:** This research aims to analyze the adaptation process of former contract laborers on Deli tobacco plantations, to explore the existence of former contract laborers on Deli tobacco plantations and to reveal the living conditions of the community of former contract laborers on Deli tobacco plantations in Saentis Village, Deli Serdang Regency. The research method used in data collection is qualitative research with an ethnographic approach, research is carried out directly (offline). The collection of data used in this research is observation, direct interviews, and documentation. The results of this research found that the adaptation process of migrant communities from Java to the land of Deli was to improve the family economy so that Javanese people continue to live in the land of Deli until now. Javanese ethnic life before working on the Deli tobacco plantation was still a poor situation, after the Javanese were brought to Deli land to work as contract laborers on the Deli tobacco plantation, their family's fate changed. The lives of the coolies and their descendants are prosperous and fulfilled. The existence of Deli tobacco plantation workers still resides in the village of Saentis.

## 1 INTRODUCTION

The North Sumatra region which is the years 1887-1948 are called as East Sumatra Province is area forest wilderness, but in period time 1865-1891 area the experience change become Wrong One area producer commodity export tobacco most important in the Indies Netherlands (Sinaga, 2020). East Sumatra Region is region under government The Deli Sultanate became part important in history Indonesian nation. On time colonial, East Sumatra region become areas that tend to wanted by government colonial as party private specifically For development plantation like opening forest, planting plant commodity in the form of spices, coconut, cotton, opium And paddy (Suwirta, 2022). Next on 1863 was carried out Work The same by government Netherlands, then results from plantation tobacco dominate and become the famous commodity to all over corner world (Wicaksono, 2021).

Tobacco plantation is expansion the first plantation to be brought to East Sumatra by a descendants Dutch named Jacob Nienhuys who landed in the Sultanate of Deli in 1863 (Breman, 2022). Arrival Nienhuys This on Said Abdullah's invitation which is Arab descendant brother brother

inlaw from the Sultan of Deli (Anderson, 2021). Efforts For to launch business trade in East Sumatra, Nienhuys to establish A company named Deli Maatschappij on 1869. Deli Maatschappij is the first and largest company in East Sumatra engaged in the production of tobacco, tea, rubber, and coffee. The establishment of Deli Maatschappij has made tobacco production increasingly abundant (Apriani, 2020). The vastness of tobacco plantations requires relatively many laborers or workers to cultivate the plantations. Efforts made to meet the workforce, entrepreneurs brought in workers from China, Tamil, and Java who were recruited from their respective places of origin, so that the number of workers increased (Istiyana, 2020). Workers on tobacco plantations in East Sumatra are known as contract coolies. Contract coolie workers must make a work bond with the plantation or what is commonly called a contract. Furthermore, the contract agreement will bind the coolies so that they are not free to leave the plantation before their contract ends (Supratno, 2021). Based on the data found, the number of Chinese and Javanese coolies in East Sumatra in 1883-1930 was 208,756 ethnic Chinese workers, while Javanese workers were 386,676 and Tamil workers were 7,717 (Sinaga *et al.*, 2020).

Government colonial Dutch in East Sumatra make

regulation the legislation referred to Cool Ordinance on 1880, which became a means from government Dutch For force coolie contract still stay on the plantations. In addition, the Dutch also provided gambling, entertainment, and prostitution venues (Anwar, 2022). The contracts they signed tended to treat them arbitrarily without regard to the rights of the workers. On the other hand, plantation entrepreneurs also issued *kebon* money which was special money on the plantations, this was intended by the plantation entrepreneurs to narrow the room for the coolies to move. In 1891 there was a decline in the cultivation of Deli tobacco and an increase in competitors of similar tobacco from Africa and America, causing the price of tobacco to decline. Since then, even until now, the golden era of Deli Tobacco has gradually receded. In the colonial period, the decline occurred since the early 1890s, and continued. Since then, Deli tobacco plantations have only been left in Langkat and Deli Serdang. The decreasing price of tobacco on the world market has also had an impact on the decreasing number of Deli tobacco plantations (Sumarno, 2020).

