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The Roles of Indigenous Entrepreneurs in Dealing with the Dutch Colonialism in Garut, West Java, 1903-1942

ABSTRACT: *The focus of this research is pertaining the role of indigenous entrepreneurs in Garut, West Java, Indonesia, for period of 1903-1942. This study aims to determine the role of indigenous entrepreneurs in dealing with the Dutch colonialism and its impact to Garut; and the background of the factors that causing the development of Muslims reformers in Garut. The employed research method of this research is the historical research method, which includes four stages: namely: Heuristics, Criticism, Interpretation, and Historiography. The theories, which used to determine the role of indigenous entrepreneurs in dealing with the Dutch colonialism in Garut, 1903-1942, are the concepts of status and role; network theory; and cultural theory of migration. The results of this research indicate that indigenous entrepreneurs in Garut, West Java, have given their roles in dealing with the Dutch colonialism, are contributing in developing socio-economic life, especially trading activities, in Garut; the indigenous entrepreneurs in "Pasar Baru" (New Market) of Garut play a role in the development of Islamic reformist organizations, such as the SI (Syarekat Islam or Islamic League) and Muhammadiyah (Followers of Prophet Muhammad) organization, and other education institutions in Garut; and indigenous entrepreneurs led by batik merchants, H.M. Djamhari, has a major role in supporting the ideals of the pioneering independence by becoming the permanent donors of Islamic organizations or individual figures of the Indonesian national movement.*

KEY WORDS: *Indigenous entrepreneurs; Batik Merchants; Islamic Reformist Organization; National and Local Figures in Garut.*

INTRODUCTION

Colonialism has existed since the arrival of the Portuguese and Spanish nations to the Indonesian archipelago in the 16th century. The sturdy colonialism established its power since the Dutch men landed in the port of Banten in 1596, which marked the era of private occupation or entrepreneurs, namely

the VOC (*Vereeniging Oost-Indische Compagnie* or East-India Company Association) until 1800 AD (*Anno Domini*). The second phase, from 1800-1942, colonialism was directly done by the Dutch government. What is meant by colonialism, in this paper, is the control of a country or nation over another country, or nation, by the Dutch colonial

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Suggested Citation: Selamat, Sopaat Rahmat & Setia Gumilar. (2018). "The Roles of Indigenous Entrepreneurs in Dealing with the Dutch Colonialism in Garut, West Java, 1903-1942" in *TAWARIKH: Journal of Historical Studies*, Volume 10(1), October, pp.45-58. Bandung, Indonesia: Minda Masagi Press owned by ASPENSI, ISSN 2085-0980 (print).

Article Timeline: Accepted (August 24, 2018); Revised (September 29, 2018); and Published (October 30, 2018).

government (cf Osterhammel, 1997; Tim Depdikbud RI, 2008:990; and Veracini, 2010).

The 20th century marked a change in Dutch colonial policy, due to criticism from followers of Ethical Politics triggered by the emergence of the book entitled *Max Havelaar* by Multatuli (Multatuli, 1992; Toer, 1999; Meulen, 2002; and Anderson, 2006). Then, a colonial policy emerged called Ethical Politics in 1901, which contained three points, those are: education, emigration or population placement policy, and irrigation or agricultural governance with irrigation systems (Ricklefs, 1991; Cribb, 1993; and Vickers, 2005).

Ethical Politics in the education sector is also aimed at maintaining the status quo of Dutch colonialism. Initially, the establishment of schools was aimed at European or Dutch circles (Penders, 1968; Niel, 1984; Scholten, 1996; and Kartodirdjo, 1999). But, the Zending and Missionary movements piggybacked on government policies in the field of education. They spread their movements by building churches and schools. The note of S. Coolsma (1901), in his book entitled *De Zendingseeuw voor Nederlandsch Oost-Indie*, stated that in the early 20th century, proved the existence of the Zending movement in our country (Dutch East Indies). A number of cities in West Java are mentioned as target areas, or the basis for the Zending movement, include Batavia, Cianjur, Sukabumi, Bandung, Sumedang, Cideres, Cirebon, and Ciamis (cf Coolsma, 1901; Coppel, 1986; Kustedja, 2012; and Kruithof, 2014).

The Dutch colonial policy spawned a racist education system, dividing the people by giving rise to the ELS (*Europeesche Lagere School*); the school for European children; foreign East Asian nations; and the equivalent of the indigenous elite children of *Priyayi*, or Javanese noblemen, back to 1870 (Penders, 1968; Niel, 1984; Ricklefs, 1991; Kartodirdjo, 1999; and Vickers, 2005). In Garut, West Java, at the beginning of 20th century, for example, Chinese school at Lio appeared in 1907; and then, the Chinese Christian School or CHICHS (*Christelijk Hollandsche Inlandsche Chineesche School*) in 1910 in Talun. Then, there was stood the Santa Maria Catholic Church in

1917, only hundreds of meters west of *Pasar Baru* (indigenous market) now on the bank road. So that Ethical Politics policies about education and the Zending and Missionary movements seem to have a slice of interest (Coolsma, 1901; Coppel, 1986; and Kruithof, 2014). In this context, Kunto Sofianto (2001) said as following here:

In Garut, since the late 19th century, the Missionary movement had indeed taken place, the sowing of the *Gospel* (Christianization) began with the opening of the Assembly Post in Ciwalen, in October 1889, by B.M. Alkema (Dutch Pastor) at the request of Thung Siong Hong, a Chinese who at that time had settled in the city of Garut (Sofianto, 2001:61).

