

TRADITION OF OPIUM USE IN BLORA DURING THE DUTCH INDIES GOVERNMENT

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Abstract

Opium is a basic ingredient for making medicine from the sap of young opium fruit. In ancient times, it was widely consumed by people as a cultural mixture for drinking tea or coffee, cigarettes, and can also be used for medicinal purposes. In this research, the researchers want to know how Opium first entered Blora, what was behind the development of Opium in Blora in 1870-1940, what was the tradition of using Opium in Blora in 1870-1940.

The method used in this research is the historical research method. The methods used are heuristics, criticism, interpretation and historiography. Collecting related sources, researchers searched the Dinas Kearsipan Dan Perpustakaan Provinsi Jawa Tengah, Dinas Kearsipan Daerah Blora, and UNS Library. Verification step by comparing the contents of the sources to find the validity of the data and take a reliable source. Interpretation is the tradition of consuming Opium in the Blora community with the help of a socio-economic approach that is relevant to the research object. Historiography is writing resulting from research. The results of this research explain that since 1870, opium trading companies brought by ethnic Chinese via small fishing boats from the Jepara area have entered the Blora area via Kudus. The tradition of smoking opium was very popular among the people of Blora at the end of the 19th century because it contained an addictive substance which was able to relieve fatigue and was believed by people such as farmers, artists and labor heads to maintain their fitness. The people of Blora have a tradition of consuming low quality Opium by extracting it in the form of medicine, mixing it with kitchen spices, mixing it in cigarette tobacco, mixing it with flavorings in tea or coffee drinks. The working community believes that opium has many useful properties for reducing body aches, but in the long term it can be harmful to health. In 1930 the Dutch East Indies government strictly issued regulations ranging from trade to Opium consumption. The people of Blora often consume opium using the traditional Tike method, namely a low content of opium extract mixed with syrup and sugar solution with added Awar-Awar leaves or often brewed into coffee.

Keywords : *Opium, Tradition, Blora.*

INTRODUCTION

Blora is one of the third largest districts in Central Java Province. Blora was officially established as a district in 1749 as stated on the Gapuro arch of the Regent of Blora. Since the end of the 17th century, Blora was discovered by Francois Valoor, a European traveler who discovered a wilderness in the form of teak trees. This is also confirmed in the Babad Giyanti which geographically explains the name

Blora.¹ The Blora region contains limestone soil so it is a fertile area for teak plant species.² During the Dutch East Indies Colonial Administration, the Blora area still had a lot of teak trees growing, the main sector of the Dutch monopoly that was exported from Blora was teak trees. Teak trees are used as teak furniture or teak souvenirs.

According to popular folklore, initially Blora came from the word Belor which means mud, but because of the accent the Blora people were accustomed to calling it Mbeloran so the name became Blora. Etymologically, Blora comes from two words, namely Wai and Lorah. The word Wai means water, while Lorah means low land or ravine. The name changed from Wailorah to Bailorah and then merged into Balora and ended up being called Blora.³ Blora is defined as an area that is muddy and located in a lowland position. Historical sources explain that Blora Regency began to exist in the 16th century under the authority of Demak led by the Duke of Jipang, namely Aryo Penangsang.⁴ Aria Jipang has territories such as: Pati, Lasem, Blora, and Jipang.

Hadiwijaya (Jaka Tingkir) was appointed to inherit the Demak throne and decided that the bureaucratic center would be transferred to Pajang, so that Blora would enter the Pajang Kingdom.⁵ The Pajang Kingdom was successfully captured by the Mataram Kingdom whose center of government was in Kotagede, Yogyakarta. Blora became part of Mataram's authority, which was called the Eastern Mataram Region or Bang Wetan area.⁶ On 1 Sura in the year Alib 1675 or 1 December 1749 Wilatikta was officially appointed as Regent of Blora.⁷

In 1755, the Giyanti Agreement occurred which divided Mataram into two powers, namely the Surakarta Kingdom under Paku Buwana III, while Yogyakarta

¹ R. Ngabei Yasadipura I, *SERI KAJIAN SASTRA KLASIK BABAD GIYANTI Terjemahan Bambang Khusen Al Marie*, (Jakarta: Balai Pustaka, 2018), hlm. 38.

² Medi Nopiana, "ANALISIS PENENTUAN INDUSTRI PRIORITAS KABUPATEN BLORA PROVINSI JAWA TENGAH", *E-QIEN: Jurnal Ekonomi dan Bisnis*, Vol. 5, No. 1, hlm. 12.

³ Andi Setiono, Fitri P Andriani dan Endra Susant, *Ensiklopedi Blora jilid 1: Sejarah Blora dari Masa ke Masa*, (Jakarta: Yayasan Utama Indonesia, 2011), hlm. 3.

⁴ Nasirun Purwokartun, *Penangsang: Tembang Rindu Dendam*, (Surakarta: PT. Tiga Serangkai Nusantara, 2010), hlm. 45.

