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From Opium to Shabu: A Flashback to the History of Narcotics in Indonesia

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Abstrak

Permasalahan yang muncul dalam penelitian ini adalah berangkat dari kasus tertangkapnya pelaku penyelundupan satu ton narkoba jenis sabu berasal dari China dengan kapal wanderlust di Banten, serta sebelumnya pada 1 Maret 2017 di Medan juga tertangkap pelaku penyelundupan narkoba dari China dengan jenis sabu seberat 12,72 gram, ekstasi sebanyak 3.702 butir, happy five sebanyak 454 butir dapat memberi petunjuk mengenai adanya motif yang terorganisir dari China untuk menguasai Indonesia melalui narkoba atau sekurang-kurangnya menjadi pemain utama dalam pasar narkoba di Indonesia. Bila ditelusuri sejarah, budaya candu di Indonesia adalah bukan budaya asli Indonesia melainkan lahir sebagai akibat pengaruh migran Cina. Penelitian ini hendak membuktikan pola yang dilakukan migran Cina di Indonesia berkaitan dengan narkoba sejak masa kolonial hingga sekarang maupun perkembangan budaya pemakaian candu dari masing-masing periode serta pengaturan melalui hukum terhadap penyalahgunaan narkoba.

Kata Kunci: Narkoba, Indonesia, Sejarah.

Abstract

From the case of the arrest of the perpetrators of the smuggling of one tonne of methamphetamine from China on the Wanderlust ship in Banten, and previously on March 1, 2017 in Medan, the perpetrators of narcotics smuggling from China were also caught with the type of methamphetamine weighing 12.72 grams, ecstasy as many as 3,702 pills, happy five as much as 454 points can provide clues about the existence of an organized motive from China to control Indonesia through narcotics or at least become a major player in the narcotics market in Indonesia. If traced through history, the opium culture in Indonesia is not a native Indonesian culture but was born as a result of the influence of Chinese migrants. This study aims to prove the pattern carried out by Chinese migrants in Indonesia related to narcotics from the colonial period to the present as well as the development of the culture of using opium from each period as well as regulation through the law against narcotics abuse.

Keywords: narcotics, Indonesia, History.

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INTRODUCTION

The Presence of Chinese Migrants and the Birth of an Opium Culture The arrival of the Chinese community to the archipelago is not known for certain when it started, but referring to the global migration flow, it is believed that the ancestors of the Indonesian people came from Yunan which had experienced a very long physical and cultural mix and evolution. However, judging from the recorded historical period, the existence of the Chinese community in the archipelago preceded the Europeans, which was marked by the presence of Chinese settlements on the North Coast of Java such as: Tuban, Demak, and Jepara in the 15th century. Even though in 414 there were actually voyages by the Chinese, namely Fa-Hsien to Malacca, Pastor I-Tsing in 671, Ch'ang Chun in the 7th century, Chia Tan in the 8th century, but these voyages the new expedition is not yet a migratory voyage (M. C. Ricklefs, 1991: 6-10).

Mass migration of Chinese people and forming large communities, was only carried out in the 19th century (Denys Lombard, 1996: 12). At that time, Chinese immigrants came to the archipelago using Jung Boats that departed from the Southeastern part of Mainland China, especially from Fukien Province and Kwangtung Province. Even though they come from the same country, culturally these Chinese immigrants have differences, one of which is linguistic differences (Markhamah, 2000: 3-5). In the archipelago there are three dominant Chinese languages, namely, Hokkien, Hakka and Cantonese (G. William Skinner, 1981: 6-7). Chinese immigrants who came to the archipelago grouped based on ethnic similarities where they came from in China. The Hokkiens were the largest group living in Java and Batavia was one of the centers of Chinese settlement in Java. This was recorded. When the Dutch under Commander Cornelis de Houtman first landed in the small port of Jakarta on November 13, 1596, they had found a Chinese Village on the banks of the Ciliwung River. In the 18th century, the economic activities of the Chinese in Batavia were mostly rice farmers, grocery traders and wine sellers. Looking at the Chinese community in Surakarta who followed the policies of the Colonial Government and the policies of the palace. One form of the Dutch colonial government's policy towards the Chinese in the 19th century was the restriction on the movement of the Chinese. As a result of this policy, Chinese people cannot live in an area without a residence permit (*wijkenstelsel*) and no one can go to remote areas without a travel permit (*passenstelsel*) (Benny Juwono: 2012: 51-52).