Garut is a district city in *Priangan* with the characteristics of a religious community and critical of adverse policies. *First*, in the socio-political and religious aspects, Garut seemed dynamic and was in the spotlight of the government since the Cimareme incident in July 1919. This event also made Garut reverberate to the Netherlands, and Garut was later considered the national social political barometer from the Dutch colonial era to the millennial era (Kutoyo, 1983; Hajati, 1990; and Iskandar, 2010).

Second, aspects of socio-religious development. Although Garut has been the target of Missionary and Zending movements, since the beginning of the 20th century, the development of Islamic community organizations in Garut has grown strongly. Garut developed into the base of the SI (*Sarekat Islam* or Islamic League) in West Java. Also Garut as the basis of the early birth and development of *Muhammadiyah* (followers of Prophet Muhammad) organization in West Java. So, even the mass organization of PERSIS (*Persatuan Islam* or Islamic Unity) that grows in Bandung, in its development, is growing rapidly in Garut. Then, NU (*Nahdlatul Ulama* or Emerging of Islamic Scholars), who came later continues to develop here, including the establishment of other Islamic religious sects (ANRI, 1975; Mu'ti, 2000; Iskandar, 2001; Jainuri, 2002; Sukidi, 2005; Mulkhan, 2010; and Shihab, 2013).

Third, aspects of social development in education. The social development of

education, especially in the meaning of human resource products, Garut succeeded in raising its cadres who appeared and played a role in the context of West Java and national area. For example, Arudji Kartawinata, the Young Defense Minister in the time of Indonesian revolution in 1945-1950; and, then, became the Speaker of the House of Representatives in the time of Guided Democracy's Soekarno government in 1959-1966 (Anggapradja, 1984; Ricklefs, 1991; and Muhazir, 2018).

Another figures of Garut are Prof. K.H. Anwar Musaddad, a cleric who pioneered the birth of IAIN (*Institut Agama Islam Negeri* or State Islamic Religion Institute) Sunan Gunung Djati in Bandung; the intellectual Muslims, such as Prof. Dr. Achmad Sadali and Achmad Noeman, the pioneers of the Salman Mosque in ITB (*Institut Teknologi Bandung* or Bandung Institute of Technology), UNISBA (*Universitas Islam Bandung* or Bandung Islamic University), and Al-Islam Hospital. Salman ITB, later, became a pioneer of the missionary movement in Campus Mosques in the country, which also contributed to the birth of the organization of ICMI (*Ikatan Cendekiawan Muslim Indonesia* or Indonesian Moslem Scholars Association) in the early 1990s, in the time of New Order government (Kuntowijoyo, 1991:150; Hefner, 1993; Rosidi ed., 2003; and Hasbullah, 2017).

The social, religious, and political dynamics in Garut cannot be separated from the role of intellectuals, clerics, and indigenous businessman. There seems to be a link in the role of Muslim intellectuals from indigenous entrepreneurs, since the beginning of the 20th century, on a relay basis with the movement of community empowerment in the next generation that gave birth to cadres acting at the local, West Java, and even national levels (Iskandar, 2001; Shofiati, 2009; and Sulaeman, 2015).

With the background above, this research is important to do. This study aims to find out and explore the roles of Indigenous entrepreneurs in dealing with the Dutch colonialism in Garut, West Java, in the fields of economics, religion, education, and nationality in the years of 1903-1942. The

results of this study are expected to be able to provide information and consideration in making policies, especially related to the role of indigenous entrepreneurs in the struggle against the Dutch colonial as well as in advancing the people and nation, through the socio-economic, educational, and Islamic organizations. And this research is focused on the role of indigenous entrepreneurs in Garut during the Dutch colonial period in 1903-1942.

In this study, the approach of social theories that are associated with individual actions are used, including using the "roles and status" approaches concept. The social and cultural approach theories are used, including the "role and status" approach theory (Linton, 1936:114-115; Craib, 1999; and Poloma, 2013). Status is a position in society equal to obligations and privileges. Roles are expected of someone who occupies a certain status. This is intended to describe the role of indigenous entrepreneurs in dealing with the Dutch colonial through the development path of education and Islamic organizations reformist (Hassan, 2002; Daun, Arjmand & Walford, 2004; and Zuhdi, 2006).

