

Burgers and their Settlements in Ambon City Historical Study of Colonial Cities to Music Cities

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Abstrak

Permasalahan yang akan dikaji dalam penelitian ini adalah sebagai berikut: (1) Bagaimana kehidupan *burgers* dan pemukimannya di Kota Ambon pada masa kolonial?, (2) Bagaimana kondisi masyarakat dan pemukiman kota Ambon pada masa pemerintahan sesudah kemerdekaan hingga sekarang?. Metode penelitian yang digunakan adalah metode sejarah yang terdiri dari empat tahap, yaitu heuristik, kritik, interpretasi, dan historiografi. Kegunaan Penelitian ini untuk mengaplikasikan kajian sejarah perkotaan dengan menggunakan metode penelitian sejarah. Secara praktis, penelitian ini akan berguna, terutama bagi praktisi pemerintahan dan para pembuat kebijakan, khususnya di Pemerintahan Kota Ambon yaitu dinas yang terkait serta untuk pemerintahan negeri khususnya dan di Wilayah Pulau Ambon dan Pulau-Pulau Lease. Hasil dari penelitian ini adalah *burgers* adalah warga kota, mereka yang tinggal di kota Ambon baik itu orang Belanda dan Eropa, orang Cina, orang Arab maupun Pribumi. Mereka ini di golongkan dalam tiga jenis *burgers* yaitu *Europeesche Burgers*, *Inlandsche Burgers* dan *Moorsche Burgers*. Dikarenakan jumlah mereka yang bertambah maka oleh pemerintah residen mengatur pemukimannya yaitu pemukiman khusus *burger* diantaranya Kampung Mardika, Urimessing, Galala, Hunut, Lata, Lateri, Halong, Negeri Lama, Nania, Rumah Tiga (Nipah), Poka, dan Waiheru

Kata kunci: *burgers*, pemukiman kota ambon, kota kolonial.

Abstract

The problems that will be studied in this research are as follows: (1) What was life like for *burgers* and their settlements in Ambon City during the colonial period? (2) What was the condition of the people and settlements in the city of Ambon during the post-independence government period until now? To get answers to these problems, the research method used is the historical method which consists of four stages, namely heuristics, criticism, interpretation and historiography. The purpose of this research is to apply urban historical studies using historical research methods. Practically, this research will be useful, especially for government practitioners and policy makers, especially in the Ambon City Government, namely related agencies, as well as for state governments in particular and in the Ambon Island and Lease Island Regions. The result of this research is that *burgers* are city residents. Those who live in the city of Ambon are both Dutch and European, Chinese, Arabs and Natives. They are classified into three types of *burgers*, namely *Europeesche Burgers*, *Inlandsche Burgers* and *Moorsche Burgers*. Due to their increasing number, the resident government arranged settlements, namely special settlements for *burgers*, including Kampung Mardika, Urimessing, Galala, Hunut, Lata, Lateri, Halong, Negeri Lama, Nania, Rumah Tiga (Nipah), Poka, and Waiheru.

Keywords: *burgers*, ambon city settlement, colonial city.

INTRODUCTION

Maluku was a region that was sought and contested by several countries in Europe, including the Portuguese, Spanish, Dutch,

and British. This was because Maluku had spices that Western nations needed at that time. In the 17th century, Maluku, especially Central Maluku, became a

significant region and became the center of attention at the beginning of the colonial period because of the spice exploitation that was centered there (Ellen, 1979). The western nations who succeeded in controlling Maluku were the Portuguese, Spanish, Dutch and British.

Ambon, as one of a group of islands in the Maluku Islands, has extraordinary history and uniqueness (Ririmasse, 2008). Located in the eastern part of Indonesia, Ambon is known as the administrative and economic center of Maluku Province (Gaspersz, 2022). This island offers stunning natural beauty, including beautiful beaches, green mountains and rich marine biodiversity (Syahrudin Mansyur, 2012). Ambon is also famous for its strategic role in the history of the world spice trade (Syahrudin Mansyur, 2006). Since the 16th century, this island has become a trading center for spices, such as cloves and nutmeg, which are valuable on the international market (Mansyur, 2016).

