

ENDEAVORS IN REPOSITIONING THE 'ONCE FAMOUS TRIBE' AS TRADERS

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Abstract

Before the Banjar kingdom in Kalimantan was abolished by the Dutch on June 11, 1860 Bakumpai people were accomplished traders. They trade along the Barito river and the Katingan river. They bring and sell merchandise such as salt, tobacco sugar and cloth. They buy forest products such as resin, wax, rattan, and rubber. The forest products are sold in Banjarmasin, brought to Java and to Singapore. Now this Bakumpai trader is unable to compete with new traders who enter the rivers. The new traders are Chinese and Banjar people. The problem is why the Bakumpai people lost in controlling the trade. This research is a qualitative study, which is looking for the needed resources. The results of this study indicate that the Bakumpai people continue to trade as before. Trade with goods exchanged with goods. New traders buy forest products with money. New traders have used financial resources and trading facilities to get money as business capital. Bakumpai people usually break trading during the month of Ramadan to worship which can cause them to lose their subscriptions. So that Bakumpai people can again become accomplished traders along the Barito and Katingan rivers, it is recommended to set a strategy by following the current flow of trade, using financial and trade facilities today.

Keywords: Kalimantan, Bakumpai, Traders,

1. INTRODUCTION

Traders that will be discussed in this study are traders who come from Bakumpai, Barito Kuala district, South Kalimantan Province. When the kingdom of Nagara Dipa came to power, Marabahan was a port city, because of its strategic location on the Barito River and at the mouth of the Nagara River. Marabahan is inhabited by Dayaks from the Bakumpai tribe. Because of Marabahan's strategic position at the fork in the river, making Bakumpai people as traders. Bakumpai trade is along the Barito river and the Katingan river. Initially they only traded along the Barito river to Muara Teweh and Puruk Cahu, but during the Banjar War (1860 - 1905) some of them shifted trade to the Katingan river, to Mendawai to Tumbang Samba, which was far from Dutch influence.

They served as intermediaries for selling salt, sugar, clothing, tobacco and so on. They buy agricultural products such as rubber rattan, wood, animal skins and so on. They generally trade in barter. Many Bakumpai people have become successful traders. They sell produce from Marabahan to Banjarmasin, to Surabaya, Semarang and Jakarta on the island of Java. They also trade up to Singapore.

Previously, Bakumpai people were accomplished and resilient traders. Many are rich, have nice houses in Marabahan. Why now the role of Bakumpai people as traders is increasingly marginalized. They are unable to compete with newcomers like the Banjar people and the Chinese. The Banjar people who were just

ordinary traders, only traded as they are, now have mastered trade in Banjarmasin and in villages along the Barito and Katingan rivers. It seems that the newcomer's trading pattern is preferred by people along rivers such as the Barito River and the Katingan River. Likewise, many Chinese people have succeeded in controlling traders along the two rivers. Many Chinese people own large warehouses and export them abroad.

2. THEORETICAL BACKGROUND

A. The Role of Traders Bakumpai

The first kingdom in South Kalimantan was the Nagara Dipa with its king Suryanata (1438-1460) was the son of King Cakranegara or Kertawijaya of Majapahit. Then the IV King Raden Sari Kaburangan (Sekar Sungsang or Kemas Lalama, 1530 - 1555) moved Nagara Dipa to Arja Trangana or Marabahan, then Raden Kaburangan moved it back to Nagara Daha or Nagara (1556) with Marabahan functioning as a port (Usop, 1996: 25).

Marabahan or Bakumpai people who occupy along Barito Hilir or Kuala, also called Bara Ki, have a lot of influence in the trading field (Riwut 1979: 206). From then on Marabahan was known as a busy port in trading activities because of its strategic location at the confluence of the Barito river and the Bahan river or Nagara river, which is the Bakumpai Dayak tribe. According to Mallinckrodt in his book *Adatrecht van Borneo* (1928), it was stated that the Bakumpai people were Ngaju people who had long since converted to Islam (Riwut 1979: 77). According to Gazali Usman, (1993) at first the trade along the Barito river and the Bakumpai people was mainly very crowded. According to S. Syam, after the Banjar War and many Bakumpai people involved in the trade, the traders felt less secure because they often became targets of robbery. The Bakumpai people then moved and traded to the Katingan river (B. Post, 1995).



Map 1: Map of ancient Borneo, there are Negara, Margasari and Port Marabahan (Riwut 1979: 162)

A study found that settlements were linear along the river, especially the Dayak Bakumpai settlements which were known as traders and were more open in accepting outside influences (Hartatik, 2017). This paper explains that the Bakumpai people inhabit along the river to carry out their trade.