RESEARCH METHOD

This research is a historical study with a qualitative approach, of which the results are presented in a descriptive analytical manner. Therefore, the steps of this study use historical research methods, there is by collecting historical resources effectively; field observations and conducting interviews with a number of figures who are contemporary with the characters in the event, and testing them in the stages of external and internal criticism; analyzing historical data and testimonies to find authentic and reliable data; and submit a synthesis of the results achieved through historical exploration in written form (*cf* Kartodirdjo, 1993; Kuntowijoyo, 1994; and Sjamsuddin, 2007:85).

The research steps taken are divided into the following stages: firstly, *Heuristics*, or in German language is *Quellenkunde*, is the stage of gathering resources to obtain historical data and material or historical evidence. Secondly, *Criticism*, that is historical

sources and data are carried out in the critical phase, both internal and external criticism, so that the data obtained are primary and secondary data. Internal criticism is a process of criticism of the content (substance) of data, while external criticism is a process of criticism of material (physical) from the data obtained. Thirdly, *Interpretation*, that is historical interpretation in which often referred to historical analysis (Bloch, 1962; Sewell, Jr., 1967; Kuntowijoyo, 1994 and 2008; Abdurahman, 2007:73; and Sjamsuddin, 2007:86 and 131).¹

Historical analysis itself aims to synthesize a number of facts obtained from historical sources and together with theories the facts are arranged in a comprehensive interpretation. In this case, the writers use two methods: analysis and synthesis. Analysis means deciphering, while synthesis means uniting. Both are seen as methods in interpreting (Kartodirdjo, 1993; Kuntowijoyo, 1995 and 2008; Abdurahman, 2007; and Sjamsuddin, 2007).

FINDINGS AND DISCUSSION

In Priangan, West Java, economic activities in the form of markets and stalls have developed in the mid 19th century. The number of markets in Priangan, in 1904, was 272 markets; and, in 1905, the number of markets in Priangan was 273 markets. At that time, the Priangan residency was the second most developed residency after the residency of Surakarta, with Solo as the center of the city, in Central Java. At the beginning of the 20th century, there were two important cities on the island of Java, which developed rapidly in the socio-economic trade, firstly was Solo in the Surakarta residency in Central Java; and the secondly was Garut in the Priangan residency in West Java (Hardjasaputra, 1990; Alatas, 2005; Zakaria, 2011 and 2017; Handayani, 2017; and Lasmiyati, 2017).

At that time, indigenous entrepreneurs

¹In this context, Dudung Abdurahman (2007) said that the word of "analysis" is also used later with "explanation", including as cited by Marc Bloch (1962), especially when people analyze causal relationships between historical phenomena. According to Kuntowijoyo (2008), "explanation" is also more suitable for history in general; whereas "analysis" is not fully in accordance with the nature of history.

in Garut had a big role in dealing with the Dutch colonialism. When the Dutch colonial government opened Garut as the capital of the district of Limbangan in 1821, among traders, merchants, or indigenous entrepreneurs had responded to the emergence and socio-economic development of Garut. Even, the development of the economic sector of trade in the Garut is much influenced by the role and contribution of indigenous businessman. They are mostly indigenous migrants from cities in Central Java, such as Dasiman (Mr. Masini) – his father H.M. Djamhari – are migrants from Kudus, Central Java, as are Haji Sirad's parents. Whereas, Haji Abdullah is a migrant from Pekalongan, Central Java; Haji Kamil comes from Cirebon, West Java; and so does Haji Iton family also from Cirebon (Sardjono *et al.*, 1968; Iskandar, 2001; and Sofianto, 2001:33).

Among the important merchants in *Pasar Baru* (New Market) of Garut, at the beginning of the 20th century, was Mr. Rukmana. He was a successful businessman in agriculture and the owner of Orion cinema company, in *Pasar Baru* of Garut (Sardjono *et al.*, 1968:3; Anggapradja, 1984; and Sofianto, 2001). Anwar, or Mr. Rukmana, also pioneered the existence of studies or religious discussions in his cinema, so that there was an interaction between the scholars, intellectual Muslims in the city of Garut, and outside (Anggapradja, 1984; and Sofianto, 2001).

So as to make it possible to enter a reformed Islamic understanding as expected from *Jami'atul Khair* (Good Community), and others. His Orion cinema is a place of business, a bazaar performance, and also a venue for the Tonil art scene (Sardjono *et al.*, 1968; and Sofianto, 2001). Efforts made by indigenous entrepreneurs, Anwar became capital in the future after facing the Zending and Christianization movement in Garut. Then, the emergence of entrepreneurs who played a role in mobilizing and advancing reformist Islamic organizations, namely the *Sarekat Islam*, or Islamic League, known abbreviation with SI (Koch, 1951; ANRI, 1975; Noer, 1980; Korver, 1985; and Subekti, 2014).