Based on the data obtained from field decrease amount plantation deli tobacco tends to influence life for coolie contract. Phenomenon This happen since period relative time long and can seen life coolie contract the until period time moment This. The life of these contract workers is currently called ex-contract workers. The phenomenon of the life of ex-contract workers on Deli tobacco plantations based on field data shows a dark side that has not been uncovered and minimal government attention in paying attention to the social life of these ex-contract workers. Based on the study (Sumarno, Karina and Ginting, 2020), contract laborers lost their livelihoods and most of them fell into poverty. This condition occurred in Saentis Village, Deli Serdang Regency. The social life of former contract laborers in the area tends to be seen as having no livelihoods and are generally classified as poor people. As for the theory used in solving the problems of the lives of contract coolies is cultural ecology, that the environment does have an influence on human culture and behavior, how Javanese people adapt to indigenous people (Febrianto, 2020). The study in this research describes the adaptation process of contract coolies who are of Javanese ethnicity in social aspects can be accepted and live side by side with the indigenous population (Suprayitno, 2021). The study of the social life of former contract laborers illustrates that the arrival of the Javanese ethnic group to North Sumatra was because the tobacco plantations offered tempting jobs, but in reality the workers did not get the agreements

given. Different environmental conditions certainly require contract laborers to adapt to the local community. Adaptation carried out by contract laborers was well received by the local community (Lubis and Lubis, 2020).

Another study in this research on the Tobacco Plantation Coolie Wage System in East Sumatra During the Colonial Period, that the wage system implemented by the plantation owner was solely to benefit one party. Coolies actually suffered greatly from this system, because the wages were not in accordance with the hours worked. In addition, the plantation owner also made wage deductions when coolies were punished and the costs of the tools used by coolies in working which were implemented in this piecework wage system were all borne by the coolies. This made the lives of coolies even more difficult because to meet their needs (Hutagaol and Simangunsong, 2020).

The life of Javanese contract coolies while working on plantations in East Sumatra experienced poor conditions due to various arbitrary actions from their superiors. The suffering experienced by contract coolies even came from fellow Javanese ethnic groups. The lives of coolies were constrained by strict plantation regulations, and were trapped in debt with foremen and plantation owners who lent them money so that workers were increasingly constrained (Herdiansyah, 2021).

Table 1: Data on Deli tobacco plantation coolies 1883-1930 in East Sumatra.

Chinese Coolie	Tamil Coolie	Coolie Java
208,756 souls	7,717 souls	386,676 souls

## 2 METHODS

The method used in this study is qualitative research with an ethnographic approach. Researchers use this approach because qualitative research requires data and information in the form of descriptions to be able to reveal the meaning behind the descriptions or descriptions of informants (Sugiyono, 2022). According to (Spradley, 2020), the ethnographic method is a very in-depth study of behavior that occurs naturally in a culture or a particular social group to understand a particular culture from the perspective of the perpetrators, one of which is the Javanese ethnic group in Saentis Village, Deli

Serdang Regency. The processes carried out in the study are searching for literature studies; compiling and determining observation locations, determining informants, research schedules; creating a research program design; conducting field research using observation, interviews and documentation.

This research was conducted offline in Saentis village by interviewing informants who met the research criteria in order to obtain data that could answer the formulation of the research problem. The criteria for informants in this study were descendants of former contract laborers, village heads and community leaders. This research was conducted on July 17 - August 17, 2023. The clear measuring instrument in data collection is through the provision of interview guidelines that have been validated by expert lecturers so that the questions asked to informants have been tested for their truth. Furthermore, comprehensive and comprehensive data were obtained through field research conducted offline.

The data analysis technique used refers to (Spradley, 2020) which is carried out continuously and accurately so that the data can be proven true. Data analysis is the process of searching for data, systematically arranging data obtained from interviews, field notes, and documentation. Furthermore, concluding the research results in the form of descriptive data such as data from interviews, observations and documentation. Data analysis carried out by researchers with interpretation of data obtained by informants, comparing it to theories and concepts and drawing conclusions as the latest findings from the research.

### 3 RESULTS AND DISCUSSION

#### 3.1 Adaptation Process Ex Coolie Contract

In the mid-18th century, East Sumatra consisted of different ethnic groups with different cultural patterns. Several tribes inhabited the East Sumatra region, including Malay, Batak, Javanese, Acehnese, Minangkabau, Chinese, European, and others. The Batak and Malay tribes were the native inhabitants of East Sumatra, while the other tribes were immigrant groups. According to Lau Husny in his book "The Historical Trajectory of Civilization and Culture of the Malay-Pesisir Deli Population, East Sumatra, 1612-1950" the native population of East Sumatra was the coastal Malay. The coastal Malay was a mixture of local Malays with Malays from Johor,

Malacca, Riau and Aceh. The entry of other tribes into East Sumatra was largely due to Dutch colonialism (Akbar, 2018).