The colonial government tended to restrict and monitor the movements of the Chinese people because they were considered as competitors for the Dutch economy. In addition, this restriction was made to make it easier for the Netherlands to collect taxes. The determination of residence and the travel document system for the Chinese was motivated by the Dutch colonial government's concern about the rapidly growing economic activity of the Chinese, which triggered an increase in the number that surpassed the number of other Europeans and Easterners (Sariyatun, 2005: 43). One form of royal policy made for the Chinese people was the granting of permits to manage public facilities through the "borong" system (Sandick Van L.H.W., 1995: 73). Several sectors were bought up by the Chinese, including: retribution for the Bengawan Solo toll road, management of Pasar Gedhe, tax collection, management of slaughterhouses, management of gambling houses, harbormaster of river ports (Susanto, 2005: 4), maintenance of boat moorings, opium sales permits. as well as a place for opium compaction. Regarding the entry of opium into Java, the exact time and carrier is not known.

When the Dutch came to the coast of Java at the end of the 16th century, opium had become one quite important merchandise. In the VOC agreement with Sultan Amangkurat II, it was stated that the Sultan allowed the VOC to monopolize the importation of opium into Mataram. In the distribution of opium, the VOC used the Amfioen Societeit system which was later replaced by the Amfioen Directie. In this system, known at the lower level are opium mantri, who can have direct contact with consumers. Mantri opium is performed by the Chinese as well as the Javanese (Narti, 1999: 31-35). Throughout the 18th century until the 19th century Opium circulation continued in Java. Most of the owners of this madad house are Chinese people who have obtained business licenses from both the king and the Dutch colonial government.

RESEARCH METHOD

The method used in this research is the historical method. The social history approach is relevant to be used in this research because the social history approach has a very broad and comprehensive scope of topics. As a science, history has its own method for making a systematic and objective reconstruction of the past. This historical research, according to Ernest Bernheim, has four main stages: First, heuristics, namely searching and finding historical sources related to the research topic; Second, critique both external and internal sources; Third, do the interpretation. At this stage, a synthesis of the facts obtained through source criticism is carried out or also known as source analysis. Fourth, historiography, namely the presentation of the data in written form.

RESULT AND DISSCUSION

1. The Use of Opium during the Colonial Period



Image: Two male and one female compactors, possibly in a madat house in Java. Lithography by Josias Cornelis Rappard, circa 1883-1889. (Tropenmuseum)

“The figure of the old man was lying on the bamboo bale. His body was emaciated, tilted to one side. He untied his headband, his long hair flowing on the filthy pillow. A young woman, with seductive twinkle in her eyes, came up to him. This servant woman holds a small box of opium, aka opium. He took a piece of the lunkhead-like object from the box, and mixed it with finely chopped tobacco. The young woman's fingers then twisted the mixture into small balls, about the size of a pea. These opium balls were

then put into the bowl of the opium smoking pipe, where they were burned with the flame of an oil lamp. The addict sucks a plume of opium smoke from the end of the pipe, which is usually called a drum. After inhaling the opium, the old man left the hut where he smoked opium. This hut with bamboo walls, roofed with palm leaves, stands in the heart of Semarang in the early 19th century, not far from the main square." (Gatra Number 13 Year 7, February 12, 2001)

The opium hut had dozens of small booths, where they smoked opium, complete with equipment and servants. Every day visitors come there one after another, solely to anesthetize themselves. Opium huts of this kind were scattered throughout Java, from the 1800s to 100 years later, even though the poppy flower, which in Latin is called *Papaver somniferum*, was not planted on the island of Java. Even so, the Javanese are thought to have used opium long before the arrival of the Dutch. After the Dutch landed on the island of Java, at the end of the 17th century, they competed fiercely with British traders for the opium market in Java. In 1677, the Dutch East India Company (VOC) won this competition. The Company succeeded in forcing the King of Mataram, Amangkurat II, to sign a decisive agreement. The contents of the agreement were: The King of Mataram gave the Company a monopoly right to trade opium in the territory of his kingdom.

A year later, the Cirebon Kingdom also agreed to a similar agreement. This was the initial milestone of the Dutch opium monopoly on the island of Java. In just two years, the traffic in the opium trade has more than doubled. On average every year, 56 tons of raw opium enter Java officially. However, opium entered as smuggled goods can be double the amount of the official import. By the early 1800s, opium trafficking had mushroomed all over the northern coast of Java, from Batavia to Tuban, Gresik, Surabaya in East Java, and even Madura Island. In the interior of Java, opium infiltrated into villages throughout the Kingdom of Surakarta and Yogyakarta. In Yogyakarta alone, there are 372 opium shops.