Another entrepreneur is a migrant from Pekalongan, Central Java, namely Jaiman,

widely known as Mr. Masamah, a strong batik and Muslim merchant. He has been a batik merchant since before the opening of the railway transportation line in West Java (Sofianto, 2001; and Handayani, 2017).²

Batik seeped into the *Pasundan* (Sundanese land)'s landscape in the mid 19th century, one of the effects of the defeat of the Diponegoro War (1825-1830) in Central Java. The core of the Diponegoro War troops was the Yogyakarta court. In some areas, the spread of batik art was carried out by the daughter of the Solo palace, who married Kiai Hasan Basri (Djamhari, 2003; Carey, 2012 and 2014; Selamat, 2016a:23; and Sumarsono, 2016).

The spread of wearing batik habit and batik production in the *Pasundan* landscape has something to do with the defeat of the Diponegoro War in 1830. Some of the ranks of the Diponegoro War fighters migrated to *Tatar Pasundan*, especially in Priangan and Cirebon areas. Among the sons (descendants) of his cousin of Pangeran Diponegoro migrated to East Priangan, namely Galuh, Sukapura, and Limbangan – these three regions became known currently as the Ciamis, Tasikmalaya, and Garut (Djamhari, 2003; Carey, 2012 and 2014; Selamat, 2016b:22 and Sumarsono, 2016).

Another entrepreneur was Dasiman, the son of former *Senopati Mas Ngabehi* of Diponegoro troops, who migrated to *Pasundan* land to avoid slander from the Dutch colonialist after the Diponegoro resistance was carried out (Sardjono *et al.*, 1968:2; Djamhari, 2003; Carey, 2012 and 2014; and Selamat, 2016b:22). Socio-economic development in the Garut became an attraction for foreign (European) and East Asian businessmen, as well as indigenous entrepreneurs. As a relatively new city, its population is rapidly growing. Garut market, in *Pasar Baru*, is an important place for multi-ethnic trade relations. In this context, Lin Tien Se (2002), as cited also by Asep Ahmad Hidayat (2015), described as following here:

²This also, for example, based on an interview with H. Soewarno (82 years old), retired Social Service, his grandson is a indigenous entrepreneur, Jaiman, in Garut, West Java, Indonesia, on 13 June 2007 and 20 June 2007.

[...] In the city of Garut, in 1895, the Chinese had mapped the people they lived from trading in villages in Sukaregang Hilir. In 1930, Chinese people in Garut were estimated to have reached thousands of lives.

[...] There are an estimated two thousand Chinese people. Based on the number of Chinese family heads in Garut at that time, 1930, there were 503 households (Se, 2002; and Hidayat, 2015:73).

Meanwhile, the Arabians who also lived as traders, in 1885, there were already 24 people in the city of Garut, consisting of 6 Arabian-born people and 18 homelands (Sofianto, 1991; and Berg, 2010:96-97). And the population of Garut in 1915, according to ENI (*Encyclopedie van Nederlandsch-Indie*)'s records, numbered 15,000 people. Fifteen years later, in 1930, the number of native educators grew to 33,612 people; Europe was 454 people; 1,683 for Chinese; and 102 for other Foreign East (ENI, 1933:114-115; Sofianto, 2001:17; and Kustedja, 2012).

The city of Garut, in the early 20th century, became the industrial area of many factories, such as the Dralle soap factory, Nansen soap, Faroka cigarette factory, and Ceres chocolate factory (Katam & Affandhi, 2013:249-253). Garut has also become a city of services and tourism areas, proven since the beginning of the 20th century, in Garut has built a number of hotels and inns, such as *Van Horck* hotel in the station, *Kurhaus* hotel, *Papandajan* hotel, *Villa Dolce* hotel, and *Ngamplang* hotel. There are also cinemas and entertainment facilities of *Societeit Inta Montes* building (*cf* Sofianto, 2001; Mitalia, 2012; and Katam & Affandhi, 2013:300).

The Dutch colonial government had an interest in extracting economic benefits from its colonies, even as Chinese businessmen had an interest in gaining profit. Of course, indigenous entrepreneurs also have an interest in the progress of their nation. The Dutch colonial policies that have profited a lot from the fertility of their colonies, and also benefited the Chinese nation in the trade sector compared to indigenous entrepreneurs (Anggapradja, 1984; Hardjasaputra, 1990; Suryadinata, 1999; Alatas, 2005; Zakaria, 2011 and 2017; and Handayani, 2017).

Then, there was social and economic

competition between them. Among the indigenous people emerged entrepreneurs in *Pasar Baru* (New Market) of Garut, which stood out at the beginning of the 20th century, among others: firstly, Dasiman, the indigenous *Pasar Baru* entrepreneur engaged in basic needs (petas rice) and others. It also includes devout Muslims as descendants of the army of Diponegoro fighters, namely *Senopati Mas Ngabehi* (Sardjono *et al.*, 1968:1; and Carey, 2012 and 2014).

