The Relationship Between the Native Indonesians and the Dutch Colonizers as Described in the Sipatahoenan Newspaper

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Abstract: Indonesia experienced a colonial history under the Dutch. As commonly occurred in many colonies, there established a certain relationship between the inlanders and their colonizers. This relationship can be seen in the texts written during the colonization period, ones which were written narratives published by mass media like newspapers. In historical studies, a newspaper can be a primary source that can provide information about the situation at the time the newspaper was published. In this research, the writers attempted to study the relationship between the native Indonesians and their Dutch colonizers. To this end, the writers analyzed Sundanese narratives in the Sipatahoenan Newspaper published in 1929 by Paguyuban Pasundan, a national movement organization in West Java, Indonesia. The text was analyzed using a critical discourse analysis. A critical discourse analysis treats a text as being constructed upon a certain ideology. The ideology in question, in the context of this study, refers to how the newspaper construed the relationship between the native Indonesians and the Dutch colonizers. The researchers analyzed stories in the Sipatahoenan Newspaper to study the aforementioned relationship.

1 INTRODUCTION

Historical events can be discovered through historical sources, one of which is a newspaper published at the time the events took place. Newspapers usually publish news stories or reviews, which are essentially a product of interpretation. What is written in a newspaper is based on the newspaper editor’s interpretation on what he saw (Hout & Jacobs, 2008). And it is in his very authority to make such interpretation.

During Dutch colonization of Indonesia, there were many newspapers published by the native Indonesians. These newspapers were commonly published by national movement organizations to spread out their patriotic ideas. The emergence of these organizations is basically a resistance against the Dutch, particularly by those of native Indonesians who enjoyed education provided by the colonial government (Min Shu, 2016). There must have been an ideology behind this resistance movement. Hence, the published newspaper story manifested such ideology. The language used to convey a news story must represents an ideology (Ghanam, 2011).

One of national movement organizations to emerge in West Java, Indonesia, was Paguyuban Pasundan. This organization strove for ethnic group-centered missions, Sundaneness and nationalism (Ekadjati, 2003). Sipatahoenan was managed and published by Paguyuban Pasundan Chapter Tasikmalaya. The fact that Sipatahoenan was owned by the native Indonesians would describe the relationship between the native Indonesians and the Dutch colonizers.

2 METHODOLOGY

The texts analyzed in this study were those of news and reviews in the Sipatahoenan Newspaper that manifested the social relationship between native Indonesians and the Dutch colonizers. The contents were analyzed using a critical discourse analysis. It is an analytical study that construes a text as being produced in a sociopolitical context that represents social power and domination. This social power refers to that of a group or an institution (Teun A. van Dijk, http://www.discourse.org/OldArticle/Critical1%20discourse%20analysis.pdf). In the Sipatahoenan
Newspaper, what is meant by the institution is the prominent people in Paguyuban Pasundan.

Paguyuban Pasundan certainly voiced the native Indonesians' interests in regard to their relationship with the colonizers. Their relationship was patriarchal (Spencer, 2016). It means that the colonizers were superior to the colonized society. There are inequalities between them in gender, social, economic, cultural and political aspects (Radcliffe, 2015) (Sullivan, 2017) (Reilly, 2016) (Hallenbeck, 2016). The texts in the Sipatahoenan Newspaper were analyzed by looking into certain events that represented the relationship between the native Indonesians and the colonizers.

3 FINDINGS AND DISCUSSION

3.1 The Autonomy of the Native Indonesians

In this part, Sipatahoenan as the Sundanese newspaper described the native Indonesians who did not receive any assistance from the Dutch colonial government in their publications. In 1929, this newspaper was already six years old. The description is as follows:

Sipatahoenan parantos kagenep taoen, teu goemelarna di alam doenja, ngawitan mah bibilintik, ith koerih, hiroep leutik, nanging kabehe-dieunakeun koe pangledeuhlina sadaja para mitra.............. tjoeemakera, tjapetang bisa tandang di pakalangan. Oentoeng anoe pohara pisan, pikeun Sipatahoenan mah, estoening bibit boejit oerang priboemina, serat kabar wedalan oge, henteu pabentar sareng angger (Sipatahoenan, Rebo 2 Januari 1929, No.1 Lambaran ka I).