When the Portuguese succeeded in controlling Ambon Island, they built the fort "Kota Laha" in 1572, the Portuguese rulers brought in residents from the Leitimur Peninsula as workers to build the fort. Children from each country come in groups, each group occupies a separate location and is named after their respective country. Thus, to this day, in Ambon City, we find villages that use names from countries outside Ambon City,

such as Nusaniwe, Silale, Hatiwe Kecil, Ahusen, Halong, and Soa Ema. Apart from these residents, there are also other residents in Ambon City, namely the Mardika, Burger, and Mestis people. There are also other immigrant residents, namely foreign eastern groups including Arabs and Chinese (Effendi, 1987).

When the Portuguese surrendered to the Dutch in 1605, the children of the country who lived around the fort were called the Burger Group. Former Portuguese followers who were freed by the VOC in 1605 (when Ambon was captured by the Portuguese) and who received their settlement. In general, they are Christians, then since the beginning of the 17th century when former VOC employees began to become part of the population of Ambon City, they have also been called burgers. Because they are not village residents, they are not required to do herendiensten (compulsory work for the government) and so on. Most of them became traders or craftsmen. Since the British occupation, the number of burgers has increased rapidly. Burger status also began to be given to residents who had served in the British army. After that, the Dutch government also allowed people who worked in the city (craftsmen, traders) to get that status. So the Inlandsche burgers category arose. In the 19th century, their numbers increased, in every fortress city there was this group. In addition, Asian people who do not come

from this region are also included as burgers (Moorsche burgers). They were obliged to participate in defending the city so they were required to hold military exercises. A troop called Schutterij was formed, whose members were divided into Europeesche Burgers, Inlandsche Burgers, and Moorsche Burgers.

Among the various groups of burgers, Innsche Burgers are the most numerous. This includes Inlandsche kinderen, namely children whose fathers are Dutch. This group has characteristics, including adopting the Dutch lifestyle, such as wearing pantaloons, shoes, and hats. Many of them are fluent in Dutch, but generally only speak Malay. Their economic situation is very serious because the burger group is not allowed to work the land. It is not uncommon for this group to become a burden on the government because of their wild way of life and criminal tendencies. The Dutch population looked down on them because their origins were considered impure, whereas the burger group thought that burger status gave them higher rights than rural residents. Villagers are considered a lower class. This society which relies on European ancestry does have certain potentials (Leirissa, 1989).

Inlandsche burgers are given special rights or privileges, that is, they are freed from the duties assigned to the country's children (compulsory work). However, behind the special rights they

have, they also lose or do not have the traditional rights given to children of the country, including the right to ewang (forest) to take and collect wood, the right to meti, namely the right to catch fish, the right to enjoy the best agricultural lands, namely dati land or hamlets. They also do not have the right to speak about the affairs of the country where their wijk (neighborhood) lives. This is the main difference between the Burger group and the country's children (Hoevell, 1875), (Effendi, 1987).

At first, the Burger group lived only around Fort Victoria, but as their numbers increased over time, various special settlements for this group emerged around the city of Ambon. The *Mardika* area, which is not far from *Batumerah*, is the oldest burger settlement. Most of the land for this settlement was transferred from the traditional lands located around the settlement. Residing in a designated domicile and having to register there within one year is an important requirement to be able to become a burger.

From the conditions of the colonial period, the composition of the population in Ambon City was mixed from various types of nationalities from Europe, East Asia, West Asia, and the people around Ambon Island itself. The composition of the people of Ambon City from their origins and settlements was regulated by the colonial authorities to create a

condition of order in society at that time. The mixing of people from various ethnicities and religions in an area in Ambon City is not a problem in people's lives. However, when the Maluku community conflict occurred in 1999, this mixed settlement pattern was lost and the community was divided based on religion. This religious-based settlement pattern continues until now the city of Ambon is nicknamed the City of Music.

From the description above, the problems in this research include: How did burgers and their settlements live in Ambon City during the colonial period? What was the condition of the people and settlements in the city of Ambon during the post-independence government period until now?

METHOD

The method used is the historical method which consists of four stages, namely heuristics, criticism, interpretation, and historiography (Herlina, 2008). The first step is heuristics or data collection. Heuristics is the stage for finding and collecting sources, information, and traces of the past (Gottschalk, 1975). Heuristics are carried out based on primary sources and secondary sources (Herlina, 2008). The primary sources that will be tracked are archives and documents related to this research. Secondary sources include written works that examine this theme in the form of books, magazine articles,

newspapers, and so on. Heuristics will also be carried out on oral sources by using the oral history method. According to Helius Sjamsuddin, oral history is the same as oral reminiscence, namely first-hand memories told orally by people interviewed by historians (Sjamsuddin, 2007). The second step in historical research is source criticism. Source criticism is an activity to assess the authenticity and credibility of a source. Source criticism includes external criticism and internal criticism (Kartodirdjo, 1992).