Among the nobility, opium even gave a certain tinge to the burgeoning lifestyle. Opium is seen as a tool of hospitality in social life. At high-end parties, it was common for male guests to be treated to opium. In fact, according to a report, the soldiers of Prince Diponegoro, during the Java War, many fell ill when the supply of opium was interrupted. Chinese settlements, which were initially concentrated along the northern coast, in the mid-19th century began to spread to the interior cities of Java. In fact, it was precisely this inland area that later developed into fertile land for opium dealers. The busiest opium markets are located in Central Java and East Java.

During the reign of Paku Buwono II, smoking opium seemed to be a common feature of urban and rural life. Opium is marketed even to the poorest rural communities. Harvest parties, for example, are often accompanied by opium parties. Even in wedding celebrations, it is not uncommon for the host to provide opium for guests who are known to be used to inhaling drugs. The village leaders were also entertained in this way.

Opium entered the life of Javanese society regardless of rank and degree. Opium is sold from house to house. Almost in every village there is a hut where opium smoked. The Javanese bought opium with the money they earned as farmers, traders, laborers, and plantation coolies. In fact, the average income of a laborer in 1885 was only 20 cents per year day. Meanwhile, the average Javanese opium shopping at that time reached 5 cents per day. This means that about a quarter of the income is spent on opium. It is estimated that one in 20 Javanese men smoke opium only as a momentary pleasure, not to be ensnared into addicts. In other words, the position of opium at that time was similar to the position of cigarettes today.

However, there are also Javanese people who spend up to 20 cents per day on opium. Therefore, it is not surprising that many Javanese have fallen into poverty because

of opium. In Chinese society at that time, smoking opium could even be said to have become a kind of "culture". Good for people who live in big cities, as well as in small towns and villages. Chinese tycoons enjoyed opium in their homes, or in exclusive opium clubs. Meanwhile the poor Chinese smoked opium in public opium booths, with the locals.

The opium city of Surakarta, for example, together with the residencies of Kediri and Madiun, East Java, always produces the highest opium taxes compared to other regions. From the early 19th century to the early 20th century, the region also recorded a record number of opium users, compared to any other region on the island of Java. The second rank is occupied by residents who live in coastal areas: Semarang, Rembang, to Surabaya. However, at the same rank, the interior of Yogyakarta and the Kedu Residency were recorded. Then followed by the Batavia area, to the north east coast, Rembang, Tuban, Besuki, Pasuruan, Probolinggo, Madura, as well as the interior of Ponorogo. Only a few wealthy Chinese were opium-free at that time. It is a great honor for guests in a Chinese household to be treated to an opium. Compared to the Javanese, the Chinese individually consume more opium. However, among the heavy opium addicts, the Javanese still rank at the top.

In the early days, the Sundanese were not resistant to the temptation of opium. The people of the Pasundan land even expressed their hatred for opium by making an official ban. Throughout the 19th century, the area was declared opium-free. The Dutch colonial government banned Chinese opium dealers from operating in the Priangan and Banten residencies. It was only at the beginning of the 20th century that opium officially entered Priangan and Banten, after the Dutch colonial government revoked the monopoly rights of circulation from Chinese traders. Instead, since then the Netherlands has allowed the government's opium agents to operate officially in the two residencies. Even West Java, in the end, could not escape the opium seduction. The Dutch began establishing official opium ports in the interior of Java in 1830. The Company imported raw opium auctioned from the opium markets in Calcutta, India and Singapore. The processing of these raw materials was left to traders, who also acted as opium distributors in Java. The colonial government appointed Chinese traders to oversee the circulation of opium in certain areas. This appointment was made through an auction, which took place at the official residence of the local regents. When the auction took place, the regents, colonial officials, and Chinese traders gathered. They wore oversized clothes, complete with symbols of power and bodyguards. A lot is at stake at the auction table. For Dutch residents, the highest bid means a generous donation will go into the government's coffers. This is interpreted as a success of the government. This is because the opium tax is used as a measure of regional prosperity.

In early 1904 the Dutch government revoked all opium licenses by means of the opium-regi method, in which the government officially sold opium in tin tubes. The opium trade of the last drug dealer in Semarang was also wiped out. The sugar king moved from Semarang to Singapore in 1921 and died three years later. Apparently, Oei moved under the pretext of avoiding the tax burden which he thought was unfair in terms of collection, as well as wanting to manage his inheritance without interference from the Dutch East Indies government. Ironically, his trading empire was destroyed precisely during the independence of Indonesia, when the Government of the Republic of Indonesia played an important role in the economic system. The government is alleging economic crimes behind its business legacy. Oei Tiong Ham Concern tragically passed into state hands in 1961.