⁵ *Ibid.*, hlm. 47.

⁶ Andi Setiono, Fitri P Andriani dan Endra Susant, *Ensiklopedi Blora jilid 1: Sejarah Blora dari Masa ke Masa*, hlm. 12.

⁷ Nasirun Purwokartun, *Penangsang: Tembang Rindu Dendam*, hlm. 15.

Hamengku Buawana I. This agreement resulted in Blora being included in the Surakarta Kasunanan Region, part of the East Mancanegara region. Regent Raden Tumenggung Wilatikta did not agree with this, which resulted in him choosing to step down from the position of Regent of Blora.⁸ Blora is an area that has an important role for the Central Government of the Kingdom, this is because the natural potential of the Teak Forest is utilized by a number of royal bureaucrats to meet development needs.

Since ancient times, Blora has been known as the best producer of teak trees in the world, as well as having the potential to produce major food crops, namely rice and corn. This is the basis for the government's desire to control the *Afdeeling* Blora food barn. The colonial government's motives for control were not only manifested in economic terms, but in terms of thought, culture and morals were the main basis of imperialism.

The colonial government began to enter by bringing the main commodity traded, namely Opium. Opium is a type of opium which, if consumed regularly, can affect mental health, mental health, and even damage the psyche of Blora natives. In 1860-1890, the Central Java region, especially the Blora Residency such as Grobogan and the surrounding areas, became the center of the Opium trade. Historically, the Dutch government entered Blora via the North Coast to carry out colonization, so that to fulfill the trade aspect of mobilizing waterways, the Dutch government exploited a lot of teak to build shipyards.

The *Opiumpacht* policy, namely the regulation that traded Opium through dealers (ethnic Chinese), which was issued in 1872 by the Dutch East Indies Colonial Government, resulted in many illegal Opium traders entering the interior of Java. Opium dealers obtained trading materials through contested auction systems organized by the Dutch government. The opium trade was started by ethnic Chinese who began to spread massively to inland areas, including Blora.

The habit of consuming opium spread to various groups, namely young people, old people, government elites and ordinary farmers, which then spread massively in Java, especially Central Java and including the Blora area. In the 1980s,

⁸ Wahyu Rizkiawan, "Rr Widyasitha Himayanthi, Sejarahwan Muda Blora (1): Ungkap Bupati Kedua Keturunan Tionghoa", *Jawa Pos Radar Bojonegoro*, 21 Februari 2016, hlm. 25.

the people of Blora consumed opium as a form of tradition to relieve fatigue and it was not yet categorized as a drug. The Dutch government allowed it and facilitated it because the price of opium was very expensive. Opium is a type of young opium resin which is brown in color and has an intoxicating effect, relieves pain, relieves aches and is considered by the people of Blora to be able to antidote fatigue.

Various criticisms and competition experienced by the Dutch government, in 1894 the Opium trade in Blora using the *Opiumregie* system, namely a monopoly regulation of the Opium trade which was managed solely by the government from production, distribution, to consumption, which was formed by the Opium Management Service, had begun to be put into practice. The Opium trade in Blora is carried out officially, but the trade also takes place in secret (*secret trades*) or known as Opium *smuggling*. The emergence of this trading system was the impact of the Dutch government's prohibition on the sale of Opium through dealers, who then sold Opium at very high prices by the Government. The price of Opium is high but the income of the people of Blora is limited to agricultural labor so it is not commensurate, due to the turbulent traditions that cannot be eliminated. Opium demand also continues to soar in the interior of Blora-Grobogan. This was influenced by the geographical factor that the people of Blora were agricultural laborers in the colonial era. This situation was exploited by Opium dealers who still survived but in small numbers distributed Opium in secret (*secret trades*) at relatively cheaper prices than the Dutch government and whose status was unknown to the Dutch government.

1930 was a glorious period for the Dutch East Indies Colonial Government in trading Opium and it became the main commodity with huge profits because the *Opiumregie*⁹ system (a trade held solely by the Dutch Colonial Government) began to be implemented, apart from the public stigma that Opium was able to relieve pain and aches on the body. Opium extract contains *analgesic* substances that are needed to reduce pain due to fatigue due to the demands of managing agricultural land manually. The resulting sensation of consuming opium is a momentary feeling of pleasure because you can sleep very soundly and are able to relieve soreness caused by hard work. This tradition is ingrained in various levels of Blora society. Opium is

⁹ Erond L. Damanik, *Perdagangan, Konsumsi dan Pelarangan, 1774-1956*, (Medan: Simetri Institute, 2018), hlm. Vii.

also often used as a treat when a group of young people return from the hustle and bustle of overseas.

This trading system lasted until 1942,¹⁰ and ended because the Japanese government began to enter and corner the Dutch government. The Japanese government began to close access to the Opium trade by eliminating Opium laws. The challenges experienced by the Dutch government politically and militarily were because in 1940 the World War II conflict was ongoing, so the Opium trade route was blockaded.