Secondly, Anwar, an agricultural entrepreneur, tofu factory owner, and entertainment business owner of the Orion cinema building. He was instrumental in the effort to rival Chinese entrepreneurs in the city of Garut (Sardjono *et al.*, 1968:3; Sofianto, 2001; and Mitalia, 2012). Thirdly, Jaiman, a native businessman as a batik of Pekalongan merchant who plays a role in the economy and education pioneering, the forerunner of the *madrasah*, or Islamic modern school, namely *Al-Hidayah* (Pijper, 1980; Steenbrink, 1995; and Zakaria, 2013). And fourthly, H.M. Djamhari, the youngest entrepreneur who succeeded in the batik business. He was also successful in farming and processing of plantation products. He was also known as the *Tjikoeraj* printing businessman, the only indigenous owner printing company that rivaled the printing presses belonging to the Dutch and Chinese (Sardjono *et al.*, 1968:3; Suryadinata, 1999; and Sofianto, 2001).³

Indigenous Entrepreneurs in the Field of Education and Religion. Entering the twentieth century, the Dutch colonial government implemented a racist-style education system. This colonial policy threatened the education and religious fields, as the fruit of Ethical Politics policy in 1901 (Penders, 1968; Niel, 1984; Ricklefs, 1991; Cribb, 1993; Scholten, 1996; Kartodirdjo, 1999; and Vickers, 2005). Indigenous entrepreneurs in Garut played an active role in the field of education and religion in the face of this colonial policy. With the Ethical

Politics, government schools and private schools were built, which then private schools were riding the interests of the Zending and Christianization movements. The establishment of the church for their needs, then, also happened to the city of Garut, even apostasy occurred by the priest B.M. Alkema came at the invitation of Thung Siong Hong (Coolsma, 1901; Coppel, 1986; Suryadinata, 1999; and Sofianto, 2001:61).

The priest B.M. Alkema arrived in 1890, as an envoy for a Gospel mission in the Netherlands, namely NZV or *Nederlandsch Zending Vereeniging* (Coolsma, 1901; Sunyat, 1984:165-167; Coppel, 1986; and Sofianto, 2001:61). Eight months later, on 4 June 1900, B.M. Alkema has succeeded in serving baptisms of the indigenous population, namely Enok (Maria), Miumah, and Oesman (Sofianto, 2001:61). It seems that the Zending movement has succeeded in overthrowing the indigenous population, which is seen from its name is clearly Muslim (Coppel, 1986; and Sofianto, 2001).

Facing the Dutch colonial policy in the field of racist education and the Missionary and Zending movement, the indigenous entrepreneurs in Garut responded by matching similar activities. Indigenous entrepreneurs of *Pasar Baru* (New Market) led by H.M. Djamhari succeeded in establishing the first modern Islamic education institution, namely *Madrasah Al-Hidayah* at the end of 1918, which was officially opened on March 4, 1919. Entrepreneurs of H.M. Djamhari and Wangsa Eri became special *Madrasah* responsible officers (Pijper, 1980; Steenbrik, 1995; Iskandar, 2001; Zakaria, 2013; and Selamet, 2018:104).

In addition to establishing the *Madrasah Al-Hidayah*, indigenous entrepreneurs were led by H.M. Djamhari to pay attention to the fate of indigenous children widely, in collaboration with *Priyayi* (Javanese noblemen) circles, such as the family of the Garut Regent. H.M. Djamhari helped also establish the *HIS (Holland Inlandsce School)*, namely *Boedi Prijaji* (Good Character Noblemen), in 1921, as a good favor among the *Priyayis* to the people. Forms of resistance

³It is also based on an interview with Endang Hadi (62 years old), a printing employee of *Tjikoeraj*, son-in-law of printing businessman *Tjikoeraj*, Mh Sardjono (eldest son of businessman H.M. Djamhari), in Garut, West Java, Indonesia. On July 6, 2006.

to racist Dutch education policy, this school is located on Ciledug road, which at the time of Indonesian independence (1945) to date, it became the SDN (*Sekolah Dasar Negeri* or Public Elementary School) Kota Kulon in Garut. This *HIS Boedi Prijaji* succeeded in giving birth to well-known alumni, namely Prof. Dr. Achmad Sadali (*cf* Rosidi ed., 2003; and Bamualim, 2015).⁴

The number of enthusiasts from indigenous children, this school cannot accommodate the students. H.M. Djamhari together with SI (*Syarekat Islam* or Islamic League)'s activists, such as K.H. Mustafa Kamil, sought to establish an Islamic school, namely *HIS Broederschap SI*, in 1924. This school, then, became the center for the formation of Muslim children from all over the country (Koch, 1951; ANRI, 1975; Noer, 1980; Korver, 1985; and Subekti, 2014).⁵ This step was also an attitude of struggle in dealing with the Dutch colonial policy of *Goeroe Ordonantie* (1905), the rules of supervision of religious teachers. Although the rules were replaced in 1925, but the substance was the same, the rules that threatened the Islamic schools (Noer, 1980; Iskandar, 2001; Lukito, 2006; and Abdullah, 2009).