The third step is interpretation. Interpretation is a way of determining interconnected facts, to obtain objective and rational conclusions based on aspects of the problem (Sukmana, 2021). The final step of historical research is historiography. At the historiography stage, what needs to be considered is the selection process, imagination, and chronological aspects of the problem being studied (Abdullah & Surmijohardjo, 1983).

RESULTS AND DISCUSSION

History of the Establishment of Ambon City

The history of the city of Ambon began when the Portuguese arrived to build a fort on this island as a place for trade and the spread of religion. The founding of the city of Ambon began with the Portuguese, who at that time were in political conflict

with the rulers of the Ternate sultanate and the Muslims on the north coast of Hitu.

The first Portuguese to land on Ambon were Francisco Serrao and eight of his crew in 1512. Their ship sank in the Nusa Turtle Pass and was stranded on Nusa Telu (three islands) in front of Asilulu country, the western tip of Hitu. They were received by the King of Hitu Meseng. According to Rumphius and Valentijn, they were given a place to live near the Pikapoli River which is in the south of Mamala country. For several years they lived in that place, but the Muslim Hitu population refused to accept the Portuguese for two reasons, namely: first, their impolite actions towards the residents. The second is because of their attachment to the Christian religion which coincides with the Islamic religion which has been embraced by the population in the Hitu area and its surroundings.

The first Portuguese fort was founded on Hila Kaitetu on the north coast of Hitu on May 20 1569 by Admiral Goencalo Peirera Maramaque after conquering the Leihitu peninsula. The second Portuguese fort was established between the Galala country and the small Hatiwe at the mouth of the Old Wai. The position of the fort is in front of Tanjung Martafons and the village of Rumahtiga, formerly called Hukunalu. After the Hila fort on the north coast of Hitu was

burned, the Portuguese built a third fort near Halong in the Ambon Bay area.

The fourth Portuguese fort was built by Sancho de Vasconcelos. While the construction of the fort was being carried out, an unexpected incident occurred because suddenly several villages that had previously been loyal to the Portuguese threatened to attack and even rebelled against the Portuguese. These countries are Nusaniwe, Kilang, Soya, Hutumuri, Puta, and Ahusen. This incident caused construction to proceed not too smoothly, but it was completed in 1576.

After the fort was completed "all the people" moved from the old fort to the new fort. So not only the garrison but also their settlements located outside the fort, who came from Hatiwe, Tawiri, Halong, and also the Mardijker people and a group of Portuguese people called *casados* who married native women. Everyone went to a new place and built their homes around the castle or fortress "Laha City". So since 1567, there has been a small town settlement next to the fort. Thus, it can be ascertained that July 1576 was the start of the inauguration of the fort and city of Ambon.

Around residential areas, missionaries cultivated plantations to produce food. The existing city facilities at that time only consisted of four church buildings, a hospital, a meeting hall, and a seaport located to the north of the fort. The functional area of the city during the

Portuguese era was within regional boundaries that stretched from west to east, namely from Wai Batu Gajah to Wai Tomu with the southern boundary through the roads which are now called Said Perintah street, Kapitan Ulupaha street, and Benteng Kapaha street (Leirissa, 2004).

In 1602 Admiral Andre Furtado de Mendosa arrived in Ambon to replace Admiral Sanco Vasconsalo. He used the Laha City fort as a center of defense for the Portuguese government on the island of Ambon and its surroundings. The next Portuguese leaders after de Mendosa are (1) Gonsallo Pereiro, (2) Johan Caijadoe, (3) Steven Texeira, (4) Gaspar de Mello.

During the leadership of Gaspar de Mello, he handed over the castle or fortress of Laha City to Dutch Admiral Steven van der Haghen on 23 February 1605 along with his troops through an agreement between the two leaders without going through a war. After the Dutch under Steven van der Haghen conquered this base from the hands of Gaspar de Mello, they changed the name of the Laha City fort to Kasteel Victoria, meaning Fort Victory.