METHODS

The historical method is a series of historiography after going through historical research steps written systematically in historical science.¹¹ The historical research method is a conceptual policy of collecting sources according to an effective process and then critically interpreting the results which are then written down.¹² The historical research method is also known as five stages, namely topic selection, heuristics, source criticism or verification, interpretation, and historiography.¹³ The regulations that have been established by the History of Islamic Civilization study program, Faculty of Adab dan Bahasa, Raden Mas Said State Islamic University, Surakarta are Heuristics, Verification, Interpretation and Historiography.

The research was conducted using critical historical research methods. Heuristics were carried out by collecting historical sources related to the tradition of consuming Opium in Blora Regency at the Dinas Kearsipan Dan Perpustakaan Provinsi Jawa Tengah, Dinas Kearsipan Daerah Blora, and Perpustakaan UNS.. Verification takes the form of criticizing sources whose contents can be factually justified by transliterating, studying, understanding and examining in depth the various sources that have been obtained. Providing interpretation of the data that has been collected and arranging it into a series of events. Historiography by presenting research results that are in accordance with the systematics of historical research.

¹⁰ Wulan Sondarika, Dampak *Culturstelsel* (Tanam Paksa) Bagi Masyarakat Indonesia dari Tahun 1830-1870, *Artefak: Jurnal Prodi Pendidikan Sejarah*, Vol. 3, No. 1, hlm. 1.

¹¹ A. Daliman, *Metode Penelitian Sejarah*, (Yogyakarta: Ombak, 2012), hlm. 27.

¹² Dudung Abdurrahman, *Metode Penelitian Sejarah*, (Jakarta: Logos Wacana Ilmu, 1999), hlm. 43-44.

¹³ Kuntowijoyo, *Pengantar Ilmu Sejarah*, (Yogyakarta: Bentang, 1999), hlm. 90.

RESULT AND DISCUSSION

Since the end of the 17th century, Blora was discovered by Francois Valoora, a European traveler who discovered a wilderness in the form of teak trees.¹⁴ The main commodity of teak trees is also a promising potential for the Dutch government. This is also confirmed in the Babad Giyanti which geographically explains the name Blora. The Dutch knew seriously that before carrying out a trade monopoly, Blora was the main option for the best quality teak trees in the world.¹⁵ Since ancient times, the Dutch have been very concerned with science, when they received an offer to establish a university or were given capital, the choice fell on establishing a university. Thus, before taking control of the colony, the Dutch would first study the cultural structure, customs and geographical conditions that supported the natural potential of trade commodities which would support the value of the success of their colonialism.

In the 1840s, even before the arrival of the Dutch colonialists, the residents of Blora Regency had the main profession and the majority were farmers. Farmers often use yellow limestone soil to plant food crops, namely rice, corn and beans. In the 1870s, when the Dutch government began to assert its power, it differentiated land ownership into two types, namely, communal land and native rice fields. Communal land is a type of land managed by residents using a rotating method. The provisions stipulate that communal land cannot be bought and sold. Original land is land ownership rights resulting from purchase or from gifts from ancestors such as land inheritance from generation to generation. Village officials also received a share of land in the form of cultivated rice fields called rice fields. The Village Head gets 1/10 share to work on, Kamitua 23/4 bau, but practically speaking many people get 21/4 bau, the policy of buying and selling land and giving inheritance of rice fields can only be carried out within one village. In 1890-1932 in Java the main export commodities that dominated the market were sugar, coffee, tobacco, tea, rubber,

¹⁴ R. Ngabei Yasadipura I, *SERI KAJIAN SAstra KLASIK BABAD GIYANTI Terjemahan Bambang Khusen Al Marie*, hlm. 38.

¹⁵ Medi Nopiana, "ANALISIS PENENTUAN INDUSTRI PRIORITAS KABUPATEN BLORA PROVINSI JAWA TENGAH", *E-QIEN: Jurnal Ekonomi dan Bisnis*, Vol. 5, No. 1, hlm. 12.

quinine and coconut. This is a sign of the entry of Opium which is mixed with Sugar, Coffee, Tobacco, Tea, and becomes a kitchen spice as a flavoring.

The Dutch also built very capable irrigation because they had a utopian desire to build a kingdom and rule forever in the Dutch East Indies. The Dutch built irrigation¹⁶ and had a good water structure so that agricultural factors were very advanced in the Blora region.