The importance of education for the indigenous population in the face of national independence, also encouraged indigenous entrepreneurs in Garut to pioneer the *Muhammadiyah* (followers of Prophet Muhammad organization) school. The long-standing relationship between H.M. Djamhari and batik *Kauman* merchants and K.H. Ahmad Dahlan encouraged him to pioneer educational charity efforts under the management of the Garut *Muhammadiyah* Branch. In 1923, the Garut *Muhammadiyah* Branch was officially inaugurated after a few years before, with *Madrasah* (Islamic modern school) *Al-Hidayah* being used as an educational charity (Mu'ti, 2000; Jainuri, 2002; Sukidi, 2005; Mu'arif, 2010; Mulkhan, 2010; Shihab, 2013; and Bahtiar, 2017).

⁴See also, for example, "Mengenang Pelukis Ahmad Sadali" in *Tempo News*. Jakarta: 21 September 2017.

⁵It is also based on an interview with Achmad Marco Kartawinata (91 years old), a SI (*Syarekat Islam* or Islamic League) Garut figure, in Garut, West Java, Indonesia, on 8 April 2006 and on 15 April 2006.

Thus, the attitude of indigenous entrepreneurs in Garut, in dealing with the challenges of Dutch colonial education and the Zending movement and Missionaries, borrowing the "challenges and responses theory", showed an attitude to respond to the challenge (Coolsma, 1901; Toynbee, 1953; Hale, 2004; and Poloma, 2013). They play an important role in maintaining the socio-religious interests and the fate of the education of indigenous children. The strength of indigenous entrepreneurs, in facing these challenges, is because they establish patterns of relations and social interaction with other entrepreneurs (merchants) and build a network of cooperation with *Santris* (students of Islamic boarding school) and *Kyais* or *Ajengans* both local and outside clerics (Rosidi, 2000; Iskandar, 2001; Shofiati, 2009; and Shihab, 2013).

In addition to building a network of cooperation with the *Priyayis*, as was done by the businessman H.M. Djamhari, the multi-role relationship of the indigenous businessman shows the application of the theory of Network Exchange (Stokman, 2001; and Ritzer & Goddman, 2004:382-383 and 387), besides the entry into force of the Functional Structure theory (Hudson, 1978; and Ritzer & Goddman, 2004:121-122) of SI and *Muhammadiyah* organization activists in Garut at that time (Iskandar, 2001; Jainuri, 2002; Shihab, 2013; and Zakaria, 2013).

The harmony and cooperation of indigenous entrepreneurs shows that there is also a pattern of social dynamics in the city of Garut related to the world of trade, which is mostly driven by migrants from Central Java. This shows the validity of the assimilation concept related to population migration in cultural anthropological theory (Hendropuspito, 1989; Poloma, 2013; Sulasman & Gumilar, 2013:134; and Diah *et al.*, 2014).

The socio-economic life in *Pasar Baru* of Garut, which is dynamic with the character of a cosmopolitan and open (egalitarian) society with various social strata of society, shows that the market is not just a place for economic transactions, but the market is a place of social interaction of people

related to religious issues (Anggapradja, 1984; Hardjasaputra, 1990; Sofianto, 2001; and Handayani, 2017). Then, there is a combination of functional relations between houses, markets, and mosques that occur in indigenous entrepreneurs. Thus, borrowing the term expressed by M. Luthfi Malik (2013) about the combination of functional relations between houses, markets, and mosques (Malik, 2013:64).

And in viewed the socio-economic progress of indigenous entrepreneurs, Max Weber (1930)'s theory on "Spirit of Capitalism" was used which illustrated the relationship between rational spirit and economic progress and religious spirit, so that the richer and advanced the economy will encourage the spirit to be more pious socially with charity or alms and partisanship on social humanity (cf Weber, 1930; Abdullah ed., 1979:4; Sukidi, 2005; Poloma, 2013; Sulaeman, 2015; and Tittenbrun, 2017).

The results of this research show that indigenous entrepreneurs have contributed to the emergence of social and educational movements and organizations that played a role in the independence period. Also rises to nationality and cadres, such as Ahmad Sadali and Achmad Noe'man (Rosidi, 2000; Rosidi ed., 2003; Bamualim, 2015; and Nursyifa, 2016).⁶ Two figures who contributed greatly to the birth of the Salman Foundation in Bandung, which in its journey gave influence as a pioneer in the activities of the Mosques movement in the homeland which has been increasingly vibrant since the 1980s (Kuntowijoyo, 1991; and Dewiyanti et al., 2016), and then also contribute to the process of ICMI (*Ikatan Cendekiawan Muslim Indonesia* or Indonesian Moslem Scholars Association)'s emergence in 1990s (Kuntowijoyo, 1991; Hefner, 1993; Rosidi ed., 2003; and Hasbullah, 2017).

Indigenous Entrepreneurs and Reformed Islamic Movements. Indigenous entrepreneurs, known as the New Market merchant families of Garut, play a role in the business and pioneering development of reformed Islamic organizations. They are

⁶See again also "Mengenang Pelukis Ahmad Sadali" in *Tempo News*. Jakarta: 21 September 2017.

business people who have a relationship with one another as family, because of the marriage line between Jaiman, Anwar, Dasiman, and Djamhari. They play a role in developing indigenous trade or business life in Garut, West Java, Indonesia (Sardjono et al., 1968; and Sofianto, 2001).

