

The Cultivation System in Banyuwangi's Coffee Plantations in 1818-1829

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Abstract

This study discussed Banyuwangi's Coffee Plantation in 1818-1829, and the dynamics of submission mandatory referred to the Priyangan (Preangerstelsel) system that affected the coffee plantations in Banyuwangi. This study used history as the research method. It shows the coffee journey from early planting and the ups and downs of coffee plantation income. To achieve the expected production, the Dutch East Indies government made some efforts, including reopening the abandoned Sukaradja plantations, opening a new plantation on the slopes of Idjen-Raung Mountain, and opening the citizen's gardens with a private system until a coffee fencing system. The coffee produced was Arabica/Djawa coffee, which became an excellent coffee in International scope. 1829 was the last year of the compulsory submission system, referring to the Priyangan system and changed to the cultivation system (Cultuurstelsel).

Keywords

coffee cultivation;

Banyuwangi; preangerstelsel



I. Introduction

Coffee, derived from the word "Kaffa," a town in southeastern Ethiopia as a coffee production place (Gürsoy, 2005) (Ozdem, 2009). Coffee or "kahve" in Turkish means liquor made from the Plant *Coffea Arabica* (Kaye) (Ozdem, 2009) (Aregay, 2009:19). From Ethiopia, the plant was brought to Jeddah and Mecca's Yemen ports and grown in the highlands. After Yemen, coffee was brought further to ports in India and beyond via trade routes in the Indian Ocean and Europe through the Levant trade (Bhattacharya, 2009:68). As a result of the growing demand for coffee beans, which became a popular drink in the West, European countries such as the UK, France, and the Netherlands also plant the coffee in their colonies in the Caribbean, Central and South America, Africa, and Asia to be exported to Europe (McCook, 2011:13).

The history of Indonesia's economy was highly influenced by plantations' development since the VOC era (*Vereenigde Oostindische Compagnie*), especially when the VOC was disbanded and replaced by the Dutch colonial. Plantations were significant for the colonial economy's continuity, especially the coffee plantations (Goor, 1986:35). Around 1726 the VOC made profits of 50% to 75% of the world's coffee trade. From the VOC's total turnover, which was more than 4,000,000 pounds, roughly more than 75% was produced in Priangan. Further evidence, in the first half of the nineteenth century for Dutch finance, coffee was always the product that made the greatest profit (Zakaria, 2009:132). In the mandatory submission period with the Priyangan (*Preangerstelsel*) system, coffee commodities were the International trade's prime commodity (Bremen, 2014: 61-69). From Priangan, the coffee seedlings were distributed throughout the Dutch East Indies. The active construction contours are the priority of a coffee plantation project, such as Besuki Residency, especially in Banyuwangi (de Klein, 1931:74).

Besuki residency that has a suitable contour in coffee cultivation began to be the planting trial. The area with mountain contours began to be projected as a coffee plantation. One of them was Sukaraja Plantation in Banyuwangi. It was vast, and no one worked on the slopes of Ijen Mountain, so Resident Clement de Harris opened it for coffee cultivation in 1788. (Samsibur, 2011:400).

The plantation area (*Cultuurgebeid*) in Banyuwangi was growing rapidly. The soil with these contours was suitable for plants such as coffee because it had a very favourable prospect in the world market. So, it was not surprising that the Dutch colonial government was very enthusiastic about opening new lands on Ijen-Raung Mountain slopes to get much coffee that became an excellent commodity in the market.

The question then arose how the coffee cultivation system in Banyuwangi ran stable until the first half of the 19th century. The success of coffee cultivation was related to several factors categorized into three variables: ecology, production organization, and labour.