In the 1870s, the socio-economic condition of the people of Blora could be categorized into several groups, namely the European group (*Europeanen*), the Foreign Eastern group (*Vreemde Oosterlingen*), and the Indigenous group (in this case in the interior of Blora they were known as the Samin Tribe). This classification was a provision of the Dutch East Indies Colonial Government.¹⁷

Many European groups held government positions leading the Indigenous groups. The Dutch became the leader of the Government Department, controlled and acquired sugar cane plantations and food crops (rice, corn, beans) in *Afdeeling* Blora, took over the position of judge at the High Court both regionally and centrally. The practices carried out by European groups in carrying out the government employee system were divided into two, namely, native Dutch employees (*Binnenlands Bestuur*) and employees from Indigenous circles or known as Pangreh Praja (*Indslands Bestuur*) consisting of regents and their subordinates.¹⁸ The government system implemented by the Netherlands actually gives regional officials a position as intermediaries in leading local communities.¹⁹ The center of power was in Batavia which supervised the cabinet council in the Indian Territory which was fully controlled by the Dutch East Indies Colonial Government. This aims to ensure that the Dutch government can easily coordinate its colonies.

In 1894, on orders from Queen Wilhelmina of the Netherlands, which required efforts to find oil sources, through De Dordtsche Petroleum Maatschappij found oil sources in six field points, namely the Kawengan, Nglondo, Ledok, Semanggi, Tapen

¹⁶ R.Z. Leirissa, G.A. Ohorella, Yuda B. Tangkilisan, *Sejarah Perekonomian Indonesia*, (Yogyakarta: Ombak 2012), hlm. 65.

¹⁷ R.P. Suyono, *Seks dan Kekerasan pada Zaman Kolonial*, (Jakarta: Grasindo, 2005), hlm. 88.

¹⁸ James R. Rush, *Candu Tempo Doloe: Pemerintah, Pengedar, Pecandu 1860-1910*, (Jakarta: Komunitas Bambu, 2012), hlm. 19.

¹⁹ Mukhlis Paeni, *Sejarah Kebudayaan Indonesia Sistem Sosial*, (Jakarta: PT. RajaGrafindo Persada, 2009), hlm. 227.

and Tambakrejo areas. The Dutch also operated the Cepu oil and gas oil resources in Kawengan until 1951. The Cepu oil and gas refinery is still operating well today and the Cepu Oil and Gas Vocational High School was even established on February 20 1961.

The group of ethnic Chinese immigrants who lived in Chinatown Village, while ethnic Arabs lived in the village, entered Blora Regency to trade around 1927,²⁰ both are located in the heart of Blora City. This was done to simplify the business process because of its strategic location. Another underlying motive was to make it easier for the Dutch to monitor the movements of Chinese people. The Dutch-published newspaper also stated that Chinese people were affiliated with the communist movement in the Blora-Rembang region, around 60 Chinese people were arrested and it was reported from *Oosi Java* that traders from China were members of the alliance.²¹

The plot between the Chinese and organizations that opposed the Dutch government, such as the Sarekat Islam and Communists, could occur because they had the same background, namely that they were always under pressure from the Dutch. The Chinese community who lived in Chinatown villages during the Dutch East Indies government were given two binding policies, namely *Wijkenstelsel* and *Passenstelsel*, these two policies were regulations which stated that they had to compulsorily provide a permit for Chinese people when traveling outside the villages.²² Politically, the regulations requiring ethnic Chinese to occupy these settlements were based on input from the local government, making it easier to monitor (*Wijkenstelsel*).

In the era of the Dutch Colonial Government, the segregation system was established, namely a classification of residential areas based on race, skin color, with the aim of being able to control the movement and mobilization of social life. Racially, it also aims to avoid serious conflicts over ethnic and tribal differences.²³

²⁰ Koran Belanda *De tribune: soc. Dem. Weekblad* tahun 1927 via situsweb delpher.nl.

²¹ Koran Belanda *De tribune: soc. Dem. Weekblad* tahun 1927 via situsweb delpher.nl.

²² Onghokham, *Anti Cina, Kapitalisme Cina, dan Gerakan Cina Sejarah Etnis Cina di Indonesia*, (Jakarta: Komunitas Bambu, 2008), hlm. 57.

²³ Purnawan Basundoro, *Pengantar Sejarah Kota*, (Yogyakarta: Ombak, 2012), hlm. 94.

The desire of ethnic Chinese emotionally likes to live in a colony with their group because they depend on each other, apart from that it creates a sense of security.

The Islamic community organization Nahdatul Ulama (NU) has been established in Blora since 1927, at that time also opposing the Dutch trade monopoly in the form of Opium, which was chaired by Kiyai Makshum.²⁴

A. The Beginning of the Entry and Development of Opium in Blora

Since 1619-1799, through the trade monopoly, the VOC (*Vereenigde Ost Indische Company*) received approval from the Javanese king, Amangkurat II, to allow the opium trade to the Mataram area. A record 56,000 kg of raw opium enters Java per year. The party who plays the role of *Pachter* is also said to be the "packer". The Dutch East Indies Colonial Government expressly gave permission for the distribution of Opium to be spread in various regions, cities, districts or provinces within a predetermined period of time.