Entering 1913, indigenous entrepreneurs in Garut founded the SI (*Syarekat Islam* or Islamic League) organization. H.M. Djamhari's batik merchant played an important role in his relationship with Muslim clerics, clerics, and intellectuals who have occurred since the days of businessman Anwar, owner of the Orion agricultural business and cinema. H.M Djamhari is active and trusted in SI as *Peningmeester* or Treasurer (ANRI, 1975; and Sardjono et al., 1968:6). As well as being a fund seeker for permanent warriors and donors for local and national figures active in the SI movement, such as H.O.S. Tjokroaminoto, Haji Agus Salim, Abdoel Moeis, etc. As well as local leaders in Garut, like K.H. Mustofa Kamil, etc. (Koch, 1951; ANRI, 1975; Noer, 1980; Korver, 1985; and Subekti, 2014).

The interaction of batik entrepreneur, H.M. Djamari, with the batik merchants in *Kauman* also led him to get to know K.H. Ahmad Dahlan. Business and religious relations are strong. In 1922, H.M. Djamhari acted as an initiator in pioneering *Muhammadiyah* (followers of Prophet Muhammad organization) of Garut Branch, as the first Branch in Priangan (West Java), which was inaugurated on March 30, 1923. So, the indigenous entrepreneur, led by H.M. Djamhari, succeeded in establishing a number of *madrasah* (Islamic modern school) and *Muhammadiyah* schools in the village of Lio. Also with other entrepreneurs, such as H.M. Amir, M. Sukarja, and Anggapraja founded the *Muhammadiyah* Institute and *Muhammadiyah Schakelschool* (Fadjri, 1968:12; Jainuri, 2002; Sukidi, 2005; Mulkhan, 2010; Shihab, 2013; and Bahtiar, 2017).

In 1925, for the empowerment of women, indigenous entrepreneurs who were led by H.M. Djamhari and businessman M. Amir founded the *Masjid Istri* (Mosque for the Women) as a place for female cadre

of *Muhammadiyah* organization, namely *Aisyiyah*, on *waqaf* (property donated for religious or community use) land from Hajah Hadijah, in the turn (Fadjri, 1968:12). *Masjid Istri* is used for the education of women, such as the eradication of illiteracy Arab and Latin studies, and Islamic studies as well as the mosque's wife who was inaugurated on 1 February 1926, as the center of activity after two female cadres of Yogyakarta (Mu'ti, 2000; Jainuri, 2002; Sukidi, 2005; and Shihab, 2013).

Further development, the role of motor movement, H.M. Djamhari, and other entrepreneurs successfully organized the *Muhammadiyah* Conference around East Hindia, or Indonesia now, in 1940 (Sardjono *et al.*, 1968; Fadjri, 1968:27; and Jainuri, 2002). Having previously succeeded in hosting the *Muhammadiyah* Conference areas in West Java and Jakarta in 1935. Before that, it also managed to host the Al-Islam Congress II, in 23 May 1924, which was joined by Muslims, especially Muslim Reformers, in the country. It could even be said that the entire funding of the event was borne by him (Sardjono *et al.*, 1968:4; Mu'ti, 2000; Jainuri, 2002; Sukidi, 2005; Mu'arif, 2010; Shihab, 2013; and Bahtiar, 2017).

The Contribution of Indigenous Entrepreneurs in the Indonesian Independence.

Indigenous entrepreneurs driven by H.M. Djamhari also plays a role in pioneering and preparing cadres to face the independence in Garut, West Java, Indonesia. H.M. Djamhari was instrumental in supporting the leaders of the pioneering of independence movement by providing a number of place and facility for meetings and discussions of leaders, and funding their struggles, such as: H.O.S. Tjokroaminoto, Haji Agus Salim, Abdoel Moeis, Kasman Singodimedjo, HAMKA (Haji Abdul Malik Karim Amrullah), etc. Also the leaders of the local *Ulama* or *Kiayi* (Islamic scholars) of Garut, such as K.H. Mustofa Kamil, K.H. Anwar Musadad, etc. (Rosidi ed., 2003; Zakaria, 2015; and Sa'diyah, 2018).

In addition to conducting discussions and dialogues about the fate of the people and the nation, indigenous entrepreneurs in *Pasar Baru* (New Market) of Garut —

especially those led by H.M. Djamhari — have established communication with national movement figures, who share the same ideals towards national independence. The indigenous businessman, H.M. Djamhari, has also appeared to act as a unifying magnet for the leaders of the national movement in the inland vortex of Priangan in West Java (Sardjono *et al.*, 1968; Sofianto, 2001; and Alatas, 2005).