Ambon City During the VOC, British and Dutch East Indies Era

The conquest of the island of Ambon from the hands of the Portuguese led by Admiral Steven Van der Haghen on 23 February 1605, assisted by the fighting

forces of Ternate, Luhu on the island of Seram, Hitu, and auxiliary troops from Java, and Goa (Makasar) caused the Portuguese castle to fall into the hands of the VOC. The Portuguese fort was surrendered by Gaspar de Melo, the Portuguese leader in Ambon without going through war. After the fort was conquered by the VOC, some time later they continued by entering into several important agreements with the Portuguese and making special contracts with native rulers regarding the spice trade. Steven Vander Hagen appointed Frederik de Hotman as the first Governor of Ambon in 1505-1511 and he began to make agreements with local leaders on the island of Ambon and several other areas in Maluku (E.W.A. Ludeking 1964:1-10).

De Hotman's successor was Jansz Japer who ruled for four years but made no significant progress during his leadership. In March 1515 Adrian Martensz Block from Alkmaar appeared to rule as governor with an authoritarian leadership style that forced the people to work hard to expand/enlarge Fort Victoria. The governor's actions caused the residents of Soya and Ema, which are located in the interior of the Leitimur peninsula, to carry out armed resistance against Governor Adrian's arbitrary actions towards the people on Ambon Island. This was the beginning of hostility between the Ambon people and the Dutch (VOC).

In 1518 Herman van Speult was appointed as the 4th Governor of Ambon replacing Adriaans Martensz Block after three years as Lieutenant Governor. During Speult's reign, many major changes occurred, especially in terms of the spice trade monopoly. This resulted in people suffering because the prices of goods increased 2-3 times. This condition did not change much in the leadership of the subsequent Governors of Ambon, namely Gregorius Cornelizen or Gorcum (1626-1628), Phillip Lucaszoon van Middleburg (1628-1631), Artus Gijssels (1631-1634), Anthonij van den Heuvel (1634-1635), Artus Gijssels (1635), Jocum Roelofs van Deutecom (1635-1637), Johan Ottens (1637-1642).

The people of Maluku continue to be suppressed, clove trees are cut down in various areas, and the practice of monopoly on the spice trade continues to be perpetuated, causing the people to rebel. But because they lost in weapons and strategy, all efforts against the Dutch could always be defeated.

On 17 February 1796, the Dutch surrendered to British admiral Pieter Ramier. Since then the Maluku region was temporarily controlled by the British until 1803. The British controlled Maluku in general and the city of Ambon in particular for six years. After that, it was handed over again to the Dutch.

When the Portuguese built the "Kota Laha" fort in 1572, the Portuguese

authorities brought in residents from the Leitimur Peninsula as workers to build the fort. Children from each country come in groups, each group occupies a separate location and is named after their respective country. Thus, to this day, in Ambon City, we find villages that use names from countries outside Ambon City, such as Nusaniwe, Silale, Hatiwe Kecil, Ahusen, Halong, and Soa Ema. Apart from these residents, in the city of Ambon, there are also other residents, namely the Mardika, Burger, and Mestis people. There are also other immigrant residents, namely foreign eastern groups including Arabs and Chinese (Effendi, 1987). In Central Maluku, there are also immigrants from outside Maluku, such as from Makassar, Bugis, and Java. Their arrival was generally for trade Di Maluku Tengah juga ada pendatang dari luar Maluku seperti dari Makassar Bugis, dan Jawa. Kedatangan mereka pada umumnya untuk berdagang (Beverluis, A.J. dan Gieben, 1929), but some came to fight to help the Hitu and Hoemual people against the Dutch.

Ambon City in the Era of Independence

Ambon City was formed based on the Presidential Regulation of the State of East Indonesia dated 14 February 1948 No. 1/Pr.V/48 (East Indonesia Staatsblad No. 15 of 194). The Ambon city area that was formed was the former "Gemeente Amboina" which during the Dutch East

Indies government was formed with the 1921 Staatsblad No. 524, as a legal entity equivalent to a "stadsgemeente" based on article 2 paragraph 1 of the ordinance dated 13 February 1946 (staatsblad 1946 No. 17) which was stipulated by the Resident in Ambon in April 1948. This formation was then only temporary because it was based on Article 4 of the presidential regulation of the State of East Indonesia above, which states that the regulation will be removed by the Minister of Home Affairs of Eastern Indonesia no later than two years after its formation.