J. Nienhuys from the Netherlands was a pioneer in the development of deli tobacco plantations in East Sumatra. Initially, Nienhuys opened his own tobacco plantation with wage workers. Based on Anthony Raid's notes, deli tobacco turned out to have high quality and even received recognition from Amsterdam as high-quality tobacco. The increasing number of deli tobacco consumers on the market required a large area of land and the workforce needed was increasing. In 1865, Nienhuys brought 88 Chinese and 23 people from Penang as workers on the Deli tobacco plantation. This number continued to grow along with the increasing area of tobacco plantations to facilitate processing and managing marketing techniques, so a very famous tobacco company was established, namely Deli Maatschappij in 1869. The establishment of this tobacco company made Dutch colonialism in Indonesia even more widespread (Damanik, 2020). The number of tobacco plantations continued to increase until the end of the 19th century, driven by an increase in the production of Deli tobacco. In 1883, the number of contract coolies from India on the Deli tobacco plantations reached 1528 people. Indian coolies who worked on tobacco plantations were often referred to as Tamils. The number of coolies from India continued to increase along with the increasing demand for Deli tobacco (Apriani, 2020). Ethical politics (1901) by the Dutch government changed the lives of indigenous people because the priority of ethical politics was migration. The opening of large areas of land turned out to require a lot of workers to manage the plantations. It turned out that the Chinese and Tamils were still lacking in tobacco management so that more coolies were needed. At that time in Java there was a population explosion and the Deli Tobacco Plantation needed coolies to manage it, there would definitely be many opportunities for Java to get jobs (Reid, 2021). Because previously the Javanese were used to working as farmers and it was not difficult to adapt to working as contract coolies on the Plantation. The Javanese migrated to East Sumatra in droves and even in 1926 the number of contract coolies from Java reached 194,189, this number continued to increase in line with the increasing expansion of tobacco plantations (Herdiansyah, 2021). On the other hand, the glory of Deli tobacco has created an increasingly complex community life. Chinese, Tamil, and Javanese are the tribes that dominate the plantation area (Wibowo, 2020). According to the researcher's

interview with Asmawito, who is the Head of Saentis Village and a descendant of contract laborers, he said that the community adaptation process was not difficult because each laborer was placed according to race and ability. Javanese people were in the tobacco planting section, Indians or Tamils worked in the transportation section where at that time they still used oxen while the Malays built huts. According to him, until now the community still lives in harmony even when they were former laborers.

### 3.2 Existence Ex Coolie Contract

Contract workers brought in from China, Tamil, and Java from 1874 to 1926 were 208,756 ethnic Chinese, 386,676 ethnic Javanese, and 7,717 ethnic Tamils. From the data found, it is known that from 1881 to 1902 the most workers recruited from outside East Sumatra were Chinese, followed by Javanese (Wibowo, 2022). The workers brought to East Sumatra were facilitated with housing by the plantation owners in the form of barracks in the form of long wards occupied by hundreds of contract workers. The number of former contract workers in Saentis Village was around 300 people because initially Saentis Village had 310 tobacco fields, meaning that 1 person managed 1 hectare of land. Contract laborers who were brought from Java settled in Deli after their contracts expired. They did not want to return to Java until they had grandchildren and great-grandchildren in Saentis, one of whom was the grandfather of the Head of Saentis Village, who was from Madiun. The reason why retired contract workers do not want to return to their hometowns is because the economic life in Deli is better than in Java. The reason why contract workers come to Deli is because of economic difficulties in Java and want to know new areas that hope that these new areas have better prospects than in Java and indeed they feel that there is more hope in Deli than in Java so they do not return to Java (Rafiqi and Marsella, 2021). Among the 100% of contract workers who come to the land of Deli, only around 5% of contract workers return to Java because on average they have settled in the land of Deli. Most contract workers who come to Deli do not bring their families because they are not sure whether the land they are going to guarantees it or not. On the one hand, most of the contract workers who come do not bring their families because they are single, they get wives in Deli and those who return to Java sometimes only do pilgrimage or visit their hometowns and return to Deli because they already consider Deli to be their place of residence (Iyos, 2020). The distribution of former contract workers in

Saentis Village can be said to be evenly distributed, almost in all corners because 100% of the Saentis land was formerly a Deli tobacco plantation. There are also most of the contract workers who have retired from Saentis Village, they do not want to have any relationship with the plantation so they buy land in the village and live there.