II. Research Methods

This research uses the historical method. The first stage is topic selection. Then heuristics, data search, which is the stage where the author collects sources, both primary sources and secondary sources obtained from archival sources, newspapers, books, which are related to this research. After the sources have been collected, the next stage is source criticism and descriptive analysis to determine the authenticity and credibility of historical sources. Interpretation stage, is the stage of determining the meaning and relationship of the facts that have been verified. The last stage is the writing stage or called historiography. At this stage, the researcher will write down the results of his historical research. After all sources have been collected and gone through the stages of the method, the author can immediately write down the results of his research according to the theme of coffee plantations in Banyuwangi

III. Discussion

3.1 Banyuwangi at the Beginning of the XIX Century

Banyuwangi is a unique area, located at the eastern end of Java Island with natural boundaries, forests in the north and the South Pole; the Indian Ocean in the east, and Ijen Mountain that has the peak of Mount Merapi and Mount Raung in the west pole. Mount Ijen and Mount Raung are active volcanoes. Mount Ijen had an eruption on 23 - 24 January 1817. The eruption released larvae to the rocks that hit Sukaraja plantations, resulting in water shortages, and many residents died. (Anoniem. 1844:987).

After the eruption, mount Ijen spread its volcanic ash which made the soils become fertile and no more lack of water. The factors of fertile soil and abundant water are the main factors to develop plantations. Banyuwangi area has abundant water during the dry and rainy season. It was because of the mountains' height and strong vegetation in the highlands of the Ijen Mountains. In the highlands of Ijen-Raung, the coffee plantation business was started with Arabica coffee because it was suitable to be grown in those areas (DaMatta, 2004)(Nab & Maslin, 2020).

Banyuwangi in 1818 was led by Temenggung Wiroguno II or better known as Mas Thalib. According to Staatsblad no. 16 of 2019, Banyuwangi was a stand-alone Residency. Mas Thalib died in 1820 and was succeeded by his son, Temenggung Surahadinegara. In 1826, Banyuwangi entered the Besuki Residency (Eysinga, 1850:255) so that the Regent of

Banyuwangi in 1826 became the Resident's responsibility of Besuki; the administrative regulation, fiscal, and plantation policies.

Banyuwangi was large but severely undernourished. Wikkerman (Resident of Blambangan in 1800-1818) reported that the first population census after the establishment of Banyuwangi had not reached 300 families (Leckerkerker, 1923:1064). It was not comparable to Banyuwangi area, so it was needed a great effort to increase the population. The indigenous people, better known as the Osing tribe after the Puputan Bayu War, between Blambangan kingdom and VOC assisted by Mataram and Madura fled to the forests and didn't want to cooperate with the colonial government (Sudjana, 2001:84).

The efforts to bring the residents to fill the population gap have happened since the establishment of Banyuwangi. Since 1786, the policy has been taken to send light inmates and morally impaired women to Banyuwangi. During Resident Lieutenant Clement de Harris (1788-1800), he brought the prisoners sent from Semarang to the north of Banyuwangi city to work on plantations. All-around 275 people, and 40 of them worked with their feet chained or what the Banyuwangi people called "Perantean." They were hired to care for coffee and pepper on Resident Harris's estate. (Samsibur, 2011:400). For 23 years, Resident Hariss reigned every year. Besides, the morally impaired women were brought from Central Java to fill the void of female elements in Banyuwangi.

Banyuwangi residents have tried to add the populations, especially by bringing Balinese to stay in Banyuwangi. They are usually from Sudra people and voluntarily brought to Banyuwangi to want to stay in Banyuwangi will be liberated. These Balinese people will be put on the plantations to maintain government-owned gardens. However, the experience said that many Balinese were brought back to their home for various reasons. Finally, the government looked for ways to attract the Balinese people back by promising not to return to their home areas. (Epp, 1849:250).

From the census conducted by the colonial government; showed that the population in Banyuwangi in 1822 was 17,233, and in 1828 was 18372 (Archieven Cultuur, ANRI). However, Banyuwangi still needed a lot of energy to work in government-owned gardening.

3.2 Plantation Land

Banyuwangi's vast land is located around the slopes of Ijen Mountain that supported the coffee planting. However, the lack of people living in Banyuwangi area made it difficult for the colonial government to open new lands (Archieven Cultuur, ANRI). Colonial Government implemented the mandatory submission system of coffee through the Priyangan system in Banyuwangi since 1818. It aimed to meet the growing demand for coffee in the International market. The reopening of government-owned plantations made the plantations become prisons and dumping ground for inmates. The inmates were given the task to care for export commodity crops and reopen Sukaraja plantations left since 1811. Sukaraja Plantation has 5 gardens, with each garden consist of 14 shoulders or about 500 square meters. With this activity, the Resident of Banyuwangi made a land clearing agreement. The land clearing was carried out from November 9, 1818, to November 9, 1825. The decision organized the regulation of coffee tree planting in Banyuwangi (Archieven Cultuur, ANRI).