Two years later, the Presidential Regulation of the State of East Indonesia was issued, dated 23 August 1948 No. 3 Pr. V/48 (Staatsblad Indonesia Timur No 30. 1948, n.d.) which is called "South Maluku Region" is determined, that "South Maluku Groupsgemeenschap" (*Staatsblad Indonesia Timur 1946 No. 68, n.d.*) abolished and formed as a legal entity at the same level as "Landschap", based on Article 1 paragraph (1) Staatsblad 1946 No. 17. Article 1 paragraph (1) Regulation of the President of the State of Eastern Indonesia (Staatsblad Indonesia Timur No 30. 1948, n.d.) states that South Maluku's untrue Landschap consists of several "lowly untrue Landschaps", including "lowly untrue Ambon City Landschaps" (article 2 paragraph (1). Therefore, the South Maluku Region previously had the right to intervene in the old stadsgemeente of Ambon.

The Central and Southeast Maluku regions were made Level II Autonomous Regions based on Government Regulation No. 35 of 1952. The Maluku Level 1 Region has four Level II and I Administrative Regions, namely:

1. North Maluku Level II Region, capital : Ternate
2. Central Maluku Level II region, capital: Masohi
3. Southeast Maluku Level II Region, capital: Tual
4. Municipality of ambon Level II Region, capital: Ambon
5. Central Halmahera Administrative region, capital: Soa-Siu.

Burger and its Settlement in Ambon City during the Dutch Colonial Period

Understanding Burgers

One of the population groups in Central Maluku is the burger group. Burger people are a group of people who are not classified as children of the country but are quite numerous and very popular. Generally, people call it Borgor or in the 19th-century Malay period it was interpreted as aurang beybas. They do not belong to the country in which they live, even though many of them are natives, native to the Ambon Lease area, but they also do not belong to Europeans or Foreign East, Beversluis and Gieben classify them as "middle class" (tussennklasse) between children of the country and those who are not children of the country (Beversluis, A.J. dan Gieben, 1929). Even though

written regulations only came into existence with the issuance of regulations according to Staatblad 1892 no. 82 but they have been around since long before that.

They are given special rights or privileges, that is, they are freed from the duties assigned to children of the country, including mandatory work for the government (*herendiensten*), mandatory work for the king or head of state (*kwartodiensten*), and other work assigned to children of the country. For this reason, they are not required and are not forced to take part in the *hong* voyage, whereas, for local children who are members of a *dati*, the *hong* task is mandatory and a kind of coercion. The existence of these special privileges causes the Burger people to feel superior to the children of their native country, and they even have a Dutch attitude. As a result, the natives tried to be likened to the Dutch (European *gelijkstelling*). However, behind the special rights they have, they also lose or do not have the traditional rights given to children of the country, including the right to *ewang* (forest) to take and collect wood, the right to *meti*, namely the right to catch fish, the right to enjoy the best agricultural lands, namely *dati* land or hamlets. They also do not have the right to speak about the affairs of the country where their *wijk* (neighborhood) lives. This is the main difference between the

Burger group and the country's children (Hoevell, 1875).

Burger was only burdened with tasks given by the Dutch authorities, including being an armed security guard (*schutter*), a similar task to *Hansip* today, and was given a military rank. Their commander has the rank of Lieutenant Colonel, based in Ambon City.

Types of *Burgers*

The Burger group emerged in the 17th century when former VOC employees began to become part of the population of Ambon city. Apart from that, some former Portuguese followers were freed by the VOC in 1605 (when Ambon was captured from the Portuguese) and they got their settlement (to this day there is still *Mardika Village*) (Leirissa in *Depdikbud*, 1989: 67). Usually they are called *Mardijkers* (*Mardika* in local terms). Apart from that, former VOC employees who did not return to their homeland were also given burger status. Likewise, their descendants did not enter VOC service. So initially the burger group consisted of various Asian people (former Portuguese slaves) and Dutch people (Leirissa R.Z. et al, 1984).

During the British occupation of Maluku, there were major changes. The British did not maintain the provisions made by the VOC for the rural population. There is an opinion that says that British political policy was aimed at gaining

support from the population for their efforts (including in education). At that time the war with the Dutch and their allies had not yet ended. So to get support from the native population, England relaxed the monopolistic provisions. One of them is giving burger status to residents of the country who want it. Thus, since this time (early 19th century) more and more residents have received this status. The number of burgers is increasing. Then, when the Dutch returned to power in Maluku (1819), many of the burger letters (*vrijbrieven*) issued during the British era were examined again. Those who had no reason to obtain this status were not given free papers, and those that were available were withdrawn. The benchmark is work. Only those who had jobs (artisans, traders) in the fort-city were allowed to have burger status. Apart from that, those who can prove that they have several families living in fortress cities are justified in receiving this status (Leirissa et al., 1984: 55). Burger status was also given to residents who had served in the British army (Leirissa, 1989).