In the Java region in the 19th century, the dealer system or *Opium Pacht* was dominated by ethnic Chinese traders who dared to pay high prices to acquire the basic ingredients for piles of Opium from the Dutch Government. The Chinese ethnic group was one of the foreign groups in the Dutch East Indies, but its social stratification was considered by the Dutch East Indies Government. The background underlying this recognition was because racially its function was able to be utilized by the Dutch. Ethnic Chinese became accomplices of the Dutch Government in distributing Opium. This recognition cannot be approved by Indigenous groups because this constitutes social discrimination.²⁵

In the 1800s, the entry route for opium smuggled from small boats entered the Kudus area illegally or was still *Opiumpacht* (the Opium trade was still managed by dealers without government permission). The *Pacht Opium* system is a trading system that was taught when Daendels ruled in 1808, and replaced the *Amfioen Directie*

²⁴ Lailatul Idjtima Nahdloel Oelama (LINO). (1971). NU Cabang Blora Berdiri Pada tahun 1927 dan Pusatnya di Kidangan.

²⁵ Onghokham, *Riwayat Tionghoa Peranakan di Jawa*, (Jakarta: Komunitas Bambu, 2009), hlm. 81.

system, namely an administrative body that concentrated on managing the Opium trade.²⁶

In 1811 the British succeeded in occupying the Java region after successfully conquering the Dutch East Indies under the leadership of Thomas Stamford Raffles.²⁷ When Thomas Stamford Raffles served as governor, there were plans circulating to implement a ban on the opium trade because of the negative impact it had on public health. Raffles did not agree with this when he was in Calcuta.²⁸ Officially in 1820 there were 372 Opium dealers licensed as legal traders.

The Dutch East Indies Colonial Government brought opium into the archipelago through private Dutch traders in the Levant, namely at auctions in Calcuta or obtained from agents in British Singapore. The Dutch East Indies Colonial Government then took him to Java, especially to the opium warehouses in Batavia, Semarang and Surabaya.²⁹

In 1836, the *Opium Pacht* system was widely implemented, and trading using this bookie method was much liked by ethnic Chinese, so they asked for mass contracting and expanded it to various regions in Java. The *Opium Pacht* also had the power to differentiate the types of Opium sold by Dutch Colonialism, which were types of Opium originating from Bengal and Turkey. Within eight days *Pachter* also had to provide a report to the Dutch East Indies Colonial Government regarding Opium trade operations. The provisions that have been regulated by the Netherlands provide a predetermined time limit of eight days. Opium dealers began to enter inland areas such as Blora, Grobogan, Surakarta via the coastal area of Rembang Harbor which was brought in by ethnic Chinese in 1860.

The *Opium Regi* was pioneered in the Central City of Batavia in 1893, led by J. Haak who collaborated with engineers and indigenous people in the chemical group who specialized in medicine. In his first year in office J. Haak was responsible for creating Opium recipes that suited Native tastes. J. Haak in his field of work also

²⁶ Asmi Rahayu, "Perdagangan Candu di Jawa Akhir Abad XIX Awal Abad XX", *Skripsi*, (Yogyakarta: Universitas Negeri Yogyakarta, 2002), hlm. 24.

²⁷ M.C. Ricklefs, *Sejarah Indonesia Modern 1200-2008*, (Jakarta: PT Ikrar Mandiriabadi, 2008), hlm. 248-249.

²⁸ Asmi Rahayu, "Perdagangan Candu di Jawa Akhir Abad XIX Awal Abad XX", *Skripsi*, (Yogyakarta: Universitas Negeri Yogyakarta, 2002), hlm. 4.

²⁹ James R. Rush, *Candu Tempo Doeloe: Pemerintah, Pengedar, Pecandu 1860-1910*, (Jakarta: Komunitas Bambu, 2012), hlm. 69.

managed to find a neutral chemical label intended to detect whether opium is legal or illegal, the machines run systematically into small tin arteries ranging in size from 0.5 to 50 eyes, after which the arteries are closed and the machine can systematically stamp the packages with a sequence of names and labels.³⁰

The Dutch East Indies colonial government established an opium factory outside Batavia in 1901 to stimulate opium production on the island of Java. The factory had large-scale production, had a workforce of 630 Indigenous workers, and the number of employees increased by 1000 people in 1913. During the era of ethical politics, the Dutch government continued to promote this factory so that this reached people's ears. Dutch people, and began to arrive seeing the rapid advancement of technology to manage Opium. Opium that will be distributed will first be researched by the packers to be consulted regarding opinions on prices and distribution quantities, via which is the best route that guarantees the Opium shop base is free from security problems.