In this part, the newspaper editor described a good relationship among fellow native Indonesians who had been loyal customers to the Sipatahoenan Newspaper and had directly financed their publications, making it possible for the newspaper to survive until the age of six.

3.2 Publication Permit from the Colonial Government

Although the Dutch colonial government was less favored by movement activists due to their frequent strict control, but in some cases they could provide support for the native Indonesians such as giving permission to publish newspapers. This indicated a good relationship between them and the native Indonesians. In this case, the Sipatahoenan Newspaper gave praise to the colonial government as follows:

Pamarentah oge, parantos maparin kalonggaran, ka sadaja eusi ning nagara, pikeun ngadudarkaeun angen-angenna, timbanganana sareng pamendakna dina serat-serat kabar dapon heunteu pabentar sareng angger-angeran hoekoem (Sipatahoenan, Rebo 2 Januari 1929, No.1 Lambaran ka I).

Such good relations could possibly take place provided that the movement activists did not violate the laws. The publication permit was granted by the colonial government as long as no law was violated.

3.3 Criticism against Prominent Native Indonesians

There were mistrusts towards the prominent native Indonesians, especially those with direct links to the colonial government. It was evident in the sharp criticism towards the members of Regional Parliament (Raad Kabupaten) and City Parliament (Haminten) as follows:

Tjoerat-tjaret Kaelidan dijungkapangkatan Maksoed koering lain kaelidan jadi lid Societit at klub maen bal, tapi kaelidan noe djadi lid badan wawakil rahayat (vertegenwoordigende liehamen), saparti lied haminten atawa Raad Kaboepaten.

Roepa-roepana pikeun bangsa oerang mah, oerang priboeimi, kaelidan dijungkapangkatan teh weleh teu daekeun loejoe bae beda desai dijung di bangsa koelon. Geura bae dangoekoekun kongkorongkana si Djobag, djago ISDB atawa djago noe ti Basoei, anoe koe oea Nazy nepi ka dihormat koe ka-anoman.Eta djago doeanana ponggawa nagara, toer pangkat galede, tapi dina prak prakana njarita roepana geus te inget, kana pangkatina, tapi dagala roepa didjoedfoeroeng koe kaelidana. Oepama tjeuk kawadjiban elid, nadjan matak teu nguenah
kadengena koe pamarentah, tara datang ka dikemoe.
Tjindekna estoe buleud, gailig, toer..., noenda kapangkatanana. Oge pamarentah, tjara-tjara hoei kamajoeng, te kaop katjoej toeloej boeroek, sabab tjiting dina tempatna, hartina nganggapna ka lid noe ngritik, henteu saperti ka poenggawa nagara, tapi ka hiji elid. Tjetjelanae noe wadjib ditoeroetan koe ponggawa-ponggawa Nagara noe laloehoer.

Kito kajaan lid bangsa koelon.
Koemaha ari oerang?
Sakanjaho koering, lid bangsa oerang noe djadi poenggawa, ngaloearkeu timbanganana tara laloeasa, lai teu bisa tapan teu daek, sanadjan teu aja hidji atoeran atawa palanggane anoe tjarek. Malah........broek brak, mana nepi ka dipaparin onachenbaabuur hartina tina sagala hal roepa noe ditjaritakeun dina pasamoan badan wakil rahayat teu elid bisa didakwa. Parander e kito roepana keur looloea lid ponggawa nagara – sabab aja ari noe mahitwal bener mah – ieu atoeran fijn tjoekeoep keneh bae.

Soepaja oelah dianggap ngobos teu poegoeh, ajeuna koering
(Sipatahoenan, Rebo 2 Januari 1929, No.1 Lambaran ka I).

The above description means that the prominent native Indonesians, especially the members of Regional and City Parliament should have taken a firm and brave stance to defend the native peoples. They should have been critical and courageous like the European origin members of Regional Parliament who would always act in the interest of their fellow group members. While the natives were afraid of losing their ranks and positions.