H.O.S. Tjokroaminoto, known as the *Guru Bangsa* (Nation's Teacher), for example, often visits and discusses at H.M. Djamhari's house. Also Haji Agus Salim, who later became known as a Diplomat and Deputy Minister of Foreign Affairs, frequently visited and discussed at H.M. Djamhari's place in every year. Abdoel Moeis, a political figure and prominent writer, is H.M. Djamhari best friend and trusted as the manager (editor-in-chief) of the newspaper, which H.M. Djamhari printed in his printing press, such as *Bandera Islam* (Islamic Flag), *Balatentara Islam* (Islamic Troops), and *Tjaja Timoer* (East Light).⁷

Kasman Singodimedjo – who is now awarded as a National Hero – and as Chairperson of the KNIP (*Kominte Nasional Indonesia Pusat* or Center Indonesian National Committee), a kind of legislative body in the time of Indonesian independence (1945-1950), also often visits to H.M. Djamhari's house. HAMKA was no exception, who was a young teenager named "Malik", often visited to H.M. Djamhari's house in Garut, West Java, and became a friend of his son (Sardjono *et al.*, 1968; Nizar, 2008; and Subhanie, 2016).

The efforts to establish and develop educational institutions and Islamic organizations carried out by indigenous entrepreneurs, as outlined in the previous section, at the same time also means that they carry out strategic steps in preparation for preparing the cadres to pioneer the independence of the Indonesian nation. Indigenous entrepreneurs play a strategic

⁷For more information related to newspapers published by the national movement organizations in the time of Dutch colonialism in Indonesia, see Evert-Jan Hoogerwerf (1990); Abdurrahman Surjomihardjo ed. (2001); Ahmat Adam (2003); Andi Suwirta (2007); and Nobuto Yamamoto (2011).

role in cadre education to prepare for the independence of the nation in addition to acting as advocates of struggle funds, both personally and organizationally. In other words, indigenous entrepreneurs use educational political strategies (*cf* Sardjono *et al.*, 1968:6; Abdullah *ed.*, 1979; Thornton & Flynn, 2003; Alatas, 2005; APO, 2007; and Furneaux & Brown, 2007).

CONCLUSION

Since the beginning of the 20th century until the end of the fall of the Dutch colonial government by the Japanese occupation army in 1942, indigenous entrepreneurs (Muslims) in Garut, West Java, Indonesia have played a role in dealing with the Dutch colonialism. They were playing a role in the development of socio-economic life. The development of trade in *Pasar Baru* (New Market) of Garut, where they are active has shown the progress of economic life, in particular they have become merchants who master the products of batik cloth trading and their distribution in Priangan and West Java.

Among the indigenous entrepreneurs in Garut city, who dominate the trade in *Pasar Baru* so that it is widely known as the *Pasar Baru* “merchants”, are: Jaiman as “Batik Great Owner” in *Pasar Baru* of Garut; Mr. Rukmana, an agricultural entrepreneur, factory owner knows, and Orion cinema; Mr. Masini, a food producers; and H.M. Djamhari, a batik entrepreneurs, plantation products, and printing owner the *Tjikoeraj Drukkerij*. From the progress of its trading business, indigenous entrepreneurs of *Pasar Baru* have succeeded in becoming prosperous natives, materially rich while contributing to the socio-economic life of the people of the Garut in West Java.

Indigenous entrepreneurs in Garut played also a role in the social development of religion in the pioneering and development of reformed Islamic organizations, namely the SI (*Sarekat Islam* or Islamic League) and *Muhammadiyah* (Followers of Prophet Muhammad) organization, and also related to other Islamic reformers.

Indigenous entrepreneurs in Garut have a role in pioneering and developing

the education, namely by establishing the *Madrasah* (modern Islamic School) of *Al-Hidayah*; *HIS* (*Holland Inlands School*) of *Boedi Prijaji* (Good Character of Noblemen); *HIS Broederschap SI*; and *Madrasah Diniyah* (Elementary Islamic modern school) *Muhammadiyah* or other institutes and schools owned by *Muhammadiyah* organization in Garut, as well as in stemming the flow of Zending and Christianization, which piggybacked on the Dutch Ethical Political in the field of education.

Indigenous entrepreneurs in Garut play a role in pioneering and fighting for independence, by supporting the struggle funds for personal pioneering independence figures, such as H.O.S. Tjokroaminoto, Haji Agus Salim, Abdoel Moeis, HAMKA (Haji Abdul Malik Karim Amrullah), K.H. Anwar Musaddad, etc., and independence pioneering organizations, such as SI and *Muhammadiyah*; by preparing young cadres comprising to face independence through the educational institutions they pioneered and developed; and by struggling through the development of discourse with newspaper publications, such as *Bandera Islam* (Islamic Flag), *Balatentara Islam* (Islamic Troops), and *Tjaja Timoer* (East Light).⁸

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⁸**Statement:** We, hereby, declare that this article is our original academic work, so it is not product of plagiarism, due to all sources used and cited in the analysis are showed clearly and available in the References. This article is also not submitted, reviewed, and published yet in other scholarly journals.

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