The Javanese ethnic group occupies 90% of the residents of Saentis Village, the rest are Chinese, Tamil and Batak. In each plantation there are 3 ethnic groups, namely the Javanese as workers in Deli tobacco, the Chinese for the procurement of goods (9 basic materials given to contract workers), the Hindia/Keling ethnic group on their plantations work in the transportation sector (ox carts), the Malay ethnic group is part of the making of the ward used for drying tobacco (Muhajir, Anwar and Sumantri, 2020). The existence of for ex coolie contract from ethnicity China, Keling Already start finished Because after use the tools in Deli tobacco are already start modern then automatic whose name is pulled cart by cow Already start extinct or No There is so they interact or continue his life That from other sectors, but a number of ethnicity China Still is in Saentis. Ethnic Malay Already start No There is again on the plantation Because forests Nipah made For make ward Already Lots extinct so that they change eye livelihood No Again as maker ward.

Descendants from ex coolie current contract a number of there are some who have become class, teacher, work in company factory and others. With the more narrowing it down land plantation so field work That the more small. Now that Deli tobacco has closed, they automatically look for any job they can do. The closure of the Deli tobacco plantation in Saentis village has caused the remains of the barn, fermentation warehouse, and office to be neglected. Currently, there are only 2 bars left in the klumpang garden and 4 hectares of tobacco land in buluh cina. The tobacco plantation has now been transformed into sugar cane and oil palm land managed by PTPN 2.

### 3.3 Conditions Life Ex Coolie Contract

The arrival for coolie Java to East Sumatra who hopes get a better life prosperous However the reality coolie the precisely get suffering and torture. The cruelty of the Dutch by torturing Javanese coolies by forcing them to work and getting small wages. The Dutch made regulations to bind the coolies so that they could not escape from their jobs (Zubir, 2021). In 1880 the Dutch East Indies government made a binding employment relationship requirement for Javanese



coolies called *the Koelie Ordonnantie* or coolie law. The contents of the *Koelie Ordonnantie contract* include *Poenale Sanctie*, namely sanctions for punishment against coolies who are negligent and violate the regulations (Kusbianto, 2020). *Poenale Sanctie* contains provision regarding coolies who escaped could be caught and returned to their employers, namely the Dutch (Winandar, 2020). This was what guaranteed the employers to be able to act arbitrarily towards coolies who escaped and force them to return to the plantation even when they resisted.

The regulations and work systems on the plantations that required coolies to work from 4 am to 8 pm based on Tan Malaka's notes, with the heavy work experienced caused coolies to run away. In addition to the heavy working hours, the division of work between male and female coolies. Male coolies mostly worked such as opening plantation land, planting tobacco, and caring for it and harvesting it while female coolies were tasked with looking for tobacco worms, sorting, tying tobacco leaves in the barn, and weeding the seedlings in the fields (Nababan, 2020). The occurrence of deviations in the contract that had been agreed upon by the contract coolies with the Dutch caused them to have to remain obedient because the contents of the agreement were not known to the coolies because at that time they could not read therefore their handprints were the binding of the agreement that had been made by the Dutch. The social life of contract coolies continued until they got married and had children. Currently, the descendants of former contract coolies who live in the village of Saentis also feel the impact of the cruelty of the Dutch government at that time. The low economy will certainly have an impact on education. The descendants of former contract coolies cannot continue to go to school due to economic difficulties so they have to work. The majority of descendants of former contract coolies currently work as construction workers, in agriculture and livestock (Ramayanti, 2022).

The impact of the closure of the Deli tobacco plantation certainly has an impact on the economy of the people in Saentis village because the majority of the people are workers on the plantation. The cessation of plantation operations means that people have to look for other jobs in order to continue their lives. The variety of jobs for the descendants of former contract laborers in Saentis village is due to the closure of the tobacco plantation. People must be able to switch jobs from previously managing the plantation to now having to become laborers, farmers to the livestock sector. The closure of the tobacco

plantation has made the community's economy increasingly difficult because the existence of the Deli tobacco plantation has helped the economy of the people in Saentis village because workers will be given 9 basic necessities every month for plantation workers. Until now, the existence of the descendants of former contract laborers continues in Saentis village and has adapted to newcomers even though the Deli tobacco plantation has closed.