3.4 Suspicion on Europeans

As the oppressed, the native Indonesians would always cast suspicion on the Europeans due to an unharmonious relationship between them. The Sipatahoenan Newspaper published a review of the Europeans' desire to unite the organization of national movements with European organizations. This caused the native Indonesians to throw suspicion on them as follows:

Ngagaraleuh “Asosatie” naon!!
“Euj, noe dagang! Ka deu nggilikan!
Daagangan saha ieu teh?”
“Kaloeran Fabrek Nederlandsch-Indische Liberste Partij”

Saha noe kagoenganana?
“Ari noe kagoengan mah dirg. Eugelenberg ti Batawi”
“Geunjing hrt N.I.L.P. ajeuna mah? Kapan bareto mah P.E.B ?”
“Hih atah ajeuna mah parantos salin roepa ..... oge teu aca nami, nembe 3 sash manawu”
“Emh saroea keneh djeung P.E.B eta teh?”
“Hih, benten ieu mah, sanes deu?”
“Koemaha bedana teh? “
“Doepi ieu mah maksoedna rek associersen (ngaheidikeneun) antawis Satuh sareung Sinih, koelon sareng Wetan, Priboei sareng Walanda. Sina galo jadi hidji, sina repuh sina rapih; oelh sili hareun silh arah.”

His atoeh, nya tjara noe bareto bae ari kitoe mah. Kapan bareto oge nya kitoe toedjoenana teh mitjeun saisse.


The above text describes an effort from the Europeans to unite their organizations with the national movement organizations. It caused the movement activists to cast suspicion on them. They believed it was impossible for the prominent Europeans to go hand in hand with the natives. They had a suspicion that this was only to weaken the resistance by gaining the control of the native peoples’ movements. It was just to maintain the public order.

3.5 The European superiority

The Sipatahoenan Newspaper also described the superiority of European people to the native Indonesians. This was evident in several moments. Europeans felt that they were better than others. It was described by the Sipatahoenan Newspaper in a story about a football match as follows:
Marhaen atau Sato?

Sawatara poe katoekang di aloen-aloen Bekasi aka maen bal antara veldpolitie Tjililitan djeung Bekasi.

Dina ngawitan maen noe dijadi toekang fulitna, oeraang Indonesia kalawan dipaksa koe hidji Walanda, atoech da noerot te meunang emboek. Ngawitan kira poekoel 5 sore, sanggeus fluit disada, toelojoe speleres speleres paboroboro mareboetkeun koelit boeled, waktoe harita mah katjida reusupna, eta pamenan teh, nepi noe sakabeh noe laladjo bener bener ngabuandoenganan.

Tapi koemaha djadina?

Sanggeus 10 menit lilana maen, eta koelit buleud maksa menta liwat ka lawang goelna Tjililitan, nepi ka noe djaga lawang teu bisa nolak kana pamenta koelit buleud.

NAH! tidinjah ma pamaenan dijadi robah lantarana 2 speleres Walanda Tjililitan ngawitan bendoe, malah sapedah noe laladjo soerak, eta doea Walanda ngloeurekeun omongan noe teu soeroep aja di oejatpan (omongan) Walanda, noe ngakoe jen bangsa Walanda leuwih sopan baten batahan Inlander.

Atoeh nu laladjo teh pada kaget pokna: ... lantarana toekang fluitna gunti koe Walanda bawan na Tjililitan, bet ateh saemoer doemehe njoenoeheoheho hoeloe kaka nangghin maen bal maké toekang fluit doeaan, atoeh eta tjenah teu pertjaja ka inlander, naha teu ti mimittina bae atoeh koe Walanda.

Teu mah gara-gara

Ana prak teh, euleuh-euleuh, teu salah tina sangkaang, ana belesat teh eta sapatoe diajoen mani ting boerinjaj, kawas kilat njoenoeheho mangsana; atoeh da poegoeh speleres Bekasi mah kabehe oge taldangj kaki boeboehan Inlander teu sok bororaah maké sapatoe dina maen bal, sakalieuw dina dienst patrujoe maanakeh maen bal.

Be ! Ti dinja mah djaui morongkod kawas budak nendo guanguaran, njepak oge njan tamba hente bae, atoeh gamjanga naker, nepi ka eta koelit boeled teh, 2 kala ngagandueba ngalitna baris rejunja renju ka hareupeun toekang djaga lawang goel Bekasi.