The *Opium Pacht* system is a system that is run by auctioning the basic Opium ingredients with the bravest buyers taking the highest prices. The party who succeeds in obtaining the Opium auction has the potential to accommodate marketing by trading Opium to small retail sellers at the bottom. The provisions in the *Opiumverpukidngs* or Opium Decree of 1927 stated that Opium trading was enforced in every Javanese market, namely Kliwon and Pahing at 08.00-11.00 by Opium sales officers located in Poerwodadi, Grobogan Regency *Afdeeling* Blora, because during the colonial period the Grobogan region was still united with Blora.³¹ In 1929, the Dutch Colonial Government did not agree with the *Pacht Opium* system because it was considered to be profitable for the dealers.

The *Opium Regi* was an official Opium trading system issued by the Dutch East Indies Colonial Government when ethical politics began to be rolled out which had a useful discourse on regulating the Opium trade in Java. *Regi Opium* is the system used by the Dutch Government to replace the *Opium Pacht*, then central

³⁰ James R. Rush, *Candu Tempo Doloe: Pemerintah, Pengedar, Pecandu 1860-1910*, hlm. 231.

³¹ *Hoofd Provinciale Waterstaat Midden Java: Grobogan dijadikan sebagai tempat menyewa lokasi guna penjualan Opium (Grobogan no. 118 Kab. Blora) 1930-1940 No. 502*. Dinas Kearsipan Dan Perpustakaan Provinsi Jawa Tengah, hlm 5.

regulation is held by the Dutch Government which is domiciled in Batavia. The impact of the implementation of the *Opium Regi* system was the closure of free privately owned Opium warehouses, as a result in each region an official organization was established under the control of the Dutch Government which concentrated specifically on dealing with the Opium trade. The Dutch Colonial Government mixed many types of Tike Opium which were mixed with flavorings and produced varying qualities of Opium.³² The Opium Registry system is more profitable for the Netherlands, because as the sole holder in trading Opium and management can be monitored more directly and there is a very small percentage of fraud in Opium trading.³³ The main characteristic of the *Regi Opium* era was that all Opium trade centers were directed to Batavia.

Opium trade is divided into two types, namely Cako and Cakat. Cako is a way of enjoying Opium which is done by smoking it directly through an Opium pipe. Cakat is a type of Opium imported from Türkiye which contains lower levels of Opium sap extract. Opium dealers make a composition of the Cakat type by putting it in sugar syrup mixed with finely chopped awar-awar leaves, then this type of Opium is known as Tike. This type of Tike is often consumed by Javanese people.³⁴

People in Blora Regency consume opium using several methods according to economic conditions and social conditions depending on their work role. People from the lower middle class tend to consume Tike opium which has gone through a series of distillations and is then used as a flavor enhancer. Upper middle class people such as priyayi tend to consume Opium in the form of Cako with a pipe that has been added to enhance the taste with a high dose of extract. The Javanese lifestyle of consuming opium powder can also be poured into coffee drinks.

List of acts and quotations dated February 22, 1930 No. 96/49 stipulates for the residents of Blora Regency which contains the allocation of the Opium trade which has a number of points, namely Kunduran and Randublatung Blora, which

³² James R. Rush, *Candu Tempo Doloe: Pemerintah, Pengedar, Pecandu 1860-1910*, hlm. 230.

³³ Narti, *Perdagangan Candu di Jawa Tahun 1920-1930*, Lembaran Sejarah, Vol. 2, No. 1, 1999, hlm. 32-33.

³⁴ Oryza Aditama, "Alur Perdagangan Opium di Karesidenan Semarang Pada Akhir Abad XIX", *Skripsi*, (Yogyakarta: Universitas Negeri Yogyakarta, 2009), hlm. 2-3.

during the Dutch Colonial era were part of the Grobogan area.³⁵ Establishing the *Opiumregie* system in Blora. These regulations were agreed to by the Hoofd der ze Waterstaatsafdeeling te Semarang by the Secretary of the Department.

The *Opiumregie* system in *Afdeeling* Blora was built at the Randublatung and Kunduran Opium depot locations which are licensed by European Depots which have extensive and official relations. The transaction process is always recorded and recorded by the minister who is an employee, including Opium sales and dosage, then the sales proceeds in the form of cash are deposited to the Indigenous assistant collector to then be forwarded to the Blora Regency Authority.

The *Opiumregie* system of technology in *Afdeeling* Blora was mandatory with the approval of the Dutch East Indies Colonial Government. This can be seen in the colonial government archives on 1 October 1932 which contained a letter of approval for the managed opium trade. The letter explains the management of *Opiumregie* with a monthly rent of f. 9 (a total of 9 guilders) with a series of rules that follow, if a decision is violated then a fine will be imposed according to the article that was violated.³⁶

B. Tradition of Opium Use in Blora Regency

Java has an official license for the Opium trade which is monopolized directly by the colonial government through licensed dealers from ethnic Chinese circles. Opium researcher James R. Rush is of the opinion that from around 1870 to 1910 the Opium trade in the Java region was a practice that caused people to suffer greatly. Opium use is increasingly difficult to control because of the structured influx from the North Coast of Central Java, namely Rembang, Jepara and Juwana, entering the interior of Blora, then Grobogan and then Surakarta.³⁷

Regulations from the Dutch Colonial Government in 1872 which restricted the entry of Opium into the Java Region, created illegal Opium traders to grow and be motivated to sell Opium to Java. The price of Opium offered was also relatively

³⁵ *Hoofd Provinciale Waterstaat Midden Java: Grobogan dijadikan sebagai tempat menyewa lokasi guna penjualan Opium (Grobogan no. 118 Kab. Blora) 1930-1940 No. 502.* Dinas Kearsipan Dan Perpustakaan Provinsi Jawa Tengah, hlm 6.

