

HYBRID IDENTITIES IN KAMPUNG TUGU JAKARTA

Andhika Yudha Pratama¹, Daya Negri Wijaya², Heni Masruroh³, and Evania Yafie⁴

Universitas Negeri Malang

¹andhika.yudha.fis@um.ac.id; ²daya.negri.fis@um.ac.id;

³heni.masruroh.fis@um.ac.id; ⁴evania.yafie.fip@um.ac.id

Abstract: This paper aims to describe the plural identities in Kampung Tugu in North Jakarta. Those characters, as Anthony Reid proposed (2002), could be identified if we explore four cultural elements of language, cloth, culinary, and material culture. After the Dutch established Batavia in 1619, many Portuguese and their descendants visited and inhabited Batavia. The first group, Portuguese retired armies in India, came to Batavia to serve their Dutch master. The Dutch also imported the Portuguese-Eurasian slaves (or the local slaves who spoke Creole Portuguese). The last group came to Batavia after the fall of Malacca in 1641. The Dutch merely permitted them to inhabit the middle of swamp, outer of Batavia. The *Peranakan Portugis* (Portuguese-Eurasian descendant) formed the new ethnic and lived in the outside of Batavia. They have preserved their hybrid culture that we can find it at present. Using ethno-historical approach, we can identify their four hybrid identities. They formed Creole Portuguese as a means of communication and borrowed some Portuguese words in their language. They also have some Portuguese motifs in their cloth. Besides cooking the Portuguese dish, the Portuguese descendant composed some new dishes after adapting some Indonesian dishes with the local taste. For the material culture, they kept preserving Tugu Church, the house of Tugu Society, and the funeral place.

Keywords: Batavia, cultural hibridity, Dutch, Portuguese, Tugu

INTRODUCTION

Tugu Village is a home for the people who claim themselves as “Portuguese”. Their claim directs us to reconsider their fascinating socio-cultural history. Before the Dutch came in the late 16th century, the Portuguese and their descendants had already inhabited the north coast of West Java. They did not have a trading post, but they submitted to the Islamic leaders and lived with the locals. When the geopolitics of Jayakarta shifted, they supported the Dutch to establish Batavia (Abdurachman, 2008, p.24). Due to their good service and loyalty, the Dutch freed them and granted the area, known as Tugu in 1661. From 1661 to present day, Tugu community could maintain their costume inherited from their ancestors in Malacca (Suratminto, et.al, 2019, p.2). They spoke in Creole Portuguese to communicate each other. Some Portuguese elements also embedded in their fashion. They did not force them selves to eat Portuguese food. However, they chose to eat what they had from hunting and farming. Tugu community also established some material culture, for instance church, house, and tombstone.

Previous studies have already studied the origin of Tugu community and their socio-cultural history. Vlekke (2008) points out that Tugu community was the minority in Batavia. This minor community was formed from the Portuguese descendants from Malacca and the slave descendants from India and the Indonesian Archipelago. For further, Niemeijer (2012) claims that various races and nations had inhabited Batavia and Tugu since the 17th century. Franca (1985), Daus (1989), and Suratminto (2004) have identified that the characteristics of Tugu community could be seen from their linguistical difference. Tugu community mixed some Portuguese words with local language. It was totally different with the language which was used by their neighbourhood. This paper tries to revisit socio-cultural history of Tugu.

RESEARCH METHOD

This study combined library and ethnographical research to exploit related data. We visited Tugu village in order to identify the hybrid identities in Tugu. We compared our findings at the field and the existing knowledge in the literature. We used historical hermeneutics to understand the specific intention of the related literature by understanding various perspectives on the sources. Using library and ethnographical research, we were able to explore our data in a proper context.

THE ORIGIN OF TUGU VILLAGE

The Dutch established their central base in Batavia (Jakarta) in 1619. The opening of Batavia was believed to be a commencement of the Portuguese decline (Pinto, 2012, p.xxvi). Batavia grew rapidly and attracted many people to come. Creole Portuguese speaking people who came to Batavia could be categorised into three large groups of people from different origins. The first group came from Indian troops whom the Dutch brought them from the Western Seas to Batavia. The troops had a responsibility to protect the town from the local revolts. They also played as mobile combat troops for the entire colonial empire but their base was in Batavia. They had a privilege and did not have to pay taxes. They lived on the east side of Batavia where the large barracks of the occupying power located (Daus, 1989, p.29).

The second group was the slaves. The Dutch needed them to serve their ships, to build fortresses, and to send in road construction or other projects in Batavia. Many of the slaves could not go back and merely had a choice to serve the Dutch. Due to their loyalty and believe in Christianity, they were freed and settled in around Batavia (Daus, 1989, p.30).