From Sukaraja plantations, export commodities, especially coffee, can be spread. The development of plantation land occupied the slopes of Mount Ijen, Pendil, and Raung. Rice fields and plantations-owned by the community were suitable for the growth of coffee, and many of them were turning into coffee plantations.

The indigenous worked on coffee plantations located on the Ijen Mountains' slopes by tending the newly created coffee plantations. Besides caring in coffee plantations, they have to make their own coffee plantations in their residence and yard. The wildland required new soil, which has never been planted by any plants to cultivate this coffee. The colonial government chose the lands close to the indigenous settlements with rough care for this new planting. The preparation of land space for young plants was enough by depleting the wild plants and the large and tall trees that were useful to protect these coffee plants from the wind. (Breman, 2014:64-65).

3.3 Plantation Labor

The division of work in Sukaraja plantation, mostly convicts and slaves from Bali, was divided based on the inmates' physical condition. Inside the house of caterpillars edified by the weak physique, Chinese people and women. Choosing the inmates to manage Sukaraja coffee plantations because they were easy to control and cannot escape. Those who had strong physical people were put in the garden. There were 450 to 553 inmates who worked in Sukaraja plantation. These inmates worked for eight years, from 1820 to 1827 (Archieven Cultuur, ANRI). At the first time, the division did not give the salary payment for the coffee garden workers. They only got a meal consisting of 1.5 pounds of rice for a day and 1 pound of dry cow meat (abon) every week. The workers also get a salary of f14 at the beginning of establishing this government-owned plantation (Epp, 1849:255).

The indigenous who wanted to cooperate with the colonial authorities were placed on other government-owned plantations in the Ijen Mountain slopes. Each head of the family was charged 500 temporary trees, and women and children were required to help on the coffee plantation, for unmarried men were required to take care of the coffee garden with the obligation of 250 coffee trees each person. People who have just come and just learned about this coffee system will be given the obligation to care for only 300 trees per head of the family (Archieven Cultuur, ANRI). This system refers to Priyangan style coffee system.

The plantation workers who came from Bali were originally slaves and traded by their Kings in Bali (Vink, 2003:143). Buying slaves from Bali was an option because the slave trade was scrapped in the early 19th century, no exception in Bali. Bali was the largest supplier of slaves in the Dutch East Indies. Bali's kings willingly fought to get prisoners of war and made them into slaves that will be re-sold. Slaves were also the largest commodity of royal foreign exchange in Bali (Robinson, 2006: 34).. By bringing slaves from Bali, the job could be controlled by the head of slaves rather than migrating and bringing the Balinese to work in Banyuwangi. These Balinese workers will not feel at home to work in Banyuwangi for a long time. It was because of their families' distance and longing from their hometown. It caused the Balinese workers to return to their hometowns. Slaves provided solutions to the lack of plantation workers in Banyuwangi, and every king who supplied these slaves was responsible for the slaves brought to Banyuwangi.

3.4 Coffee Production

Banyuwangi was one of the new coffee producing areas on Java Island. Banyuwangi resident was widely associated with the coffee plantation. It was very different from the other export crops. Coffee plants have special requests that must be met to produce a great coffee. Therefore, Banyuwangi was a successful area in the cultivation of plantation crops in Java in 1818-1827.