³⁶ *Hoofd Provinciale Waterstaat Midden Java: Tempat pembelian Opium, dibentuknya Kantor Pos dan Telegraf di Kunduran Blora, No. 519.* Dinas Kearsipan Dan Perpustakaan Provinsi Jawa Tengah, hlm 8.

³⁷ James R. Rush, *Candu Tempo Doloe: Pemerintah, Pongedar, Pecandu 1860-1910*, hlm. 159.

cheaper, compared to that from the Colonial Government. The geographical condition of Blora which has dense teak tree forests supports the illegal opium trade which is growing rapidly.³⁸

Opium distribution areas are regulated by policy, namely areas that tend to be free to buy and use opium without labels, areas included in the policy are Batavia, Meester Cornelis, Semarang and Surabaya. Areas that have been assigned a buyer's label or have a license must obtain permission to purchase Opium when they want to use it.

According to the history of the plantation industry, when it experienced losses, the Opium trade also experienced a very significant decline. In 1884, when the harvest failed, this resulted in the closure of many companies, so that many employees lost their main income. In 1884, which triggered an economic crisis, on the other hand, the Opium traders were still successful and survived.

In the following year, namely 1887, the effects of the economic crisis began to be felt by Opium traders due to their losses. Initially the number of Opium traders was around 2,664 packs but this decreased to around 876 packs of Opium. In 1890, the distribution of Opium packs began to be restricted by the Dutch Colonial Government, which only had 1,000 Opium shops spread across Java.³⁹

Blora Regency is an area that has a license to use Opium, so if you want to use Opium you have to submit an application to the controller so that it is allowed and prescribed. The permit applicant looks at the job income requirements that the consumer gets, and then the appropriate dose is given so that there is no excessive consumption and waste occurs. In 1890 the Dutch East Indies Colonial Government began to pay attention to the use of Opium in almost all areas of the archipelago. The colonial government also set standard criteria that had to be met regarding the rules for consuming Opium, such as European, Native and Chinese types of addicts and imposed a prohibition on consuming Opium for military forces, royal servants and people under the age of 20.

³⁸ James R. Rush, *Opium to Java: Jawa dalam Cengkeraman Bandar-bandar Opium Cina, Indonesia Kolonial 1860-1910*, (Yogyakarta: Mata Bangsa, 2000), hlm. 138.

³⁹ James R. Rush, *Candu Tempo Doloe: Pemerintah, Pongedar, Pecandu 1860-1910*, hlm. 192.

In 1890, at the peak of the economic crisis, an Opium trading system began to emerge with the concept of joint venture trading.⁴⁰ This trading concept is carried out by offering Opium from house to house. As time went by, many villagers began to practice this and they began to try to become mobile opium dealers in other villages.

The opium trade in the Blora area also uses a joint venture system, so this is good news for packers because they hope to be able to improve the declining economic level. The joint venture system is also considered more efficient in reaping profits because there is no need to use a shop model so there is no need to pay rent, and it simplifies the cost of distributing Opium in the Blora area. The Dutch government considers it illegal and approves of this method of opium trading, but on the other hand, the *Opium Pacht* group feels that this situation can be dangerous and has the potential to compete.

The disadvantage of the *Pacteropium* system was that the Dutch East Indies Colonial Government suffered losses because the cash generated from the Opium trade was decreasing. Increasingly careless supervision of *opiumlegal* operations is also a major factor, but this is because the Netherlands is too focused on its debt to *Pacteropium*.

The legalization of the tradition of opium consumption in Blora Regency is influenced by factors that make it easier for people to reach and obtain opium. Opium is widely consumed by the people of Blora at almost all social levels, from gentry, government officials, to farmers. A tradition that is often carried out by farmers in *Afdeeling* Blora is that when they have a big harvest, Opium will be served as a form of celebration because they have succeeded in getting a harvest.

Opium is also served in various ways and mixed with additional concoctions to add to the delicious taste of the Opium produced. The culture practiced by the Blora people is to add Opium with gently sliced awar-awar leaves and a little sugar. The container used as a base is in the form of papaya leaves or a pipe used for smoking. The most common practice is to mix opium with cigarette tobacco which is then rolled using corn wrappers (husks) in the shape of a cigar. A tradition that the Blora people often do is mixing opium into their coffee. This tradition is often carried out because the taste of opium binds to the nerves of the brain and is able to create

⁴⁰ *Ibid.*, hlm. 61.

deep sleep so that body aches and pains can disappear. The consequences of Opium are much sought after by the lower middle class people of Blora because they are able to overcome the pain caused by manual labor.