The impact of the closure of the Deli tobacco plantation, which certainly affects the economy of the community in Saentis village, because the majority of the community are workers on that plantation. The closure of the plantation has forced the community to seek other jobs in order to continue their livelihoods. The variety of jobs among the descendants of former contract laborers in Saentis village is caused by the closure of the tobacco plantation. The community must be able to switch jobs, from managing plantations in the past to now becoming laborers, farmers, and even working in the livestock sector. The closure of the tobacco plantation has made the economy of the community increasingly difficult because the presence of the Deli tobacco plantation significantly supported the economy of the people in Saentis village, as workers were provided with 9 basic necessities each month for plantation workers. Until now, the presence of the descendants of former contract laborers continues in the village of Saentis and they have adapted to the newcomers despite the closure of the Deli tobacco plantation.

Contract workers on the Deli tobacco plantations are an important part of the history of plantations in Indonesia. They come from various regions, work under often difficult conditions, and experience significant social changes over time. Their descendants, who were born and raised in plantation environments or have moved elsewhere, carry with them a unique cultural heritage and life experiences. Each plantation has a unique history, including its founding period, changes in ownership, and other significant events. This history shapes the identity and values passed down to the next generations. In addition, the diverse ethnic composition of the workers brings with it a wealth of different cultures, creating a unique cultural blend in each plantation. The type of crops grown, the work system, and the facilities provided by the company will greatly influence the daily lives of the workers and their families. For example, workers in rubber plantations may have a different work rhythm compared to workers in tobacco plantations.

The relationship between plantation workers and the surrounding community is also influenced by the

local context. Factors such as the distance of the plantation from residential areas, the company's policies in interacting with the surrounding community, and the community's perception of plantation workers will affect the social and cultural life of the descendants of contract workers. The dynamic local context can force the descendants of contract workers to adapt to the changes that occur. For example, changes in the economic system or government policies can affect their job opportunities and social mobility. The descendants of contract workers on isolated plantations may have limited access to education, healthcare, and information. This can hinder their social mobility and strengthen internal community bonds. In plantations with a certain ethnic dominance, the language, customs, and cultural values of the majority ethnic group tend to be more dominant. This can affect the cultural identity of the descendants of contract workers from minority ethnic groups.

The local context is a very important factor in understanding the lives of the descendants of contract workers in the Deli tobacco plantations. By paying attention to the diversity of the local context, we can delve deeper into the life experiences, adaptations, and challenges faced by this community. Research that is sensitive to the local context will yield richer, more relevant, and more meaningful findings, and will provide valuable contributions to the development of knowledge and society.

The Deli tobacco plantations are an important part of Indonesia's history, especially in North Sumatra. Contract laborers who worked on these plantations made significant contributions to the colonial economy, but unfortunately, they often faced exploitation and poor working conditions. Many descendants of former contract laborers have inherited agricultural skills and knowledge about tobacco cultivation. These are valuable assets that can be further developed. During the working period on the plantation, a strong social network was formed among the laborers. This network can become an important social capital for mutual assistance and support in developing businesses. To develop a program to enhance economic resilience for the descendants of former contract laborers. Conducting a skills mapping for each individual or group. Providing technical skills training relevant to the type of business to be developed, such as crop cultivation, agricultural product processing, or marketing.

The development of an economic resilience enhancement program for the descendants of former contract workers of the Deli tobacco plantations is a complex effort and requires a comprehensive

approach. By leveraging the existing foundation and addressing the challenges faced, this program can have a positive impact on the welfare of the community. Involving the community in creating initiatives that celebrate heritage and address current challenges is the key to the success of sustainable village development. By involving all residents, Saentis Village will become a more independent, prosperous village with a strong identity.

The use of ethnographic findings in designing policies for former labor communities can yield better results because these policies will be more relevant, effective, and sustainable. By deeply understanding the values, beliefs, and social practices of the community, we can design programs that not only improve living standards but also strengthen their cultural identity. The conditions of workers in Saentis, especially in the tourism and agriculture sectors, have unique characteristics. Although the minimum wage is relatively high, seasonal workers often face challenges such as job uncertainty, social isolation, and language barriers. To improve the conditions of workers, a joint effort from the government, employers, trade unions, and society is needed.

Scholarship and vocational training programs for the descendants of former contract workers are a very important long-term investment to improve the quality of life of the community and build a more advanced Indonesia. With support from various parties, this program can run successfully and provide significant benefits to the community. Descendants of plantation workers to ensure economic security.