2. Handling Narcotics Abuse in Indonesia today (BNN policy study)

The ban on the use of opium has actually been implemented since the 18th century, when the King of Surakarta, Paku Buwono II, was determined to ban all his descendants from smoking opium, but the ban was not successful at all. Then during the reign of Paku Buwono IV (1788-1820), the King of Surakarta published the book *Wulang Reh*, which contains teachings on behavior. In the book containing the song, and very popular among the Javanese, the king reminded the people yes, don't get caught up in the opium. In the current context, the anti-drug approach is also massive, one of which is through counseling

Quoting from the BNN website (<https://bnn.go.id/article/>) the following is copied about the role of counseling in narcotics termination. To achieve the above efforts, the drug instructors work based on a Top-Down system approach. This system is a planning model carried out by stakeholders (BNN) and handed over to people who are considered capable of doing so, namely drug instructors. In BNN the Top-Down system is still very much needed to reduce the distortion of the meaning of counseling by beneficiaries regarding efforts to prevent drug abuse and illicit trafficking. In this concept, the role of the instructor focuses on the message conveyed. If the message conveyed by the extension worker can be accepted and applied by the community well and voluntarily, it means that the extension task has been carried out.

The main characteristic of the Top-Down approach is that it is linear in one direction (in terms of message flow), static, mechanical, and instructional (command and control) with a clear target system (Sadono, 2009). This system is more likely to provide coercive guidance between BNN to drug instructors at Provincial BNNs and Regency/City BNNs throughout Indonesia.

The Top Down system will be successful if it is supported by several factors, namely: (1) tight supervision carried out by change implementers, (2) availability of various alternatives to achieve the goals of change, and (3) availability of funds to support program implementation, including reward and punishment systems (Ananda and Amiruddin, 2017). As a supervisory agency for the functional positions of drug instructors, BNN has done this.

In the Top-Down system, extension workers play a central role in extension activities (Prayoga, 2018) with uniformity in planning, materials, and implementation from the center to the regions (Indraningsih, 2011). This means that extension workers can improvise related to methods, techniques, and models of drug counseling that are tailored to the target group. In practice, the extension activities carried out usually also prioritize aspects of regional locality and targeted segmentation. For example, even though there are the same materials, the way in which extension materials are delivered in each region may vary depending on local culture and customs. This approach system in its realization prioritizes the interests of achieving the goals of the central government (Bahua, 2015), which is to make Indonesia free from drug abuse and illicit trafficking.

With the Top-Down approach, (micro) can support drug instructors to encourage the performance of BNN as a government institution (on a macro level) related to the prevalence of drug abuse which shows or describes the current situation of drug abuse. This condition becomes the basis for demands to continue to improve the performance of BNN institutionally as well as get out of the condition and status that is labeled as a "drug emergency" situation.

Referring to the National Narcotics Agency Regulation Number 6 of 2020 concerning the BNN Strategic Plan, to realize the ideal goals in the Drug Prevention Sector above, among others are carried out by: (1) developing anti-drug education methods (adjusted on the basis of age level, diversity of target group background or segmentation). target group), (2) development of community-based abuse prevention system, innovation of information dissemination through mass and social media.

The challenges faced by drug instructors above should be balanced with demands to increase competence for drug instructors. The main thing is the uniformity of extension materials and the intensity of education and training so that they can work according to the duties and functions of the extension workers. For example, an extension worker with a strong exact background but not yet competent in understanding socio-economic aspects and social psychology, has not been able to facilitate the behavioral changes that are expected to occur in the community.

On the other hand, drug instructors themselves should always be able to adapt to any changes in the times. For example, during this pandemic, when conventional face-to-face counseling is difficult to do and must change to digital counseling, the extension worker must be able to independently master digital media technology,

CLOSING

Narcotics are substances or drugs derived from plants or non-plants, both synthetic and semi-synthetic, which can cause a decrease or change in consciousness, loss of taste, reduce to eliminate pain, and can cause dependence. Narcotics on the one hand are drugs or materials that are useful in the field of treatment or health services and the development of science and on the other hand can also cause dependence which is very detrimental if misused or used without authorization. strict control and supervision. Looking at the historical side, today's drugs have been used by the community since the colonial period. The hope is that through a study of the past, we will be able to build a strategy for terminating drug abuse.

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