In 1900 Opium revenues began to improve and managed to contribute around 15% of what the Dutch East Indies Colonial Government received. During the economic recession in the 1920s, opium exploitation increasingly supported the colonial government's income. This was also the basis for the successful implementation of the *Opiumregie* system, from 50-60% of *Opiumregie* sales, the colonial government lost only 14%. The Dutch government contributed a lot from the political economic role of the Opium trade.

The Dutch East Indies Colonial Government also exercised a lot of control over access to the Opium trade as well as Opium storage centers, including Opium distributed by rich ethnic Chinese, this was done in order to avoid deviations from the Opium trade with wholesale practices.

The Netherlands fully controls the consumption of Opium, if you consume it without the permission and dosage rules set by the Dutch government, Opium dealers and consumers will be fined and even executed. The rules for the use of opium were regulated in areas permitted by the colonial government, in this case Blora was also given access.

In the opinion of researchers, TeMechan was carried out in Jepara Residency for 8 months, but in terms of water mobilization there were no guards to monitor the entry of illegal smugglers. Opium trading companies began arriving from the Jepara, Juwana, Rembang, and Lasem, Kudus routes (there are routes here that lead to Demak and Semarang), then entered Blora, Surakarta.⁴¹ The opium that is distributed is consumed in areas entering the North Coast, such as the ports of Semarang and Surabaya, until finally arriving in inland areas, namely Blora and Surakarta.⁴² Opium was smuggled in small boats owned by fishermen in Jepara, which were boarded by ethnic Chinese who would distribute the opium to Blora.⁴³

⁴¹ *Ibid.*, hlm. 152.

⁴² Asmi Rahayu, "Perdagangan Candu di Jawa Akhir Abad XIX Awal Abad XX", *Skripsi*, (Yogyakarta: Universitas Negeri Yogyakarta, 2002), hlm. 67-68.

⁴³ James R. Rush, *Candu Tempo Doloe: Pemerintah, Pengedar, Pecandu 1860-1910*, hlm. 75.

For the Dutch Colonial Government, the Chinese group had an important role because they were trusted as dealers to sell their export commodities, namely Opium. Sales using the *pacht* system (management rights) such as toll roads, opium, pawnshops are usually played by Chinese entrepreneurs.⁴⁴

The existence of a cooperative relationship between ethnic Chinese opium traders and the Dutch East Indies Colonial Government was a very good mutual symbiosis. The monopoly profits played by Chinese merchants and the Dutch government certainly resulted in big results. Morally and materially, it is the Indigenous group that suffers the most because this was deliberately created so that the people of Blora remain on the line of ignorance and not progress, so that plantation workers and lower class people continue to have their energy exploited, a kind of concept that is instilled in their minds is to work for fun with Opium. The price is expensive.

CONCLUSION

The beginning of Opium's entry into Blora was marked by the implementation of the *Opium Pacht* System, a trading system that was taught when Daendels ruled in 1808, and replaced the *Amfioen Directie* system, namely an administrative body that concentrated on managing the Opium trade. The development of Opium in Blora gave rise to many illegal trader colonies which then, on February 22 1930 No. 96/49 stipulates for the residents of Blora Regency which contains the allocation of Opium trade which has a number of shop points, namely in Kunduran and Randublatung Blora with the *Opiumregie* system (opium trade and consumption which is managed by the government and must have permission from government officials assigned to control).

In 1890 the Dutch East Indies Colonial Government began to pay attention to the use of Opium in Blora which was seen from employment income, which later Opium could be consumed in extra low or high doses. Opium is often served when events welcome the harvest, young people gather from overseas as a mixture of

⁴⁴ Peter Carey, *Orang Cina Bandar Tol, Candu, dan Perang Jawa Perubahan Persepsi Tentang Cina 1755-1825*, (Jakarta: Komunitas Bambu, 2015), hlm. V.

luxury medicine. Opium is consumed in various ways, such as mixing it with additional concoctions to add to the delicious taste of the Opium produced.

The tradition carried out by the Blora people is to add Opium with gently sliced awar-awar leaves and a little sugar. This method of consuming is called tike because the mixed Opium extract contains a small amount of Opium extract. The consumption rules were determined by the colonial government because they were adapted to social conditions (local Blora natives) were only allowed to consume low doses.

Opium is usually enjoyed with cigarette tobacco, the container used as a base is in the form of papaya leaves or a pipe used for smoking. The most common practice is to mix opium with cigarette tobacco which is then rolled using corn wrappers (husks) in the shape of a cigar. A tradition that the Blora people often do is mixing opium into their coffee.

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