Noe laladjo sorak bakating keuhl ka speleres Bekasi: “Na bet maen teh dijadi leles?”

Amboe-amboe ari sengor teh eta Walanda noe 2 mani manak oerwingkak boelow poendooek, baris njangerengan nembokeun sihioenga pokna: “Si! Babi! lee aloek Bekasi!?! Baik nanti kaloe habis main akoe poekoe, akoe boekan toekang roempoet, ASOE!”

Koemaha kadjadian sanggeusna maen?

Poegoeh bae doeka saha ngaranna ti tengah-tengah aloon-aloon loempat koe sisi, serepet gampleng! gampleng! peureupna kana beungeut inlander, sibohore noe dijadi korban peureup teh, sahihdja veldpolitie Bekasi ngaran Samoea asal Madoera, manehna hookeun sabab teu roemaha boga dosa.

Diantarana aka hidji indonesiers mere inget ka eta Walanda poka: “Toean! itu orang djangan dipokeol sebab belon tentoe salahnya dan kaloe salah boleh dituentoet di pengadilan sebab ta’ ada wet poekoel”.


Tah eta, omongan Walanda teh ane dipikir dibolak balik di rarasakeun koe hate noe waras, manenha teh ngbedakeun yen aing mah Walanda, koenaon sia inlander koemawani soerak di hareupeun aing? Tah geunin njata yen manehna teh kamagoengan – sapedah Walanda, sapedah pangkat, padahal ari ceuk pikiran sim koering mah, dina lebah dinja teu aja pangkat, te aja toekang roempoet; aja soteh speleres voetbal minangka tongoenja djeung noe laladjoa.

The above text is quite interesting. It was a harsh sarcasm entitled “Marhaen atau Sato?” which literally translates “Marhaen or Animal?” Marhaen is a term used by Sukarno to attribute the poor farmers who did not own lands. They tilled lands of the masters on which their lives were heavily dependent. However, being poor does not mean they did not have any dignity. Sukarno even deemed that they were revolutionary agents. Marhaenism is a variant of Marxism. In Sukarno’s perspective, the poor Indonesian farmers at that time were analogous to the proletarians in a capitalist society. “Sato” is a derogatory term attributive to the human misbehavior analogous to that of animals.

“Marhaen or Animal” was to question the Dutch misbehaviors in a football match. The story was about a football match at the alun-alun of Bekasi between the Bekasi police patrol football team and the Cililitan police patrol football team. The Bekasi team symbolized the native Indonesians, and the Cililitan team the Europeans. The Bekasi team did not wear football shoes as they could not afford them, and the Cililitan team did because they were Dutch.
However, the Bekasi team managed to score a goal just after five minutes of the game. This led to the anger the Dutch Cililitan team. They felt ashamed of being defeated by the native Indonesians. They then substituted the referee who was a native Indonesian with a Dutch referee. As the result, the Dutch Cililitan dominated the rest of the game, and they used their football shoes to intimidate the Bekasi team.

Seeing what happened on the pitch, the spectators who were mostly the native Indonesians started booing loudly. The reaction from the Dutch was that they harshly shouted back at them, and that one of them hit a spectator who happened to be an Indonesian police patrol in the face. He was told by other spectators that he had just done a fatal wrongdoing by punching an innocent man. However, the Dutchman refused to apologize and arrogantly said that he would be free of legal punishment by paying the penalty.

The Sipatahoenan Newspaper described this misbehavior as analogous to that of an animal because it was in contradiction with their own claim that they were better and more civilized than the inlanders. The marhaens were much more honorable than the Dutch.

4 CONCLUSION

As described in the Sipatahoenan Newspaper, the relationship between the native Indonesians and the Dutch colonizers was patriarchal in a sense that the Dutch were superior to the native Indonesians. The description is a manifestation of the ideology embraced by the newspaper editor. The fact that the Sipatahoenan Newspaper was owned by the national movement organization Paguyuban Pasundan makes this ideology crystal clear. They detested the Dutch colonizers. Their superiority complex led the antipathy of the inlanders. The Dutch fell under constant suspicion even when they did the inlanders good. The same suspicion was cast on the prominent people of the inlanders like the parliament members who had direct links with the colonial government.

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