According to Schwaner, Marabahan or Muara-bahan, also called Bekumpai (Bakumpai), the most important settlement in the entire Barito River, located on the right side of the Barito River, opposite the Bahan River estuary. The houses of the inhabitants were erected in such a way in two long rows along the riverbank with protruding parts of the building standing on the river floating on the rafts. Small houses were erected on the rafts which were used partly as stalls, where they display a lot of merchandise; some are used as

warehouses or quarters for low class groups. Hundreds of trading boats belong to Marabahan people or from Banjarmasin (Syamsuddin, 2014: 50). This paper shows that Marabahan or Bakumpai is a bustling port and trading city.

VOC (Vereenigde Oostindische Compagnie) a Dutch trading company in 1636 opened its branch in Banjarmasin. The trade center began to move to Banjarmasin, but the Bakumpai people still controlled trade along the river. The Bakumpai people led by Temanggung Surapati helped Pangeran Antasari (from the Banjar Sultanate) in the Banjar War (De Bandjermasinshe Krijg). After the Banjar Kingdom was defeated and abolished in 1860, some Bakumpai traders sought a new trading area, the Katingan River. They remained as traders who followed the Katingan river to Tumbang Samba.

In the past, the Bakumpai people succeeded in their trade by means of bartering, according to the condition of the people at that time who were not too concerned with money. The barter trade according to Chapman (1980) there are three models, namely (a) Pure barter model, goods exchanged for goods, (b) Model of two actors who both act as buyers and sellers (c) The barter model is economic, there is no obligation reciprocal.

B. Bakumpai Traders Start Out

After the Banjar Kingdom was defeated while the Bakumpai people were the main supporters in the Banjar War, it disrupted the trading activities of the Bakumpai people. Their trade relations with cities in Java (Surabaya, Gresik, Tuban, Semarang, Jakarta) to Singapore, began to be disrupted.



Map 2: Map of the Bakumpai trade route for Java, to Singapore and to the Barito and Katingan Rivers

Banjar traders and Chinese traders then became competitors who later also entered the Barito River and the Katingan River. Bakumpai traders who used to trade barter, were unable to compete because Banjar and Chinese traders in addition to barter trade also bought cash crops. Banjar traders and Chinese traders get capital from financial institutions, while Bakumpai traders only rely on their own limited capital. Banjar traders and Chinese traders have an extensive network to export goods, while Bakumpai traders only sell it to collectors in Banjarmasin.

3. RESEARCH METHOD

This study is a qualitative study, with steps (a) data collection, (b) data reduction (c) data display (d) conclusion and drawing / verification (Miles & Huberman (1992: 20). Research attempts to find information from the literature and conduct interviews with those who know how to trade the Bakumpai people in Barito and Katingan.

4. FINDING

In the past, along the Barito River the trade was controlled by Bakumpai people. Now traders in the Barito and Katingan rivers are controlled by Banjar and Chinese traders. Bakumpai traders seem to lose business stage in Kalimantan, even though Bakumpai people are traders who have long trading experience. After the Banjar kingdom was abolished by the Dutch in the year.

Respondent 1: Harmin in Kotabaru

His grandfather H. Musa'at was a trader from Marabahan on the Barito River, because after 1860 Barito was

no longer safe, moved to sell goods to the inland Dayak Ngaju, barter through the mute market. Put items such as salt and tobacco in exchange for rattan and resin. The benefits of trading on the Katingan River are huge, it can be five times the profit of trading on the Barito River. H. Musa'at died followed by H. Dukarim, also traded in barter with more types of goods. Then many other traders from Barito came to the Katingan River.

His father H. Abdul Samad, was the captain of a Chinese-owned merchant ship, who bought produce along the Barito River and also to the Katingan River. Starting from the Albertina steamboat, until the Harmin motorized ship. The entry of these ships defeated Bakumpai traders.

Respondent 2: Sudirman Syahminan in Kasongan

Their grandfather H. Abdurrahman was from Marabahan, a trader in Barito, then tried to trade in the Katingan River, which turned out to be a lot of profits. Keep trading in a barter which sometimes uses money. H. Abdurrahman sold the goods he bought to Java. He also sold his goods to Singapore with other Marabahan traders. Their grandfather rested, did not trade during the month of Ramadan

Respondent 3. H, Saberi in Banjarmasin

His uncle H. Durasid came from Kuala Kapuas, previously trading from Marabahan to Barito. Because the Barito River is not safe then try to trade to Katingan, bringing goods to be exchanged in barter. H. Durasid also exchanged his goods for gold from traditional panners. It turned out to be very profitable.

From the three respondents it is known that they diverted trade from the Barito River to the Katingan River because Barito is not safe and wants to get more profit. They generally trade on a pure barter basis.