The final group referred to Asian immigrants coming to Batavia after the collapse of The Portuguese empire in Southeast Asia. Many traders and craftsmen in Malacca moved to Batavia. They submitted to the new master, the Dutch. They did not really care of the political matter. They merely concerned on business. In Batavia, they became civil servants, shop owners, and clerks. They lived near the center of Batavia, on the other side of the large channel. Today, we could recognise the main street in the quarter is called Malacca street (Daus, 1989, p.30).

The Dutch gave and granted their loyal Portuguese speaking community an area in north Jakarta, called Tugu in 1661. However, they still served the Dutch, they kept running their Portugueseness. The people of Tugu had their own versions related their origin. First, the inhabitants of Tugu were the direct descendants of Portuguese prisoners of war who had been deported by the Dutch after the fall of Malacca in 1641 and who had then been freed in Batavia. They mixed mainly with people from the Banda Islands. Both groups preferred not to be associated with the Dutch and they were happy to create a home for themselves outside Batavia. Second, the more popular explanation, the Portuguese in Tugu are descendants of the Portuguese who had lived in Java even before the Dutch. They claim that in the 16th century they had been the rulers together with Indians who had brought Hinduism and Arabs who had brought Islam. The Dutch had envied the position of the Portuguese and picked a fight with them. Unfortunately, the Portuguese were defeated, or so the story goes. The former rulers had to retreat to protected areas, for example Ambon on the Moluccas, Dili in East Timor, and Tugu. The inhabitants of Tugu today are considered to be a living memory of the venerable power of the first Europeans in Indonesia (Daus, 1989, p.35-36).

Hybrid Identities in Tugu Village

The Dutch imported foreign slaves to Batavia. The slaves served the Dutch masters very well. The Dutch liberated them and some of them were married. The miscegenation created the plural society in Batavia (Niemeijer, 2005, pp.32-37). The Portuguese descendants also moved

from Malacca to Batavia in the early 17th century. They lived till today in Tugu Village in North Jakarta. The Portuguese-Eurasians started to inhabit Batavia after its foundation. The first group, Portuguese retired armies in India, came to Batavia to serve their Dutch master. The Dutch also imported the Portuguese-Eurasian slaves (or the local slaves who spoke Creole Portuguese). The last group came to Batavia after the fall of Malacca in 1641. The Dutch merely permitted them to inhabit the middle of swamp, outer of Batavia. The *Peranakan Portugis* (Portuguese-Eurasian descendant) formed the new ethnic and lived in Batavia (Daus, 1989, pp.29-30).

They have preserved their hybrid culture that we can find it at present. Using ethno-historical approach, we can identify their four hybrid identities. First, they formed Creole Portuguese as a means of communication and borrowed some Portuguese words in their language (Suratminto, et.al., 2017; Niemeijer, 2005). Tugu language could be identified as creole language, creole Portuguese Tugu. In the creolization process, basic language or additional language is the most dominant language in giving words. In Tugu Language, its basic language is Portuguese, for instance, Creole Portuguese for cat is “gatu” and Portuguese word for cat is “gato” (Suratminto, et.al, 2019, p.5). So, the words of gatu and gato are very similar. Therefore, Tugu community seemed to borrowed Portuguese word. Creole Portuguese is used as a native language from generation to generation, before its extinction in the 21st century. In Batavia, the use of language reflected the social position of the speaker. The Dutch language was used by those in the top positions and Portuguese language was merely used by middle class below the Dutch. However, their loyalties shifted with changes in the colonial power play between Europe and Asia. In 1767, the Portuguese in Batavia spoke more Malay than Portuguese. During 19th century, the Portuguese gave up their independence and became part of the Malay community (Daus, 1989, pp.32-33). For those preferred to speak Creole Portuguese, they moved to Tugu. In the beginning of the 20th century, 1,000 inhabitants lived there but, during the Japanese occupation, merely three hundred people spoke Tugu language in daily communication. Tugu community could maintain their vernacular language because they lived very exclusive and close from the surrounding area. Other languages did not really affect Tugu language (Suratminto, et.al., 2019, pp.2-6). At present, they still preserve some Portuguese loanwords in Creole Portuguese. Some Portuguese lexicons are borrowed to describe the limb, animal husbandry, agriculture, and nature. As Portuguese descendants, they are proud of using Portuguese name, for instance Silva, Costa, and Quiko (Suratminto, et.al, 2019, p.5).

Second, they also have some Portugueseness in their fashion (Suratminto, et.al., 2017; Niemeijer, 2005). Tugu community tried to identify themselves as European community. However, they never saw the Portuguese in Portugal, but they were allowed to wear a black top hat instead of the batik colourful head scarf. They wore socks and shoes while others walked around barefooted. Their close association with Europe was distinctly visible. The Sundanese and the Javanese readily accepted the way the local Christians wished to be perceived. Soon, even the freed Balinese slaves who had just settled in the area of Depok before the eyes of all the inhabitants of Batavia, simply started to call themselves Portuguese. That was how they made public their absolute loyalty to the Dutch Company (Daus, 1989, p.32). Until 1945, they wore hats, the men wore loosering breeches, a waistcoat over their shirt, and wide jacket. The women wore a skirt, usually white, meticulously ironed and very often starched until it became as stiff as a board; with it they wore a short blouse (Daus, 1989, p.36).