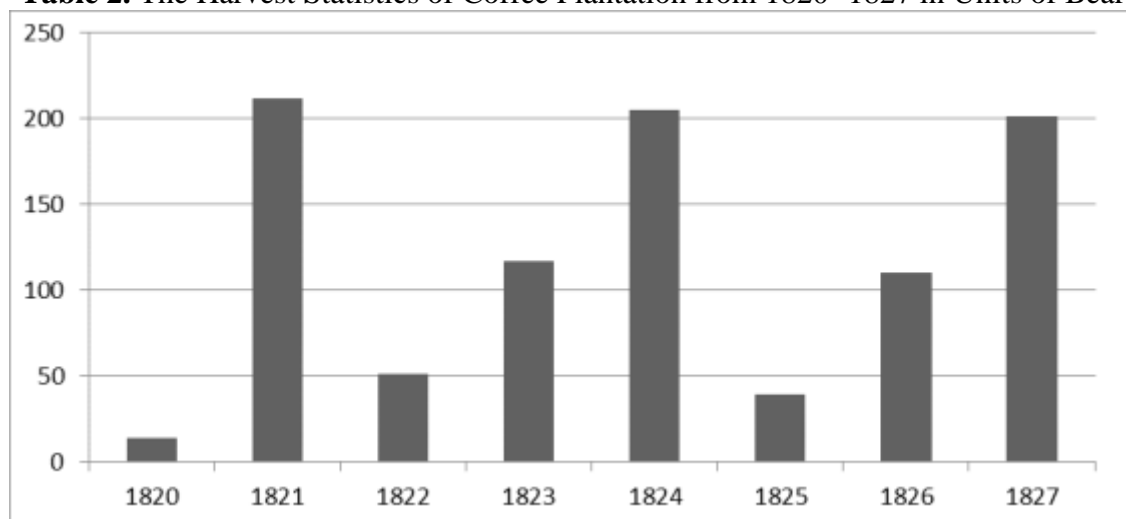
In early 1818 the planting of selected coffee seedlings began to be planted from scratch so that in 1820 only obtained the results of the coffee planting.

Table 1. The Production and Income of Coffee Plantations from 1820 to 1827

No	Year	Total Number of Trees	Production (in units of bear)	Income in units of <i>f</i>	Description
1	1820	52.612	13,74	54,37	Treated by 450-553 inmates for 8 years from 1820-1827.
2	1821	37.823	211,42	845,34	
3	1822	32.080	50,84	202,69	
4	1823	35.360	117,115	687,68	
5	1824	42.780	204,71	818,27	
6	1825	56.800	39,54	157,73	
7	1826	56.800	110,21	440,67	
8	1827	23.670	201,29	305,25	

Source: Archieven Cultuur. Besuki's Report, Probolinggo, Banyuwangi no 298. 1867. ANRI.

Table 2. The Harvest Statistics of Coffee Plantation from 1820 -1827 in Units of Bear



Source: Archieven Cultuur. Besuki's Report, Probolinggo, Banyuwangi no 298. 1867. ANRI.

During 1827 Banyuwangi obtained 201 bears that consist of 39 pounds of coffee developed in various coffee plantations on Mount Ijen and Sukaraja. There are 21,733 coffee trees on the plantation, 30,172 young coffee trees, 9,585 coffee seedlings, and 31,290 indigenous-run coffee fencing (Archieven Cultuur, ANRI).

The price of coffee in the early days of coffee trading was high. The supply was small from the Middle East (Smith, 1996:186). The demand for coffee was so high, so the Dutch colonial opened the coffee plantations in the Dutch East Indies precisely located in Priangan, including Banyuwangi. The tantalizing prospect of the coffee business added great financial to the Colonial government. In 1818, the coffee price was *f*18 and in 1822 got a significant increase of *f*135 for each bear. The increasing coffee prices were caused by a growing demand for coffee in European trade. In 1822, coffee prices was soared, and the Dutch colonial government managed to supply one-third of International trade (Suruyo, 2000:155).

After 1820-1827, there were significant profits of the coffee business, so that on July 20, 1827, the profit was distributed for building a road. It aimed to make the distribution of coffee smoothly. Transportation was an important aspect to accelerate trade communication and relations. For mountainous areas with many plantations, for example, at the slopes of Mount Ijen, began to build transportation routes. They were some roads that connected the slopes of Mount Ijen, Licin to Sukaraja. Along 7 road pals and 35 bridges mostly made of wood and built to make the coffee commodity distribution run smoothly (Epp, 1849:256).