The issue of land ownership or leasing for the descendants of plantation workers is a complex problem that requires serious handling. With a comprehensive approach involving various parties, this issue can be resolved gradually and sustainably. The main objective of this effort is to ensure economic security for the descendants of plantation workers and to achieve social justice.

The presence of former contract laborers in Saentis Village, Deli Serdang Regency, North Sumatra, not only reflects the journey of social and economic adaptation of the community from the colonial era to the modern era but also serves as an important historical witness to the dynamics of the Deli tobacco plantations. This discussion will outline strategic steps in preserving the historical and cultural heritage of former contract laborers and efforts to improve the socio-economic welfare of this community through community-based approaches and informative policies. In the anthropological perspective, the adaptation process undertaken by

these contract laborers reflects how humans utilize their cultural and social capital to survive amidst exploitative conditions. The ethnographic approach in this research allows for the revelation of detailed experiences of the former contract labor community, both in historical and contemporary contexts, which were previously overlooked in formal studies.

### 3.4 Documentation and Preservation of History

Documenting the stories of adaptation and struggle of former contract laborers is not only important for maintaining historical significance but also as a form of cultural preservation. In anthropological studies, this narrative heritage is a "collective memory" that helps the community understand their identity amidst the dynamics of globalization. Ethnographic findings show that the community in Saentis Village maintains the values of solidarity, perseverance, and hard work inherited from previous generations. The ethnographic approach allows researchers to record firsthand experiences and authentically represent the voices of this community.

### 3.5 Cultural-Based Economic Resilience

From the perspective of economic anthropology, culture-based economic empowerment programs can play a strategic role in improving the welfare of the descendants of former contract laborers. Programs such as entrepreneurship training based on local products or the establishment of cooperatives not only enhance economic resilience but also strengthen the community's connection with their historical heritage. The historical foundation of the Deli tobacco plantations, where contract laborers once worked, can serve as an inspiration to create relevant economic opportunities today.

### 3.6 Involving the Community in Local Initiatives

Involving the community of Saentis Village in creating initiatives that celebrate their heritage is an important step to enhance cultural ownership. In the perspective of cultural anthropology, material heritage such as former plantation buildings and tobacco drying sheds, as well as intangible heritage like folklore and work traditions, can be revived through cultural festivals or community-based tourism programs. This approach is also in line with

the concept of "participatory anthropology," where the local community becomes the main actor in preserving their culture.

### 3.7 Ethnography-Based Policies

The ethnographic findings from this research can be used to inform public policies aimed at improving the living standards of the Saentis Village community. For example, the development of land redistribution policies or the legalization of land for former contract laborers' residences not only provides legal certainty but also economic stability for their families. In addition, educational policies such as providing scholarships and vocational training can help the younger generation achieve better social mobility.

**Social Harmony and Inter-Ethnic Dialogue** In the context of multiculturalism, the ethnic diversity in Saentis Village, which consists of Javanese, Tamil, Chinese, and other communities, reflects complex cultural interactions. Social anthropology highlights the importance of inter-community dialogue to maintain social harmony. Inter-ethnic dialogue programs, multicultural education in schools, or other collaborative activities can help foster mutual understanding and solidarity amidst diversity.



Figure 1: Javanese Contract Coolies.



Figure 2: Chinese Contract Coolies in the past.

### 3.8 Anthropology in the Context of Sustainable Development

The improvement of infrastructure in Saentis Village,

such as road access, healthcare facilities, and education, not only supports the well-being of the community but also reflects the approach of development anthropology. Development anthropology emphasizes that sustainability must be based on a deep understanding of the needs and values of local communities. Thus, physical development must.



Figure 3: Ward as a place for drying tobacco.



Figure 4: Fingerprints (Dactyloscopic).

## 4 CONCLUSIONS

During the Dutch colonial period, the North Sumatra region, formerly known as Tanah Deli, had fertile soil that could grow tobacco plants that were very famous in Europe because of their distinctive aroma and good quality. The development of Deli tobacco plantations required the Dutch to bring in workers from Java, China and Tamil to be able to manage the increasingly expansive plantation land. The life of contract laborers while working on Deli tobacco plantations was far from prosperous because their superiors were arbitrary and tended to torture workers. Small salaries that did not match the initial work agreement and strict work regulations also added to the suffering of the laborers. The suffering experienced by the laborers caused many laborers to want to escape, but this desire seemed in vain because the laborers would be forced to return to work.

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