Third, their dish also represents their hibridity. Besides cooking the Portuguese dish, the Portuguese descendant composed some new dishes after adapting some Indonesian dishes with the local taste (Suratminto, et.al., 2017; Niemeijer, 2005). Early settlement in Tugu tried to survive by hunting wild boar or wild pig in the dense jungles. They cut the meat into strips, dried it at the central village square, and sold it as known as Tugu meat in the markets of

Batavia. They also dried fish which they caught in the rivers or in the sea at Cilincing (Daus, 1989, p.36). In Tugu, the locals also accommodated Indonesian taste. Some culinary of Tugu village is pindang serani, vegetables tamarind (sayur asem), gado-gado flush (gado-gado siram), banana cake, banana shrimp cake. Those dishes will be a mandatory snacks which is served at a famous Christmas celebration, it's called Rabo-rabo festival on New Year's Day, and the end of Christmas is Mandi-mandi day. In addition, some kinds of European foods can also be found in family events and other great days, such as spaghetti, roulade, beefsteak, and baked macaroni. Culinary does not use Tugu Portuguese Creole because its culinary tradition adapted foods (type of foods) of Betawi, Manado, Ambon, and Sunda (Suratminto, 2017, pp.69-71).

For the material culture, they kept preserving Tugu Church, the house of Tugu Society, and the funeral place (Suratminto, et.al., 2017; Niemeijer, 2005). As a Christian community, they had a church complex. In the church complex, they had several buildings consisting a pastoral complex, multi-purpose building, library, bells, and funeral sites (Suratminto, 2017, pp.53-56). For their homes, they used brick and cement, as we could see the original Tugu home to Pastori building. However, the houses that have been used as residence by Tugu society have undergone a renovation from the original form (Suratminto, 2017, pp.56-58). Other material culture is Tugu tombstones. If we could read the inscriptions, we could reveal the spread of Tugu in various regions. Spreading of Tugu society was caused by the marriage between Tugu society and the outside of Tugu society like from Bekasi, Depok, Manado, Ambon, and Jakarta. For example, one of the tombstones was listed a name J.A.Sepang who came from Manado (Suratminto, 2017, pp.58).

CONCLUSION

Tugu community had hybrid identities. Besides they were the Portuguese descendants, they served the Dutch and adapted with the local custom. They could preserve their Portuguese culture and adapted with the local taste. We could identify their Portugueseness in some aspects of life, for instance language, culinary, fashion, and material culture.

ACKNOWLEDMENT

The authors are also indebted to a research funding under the scheme of PNPB UM (*Penerimaan Negara Bukan Pajak Universitas Negeri Malang / Non-Fiscal National Income, Universitas Negeri Malang*), entitled: "Pengembangan Video Animasi Jalur Rempah Jakarta sebagai Media Pembelajaran Wawasan Nusantara" (Development Animated Video of Jakarta's Spice Route as Indonesian Perspective Learning Media). Therefore, this paper is feasible to be written.

REFERENCES

- Abdurachman, P.R. (2008). *Bunga Angin Portugis di Nusantara: Jejak-Jejak Kebudayaan Portugis di Indonesia*. Jakarta: Obor.
- Daus, R. (1989). *Portuguese Eurasian Communities in Southeast Asia*. Singapore: ISEAS.
- Franca, A.P.D. (2014). *Portuguese Influence in Indonesia*. Lisboa: ALIAC
- Ganap, V. (2011). *Krontjong Toegoe*. Yogyakarta: ISI Yogyakarta.
- Niemeijer, H.E. (2012). *Batavia Masyarakat Kolonial abad XVII*. Jakarta: Masup Jakarta.
- Pinto, P.J.S. (2012). *The Portuguese and the Straits of Melaka 1575-1619: Power, Trade, and Diplomacy*. Singapore: NUS Press.
- Suratminto, L. (2014). "Bahasa Tugu: Bahasa Kreol yang Punah". *Jurnal Melayu*. 13 Desember 2014: 85-100

- Suratminto, L., et.al. (2017). *Language Extinction: Tugu Portuguese Creole in the Maintenance of Tugu Culture*. Depok: FIB-UI.
- Suratminto, L., et.al. (2019). *Preserving Cultural Heritage of Kampung Tugu through the Extinct Language of Portuguese Creole in Tugu Survival*. Paper presented in 24 January 2019, Malang: FIB-UB.
- Suratminto, Lilie. (2011). "Creol Potuguese of the Tugu Village: Colonial Heritage in Jakarta Based on the Historical and Linguistic Review" in *TAWARIKH: International Journal for Historical Studies*, Vol.3(1) October, pp.1-30.
- Vlekke, B.H. (2008). *Nusantara: Sejarah Indonesia*. Jakarta: KPG