At the first time in 1828, every bear of coffee was priced for 4 dollars, and there was no payment for the workers in the coffee plantations. The villagers and inmates of this coffee plantation basically had a high social spirit, working with mutual and kinship spirit. The rulers and colonial government abuse this to hire them and give them a minimal salary (Boeke, 1983:25).

The efforts to count up coffee trees were increasingly encouraged by the colonial government. They tried to find a new system to increase the number of coffee plants. Expanding the mandatory coffee planting system through village fencing and building coffee plantations and coffee forests took the location away from the residential areas.

The plantation system was opening the coffee plantations in vacant lands owned by villagers. Meanwhile, the forest system was a coffee planting carried out in the villagers' reserve forests. To cultivate the land and manage the crops, the colonial government forced labour recruited from the villagers around the plantation, coordinated by the village's head. Such a mandatory planting system was considered very successfully executed (Archieven Cultuur, ANRI).

In 1829, 92,780 trees were standing in Banyuwangi. It was the last year of the land rental system before it changed into a forced planting system. 92,780 trees consist of 21,733 coffee trees ready to bear fruit, 9,585 coffee seedlings, 30,172 young coffee trees, and 31,290 coffee fencing. The villagers were still traditionally in treating and planting the coffee plantations. They were very concerned about the production and consumption factors needed to meet their needs (Archieven Cultuur, ANRI).

3.5 Distribution of Plantation Products

The distribution of coffee was an obligation for the village head (Sentana). The expansion of new land for coffee cultivation was necessary to obtain a coffee deposit billed to the chiefs. After successfully obtaining the coffee commodity results, they began to open new plantations that were not far from the early coffee planting areas on the slopes of Ijen Mountains. The expansion of land began with experienced residents sharing their knowledge with the people around their homes. It was done so that they know about the cultivation of the new commodity plant. By the development of new plantations between neighbours, it was expected that the process of distributing coffee to the village head could run easily (Breman, 2014:65)

At the coffee plantation in Banyuwangi, the regents received a salary of *f*1200, and the prime minister received *f*1800. They earned this salary after deploying and handing over farmers to open new land and collect as much coffee as possible every year. It was done to fulfil the obligation of compulsory delivery of coffee to the colonial government. The Regent and prime minister must also take care of the distribution of coffee plantation products to the warehouse. The salary was outside the regent's official salary. It was a gift given by the colonial government after they successfully fulfilled the obligation to deposit coffee to the colonial government (Archieven Cultuur, ANRI).

The head of villages/sentana collected the distribution of coffee plantations from the slopes of Ijen-Raung and Sukaraja mountains. If they felt the barn was quite full, they would bring the coffee to the regent's warehouses near the beach and controlled by coffee ministers. The village chiefs received an intensive salary of 33 gold for every bear of coffee for this activity.

From the Regent's warehouses, coffee would be sent back to the Besuki Resident's warehouse, where the journey was quite far and took a lot of time. The steep roads and lush forests made the shipping of these plantations more difficult to do. Besides, there were also frequent robberies during the trip. From the Besuki Resident's warehouse, the coffee was collected and sent to colonial warehouses in Surabaya. Subsequently, it was sent back to the Netherlands under the flag of NHM (Nederlandsche Handel-Maatschappij) (Archieven Cultuur, ANRI).

IV. Conclusion

The era of compulsory submission of coffee referred to *Preangerstelsel*, making coffee plants increasingly grown everywhere. The soaring coffee prices made the Dutch East Indies' colonial government turn their brains to get more coffee in their colony land. Thus, the coffee plantations continued to grow in the Preangerstelsel era in 1810-1830.

It prevailed in Banyuwangi, utilizing the vacant land and former plantation owned by the citizen abandoned and then reopened with the same function as prisons and dumps. In addition, the forests on the slopes of Ijen-Raung Mountain were closed to fulfill the colonial government's ambitions. The inmates, homeless women, and indigenous people were forced to work together to open and tend coffee plantations. In addition to the smooth distribution of plantation products, the colonial government also opened forests, made roads and bridges. In this era, all development in Banyuwangi is related to the coffee plantations.

The existence of coffee plantations in Banyuwangi has changed the local people who originally had a livelihood as farmers, and traditional gardening had to adapt to modern fruit-oriented gardens.

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