Thus, since the beginning of the 19th century, another group of burgers emerged, namely former village residents. Since then, the *Inlandsche burgers* category emerged. In the 19th century, their numbers increased in every fortress city. Many residents from the countries on Ambon Island and Lease Island submitted letters requesting to be made into

burgers. The letters were considered by the governor in Ambon. If the conditions are met, then the person concerned is given a kind of permit stating that he is a burger. Residents of countries that receive burger status are required to relinquish their rights to land in their country. This is due to the existence of *heerendiensten* provisions for residents of the country.

Why do people from their own country want to become burgers, which means they are foreigners in their own country? This is because they are forced to leave the country to avoid duties for the country that they are obliged to carry out, but they are unable or unwilling to carry them out because these duties are considered difficult. Among the required tasks is *heerendienst* or *cordi* which is also called "trop work", carried out together in groups for 90-120 days a year and the place of work is far from one's home. Apart from that, they are also given additional *dati* duties, including *quarto* duties for the benefit of the king of their own country, such as working on hamlets (gardens), looking after the house, being the king's attendant, working in the *sero* (fish pond) and other work for the benefit of the king. all of which is done without getting paid. Furthermore, they are also subject to tax (Hoevell, 1875). Because of the gravity of these obligations, it is not surprising that those who are unable or weak to fulfill them leave their country to escape these jobs and burdens. Most of

them headed to the city of Ambon which they thought could provide employment opportunities to live. Their departure was thought to be "looking for kupang bea" which means looking for money to pay taxes. Based on that reason they were allowed to leave their country. It turned out that this was just an excuse so that they could be allowed to leave the country because then they didn't come back and most or most of them stayed in the city of Ambon. Becoming a burger is a quick way to get away from heavy tasks or burdens in their home country and to immediately get guaranteed life. Furthermore, by becoming a burger, their status is higher and more honorable than the children of the country. Thus, it is not surprising that at that time becoming a burger was the dream of the people of the country and therefore they tried in various ways to succeed in becoming a burger (Hoevell, 1875).

Among the various groups of burgers, Innsche Burgers are the most numerous. This includes Inlandsche kinderen, namely children whose fathers are Dutch. Since 1846, retired soldiers were allowed to obtain burger status, so that a layer of retirees emerged among the burgers. Apart from the types of burgers above, there are also Asian people who are not from this region included as burgers, they are called Moorsche burgers. They were obliged to participate in defending the city so they were required to hold military

exercises. A troop called Schutterij was formed whose members were divided into Europeesche Burgers, Inlandsche burgers, and Moorsche burgers" (Leirissa, 1989). Van Hoevell divides this group of burgers into three, namely Mardika people, foreigners, and domestic children (Hoevell, 1875).

Burgers Life

In general, the burger group works as artisans and small traders. There are also many office workers (low-level employees) held by this group. Burgers have a kind of patrol obligation called schutterij. Every head of the family who lives around the fort is required to be a member of the Schutterij. Apart from that, foreign population groups such as Chinese, Arabs, and Malays are also subject to this obligation. At certain times they receive military training from a non-commissioned officer. Especially when a crisis occurs, the Schutterij is deployed to help the army. In expeditions to Seram in the 19th century, the role of this group was quite important. However, from a military perspective, the quality is far below standard. The Schutterij were divided into companies like an army. However, each racial group is organized into its own company, with its banner and its name. The Schutterij leadership staff is headed by the governor/resident and local military officials. Native burger members who had achieved high status in the

government were also honored to serve on the staff. From this perspective, membership in the Schutterij is indeed an honorable position.

From time to time the status of the burger group was improved. Since the abolition of the monopoly system in 1863, many of them have tried their luck as local interinsular traders. Apart from that, several retired employees from this circle have become bamboo procol (defenders). The procedures of judicial bodies such as Raad van Justitie and Groote Landraad Ambon are often unfamiliar to residents. The position of defender did not yet exist at that time. Burger people who have held positions as government employees up to Commission level, apparently know government officials. Many residents ask for their advice when they want to deal with the government. However, only bamboo prokol positions are institutionalized and bring in money.