Regarding the influx of Banjar and Chinese traders, it happened because they wanted to obtain more profits. Formerly the Banjar aristocrats were big traders in Banjarmasin along with Chinese traders. They received agricultural produce from Bakumpai traders and then sold it to Java or exported it. After the abolition of the Banjar kingdom, many Banjar aristocrats became traders in the Barito River and also arrived at the Katingan River. Banjar traders have a wider trading network. Likewise Chinese traders, they entered the Barito river using large-engined ships. In addition to bartering, they also buy cash. The sellers of produce along the river were more interested in selling goods to get money.

Respondent 4: H. Rusdi Gunawan in Tumbang Samba

His grandfather H. Djamain, was a trader in Barito, because many Chinese traders had entered Barito, he and his brother H. Abdul Manaf moved into the Katingan River. At first their business was smooth, but then rivaled by traders from Banjar.

Respondent 5: H. Waddin in Tumbang Samba

As far as they knew, their grandfather H. Abul Hasan, H. Aspar and H. Ledong were Bakumpai people, a former soldier of Prince Antasari during the Barito War or the Banjar War. After Prince Antasari's army was defeated, they moved to the Katingan River and became a trader. Trading business is successful, they can make the pilgrimage. Then over time their businesses failed to compete with Banjar traders and Chinese traders.

5. DISCUSSION

Bakumpai Traders basically have talent and as traders. They used to control trade in the Barito River and the Katingan River. They have many families and customers along the river. The reality is that they are now defeated by Banjar traders and Chinese traders. There must be something wrong in their trading strategy.

The development of the Bakumpai trade since the Nagara Dipa kingdom, the Banjar kingdom, the Dutch era, the Japanese era until the independence era, are as follows:

- a. At the time of the Nagara Dipa kingdom, (1530-1555) Bakumpai became the capital of the kingdom, the Bakumpai people became traders who connected Marabahan with other places, especially to Banjarmasin and along the Barito River.
- b. The Kingdom of Nagara Dipa (1556) The capital city moved to Nagara, Marabahan or Bakumpai as a port. Bakumpai traders continue to play an important role in trading.
- c. In the Banjar Kingdom (until 1860) the capital city of Banjarmasin, Bakumpai traders still controlled trade to the Barito River, even though there were Banjar noble traders. Chinese traders have begun to enter the rivers to trade.

- d. Dutch colonial era and Japanese era (1860 - 1945) some Bakumpai traders left the Barito River and moved to the Katingan River. Banjar Nobles and Chinese traders traded down the rivers.
- e. Indonesian independence era (1945-present) Bakumpai Traders have been left behind by Banjar traders and Chinese traders.

Some of the causes of Bakumpai traders losing ground in competition with Banjar traders and Chinese traders are:

- a. Bakumpai traders still rely on barter trading (pure barter) while Banjar and Chinese traders have traded two-factor barter, as a buyer and as a seller and start using money in their transactions. Even then, it has used money as a means of exchange, and is well-liked by people along the river.
- b. Bakumpai traders lose their business networks. Too much reliance on kinship, even though trade sometimes ignores kinship. Trading is very dynamic, continues to grow according to the circumstances. Kinship is no longer an important thing in trade. Business networks should be done professionally.
- c. Bakumpai traders have a habit of trading breaks during the month of Ramadan. This rest period was used by Banjar and Chinese traders to persuade Bakumpai traders to become their customers. Banjar and Chinese traders can buy more expensive produce and use money.
- d. Bakumpai traders lack financial access to banks and other financial institutions, so that they can slowly make their trade transactions in cash. Bakumpai traders do not want to deal with banks for fear of being affected by usury.

6. REKOMENDATION

Bakumpai people who already have a history of trading talent will be more easily trained to regain control of trade.

(a) Training in modern trade should be given. Training especially for young Bakumpai children in schools. History must be told that the Bakumpai people were successful and resilient traders. Bakumpai trafficking reaches Java and Singapore. This story will inspire the enthusiasm of Bakumpai's youth to revive the glory of their ancient ancestors. Bakumpai youths must be encouraged to return to being traders.

(b) Coaching needs to be given to have access to Islamic banks. If you are in doubt with conventional banks, you can use sharia banks. How can you obtain credit from a bank and use it properly to run a trading business.

(c) Needs to be helped to create a wider trading network. This is possible because transportation and communication are good. All of these facilities must be utilized as well as possible for trade. It needs to be taught how to obtain information about trade commodities, where to sell them and their various requirements. Trading that is completely online now requires honesty to meet all of the trade requirements. Related parties need to devise a way on how to rebuild the triumph of the ancient trading of Bakumpai people. Thus little by little Bakumpai traders can restore their position as resilient and accomplished traders. Bakumpai people are expected to be able to make business strategies in accordance with the current situation.

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