It's not just the locals who approach these people. Often other burger groups, such as Chinese and Arabs, also seek their help when dealing with Raad van Justitie. The position of Seromeester is one of the positions also held by this group, usually from the richest circles. Seromeester is a person who has monopoly rights to use certain areas in the waters of Ambon Bay to fish. The method is to use a sero or trap (fish pond) planted in the ocean. These rights had to be purchased from the government just as the rights to trade in

liquor or gambling games were purchased by the Chinese. Because the amount of money that must be deposited is quite large, those who usually get this right are retired employees or rich burgers. Through this right he can hire other burgers who usually live in coastal countries, to install the fish traps. This right must be renewed annually.



Figure 1. Wooden Frame for fish reefs, Ambon, Maluku. Source: ANRI, KIT Maluku No. 0679/024

For Dutch people who held important positions in the Dutch East Indies government, the status of this burger was considered low. But for most of the country's population, this status is very high. As burgers, they have no heerendiensten obligations. In this position, they are *aurang beybas* or *vrijnman*. Even though every burger village has a head, the head of a burger village does not have the right to obtain labor (*kwartodiensten*) from its citizens like the head of the state. Even though many people are poor, the burger group feels they are in a higher position than the villagers (De Graaf, 1977).

Burgers, especially *Inlansche Burgers*, have characteristics including

adopting the Dutch lifestyle, such as wearing pantaloons, shoes, and hats. Many of them are fluent in Dutch, but generally only speak Malay. Their economic situation is very serious because the burger group is not allowed to work the land. It is not uncommon for this group to become a burden on the government because of their wild way of life and criminal tendencies. The Dutch population looked down on them because their origins were considered impure, whereas the burger group thought that burger status gave them higher rights than rural residents. Villagers are considered a lower-class (Leirissa, 1989).



Figure 2. A Christian Bride and Groom, Ambon, Maluku. Source: ANRI, KIT Maluku No. 0268/076

After the abolition of the honggi system and the lifting of the clove monopoly as well as the reduction of duties for the state (kwarto) and the elimination of the schutterij institution, the privileges or superior rights that the Burger people had towards the country's children essentially no longer existed. With the removal of the villages of the Burger people as wijk which have

administration regardless of the country where the wijk is located, the position of the Inlandsche Burger people has been left in limbo. The situation is now actually reversed. With the elimination of honggi, forced cultivation, and the easing of duties towards the country, the socio-economic situation of the country's children is better, because they have the best agricultural lands, namely land and local hamlets that can fulfill their living needs, while other people -burger people don't have it.

To help with the complicated situation of these burger people, in 1923 Ambonraad formed a commission chaired by Mr. Holleman, namely voorzitter landraad Amboina to find a way out so that the future of these burger people will be better. As a result of the efforts of the Holleman commission, suggestions were put forward including:

1. Revocation of *verplichte domicillieering* (obligatory residence), because apart from being a restriction on freedom, this obligation is also not properly adhered to, because it turns out that many of them live scattered in almost all places outside the domicile that has been determined for them.
2. *Wijkmeesters* are administratively under the State Government where the wijk or environment is located.

3. Burger people are also burdened with manual labor and limited government duties.
4. Burger people are subject to mandatory taxes which must be paid to the local State Government.
5. Even though they must submit to the local State Government, they are not tried by the state court (negorij-rechtbank).
6. They should be allowed to become children of the country and enjoy the land of the country.
7. Burger people have active and passive voting rights in the country.
8. Wijkmeester was appointed as a member of the State Saniri (*Adatrechtbundels* XXIV in Mijhoff's, 1925: 216).

The results of this effort in practice failed because the State Government thought that the plan was made only to protect the position of burger people, while for the country itself, there was almost no benefit. In subsequent developments, this situation also changed. The characteristics of burgers, especially for those who are natives, are slowly fading. Furthermore, native children are no longer known as burgers or come from burger people. Only those who are descendants of Westerners can still be recognized as the origin of the burger people. This can be seen in the family they use, including Pieters.

Ramschie, Leeuwoll in Saparua and van Harling, van Room, van Hoogendorp, van Eykendrop, Jacoba, Gerrits, Jansen, Verteeg, Engel, Delmaar, Kala, de Kock, Schelling, de Mei, Gonsalves, Martin, Simons, Bernardus, and others -other (Effendi, 1987).

The differences between the native and burger groups cause the burger group to feel that their status is higher than that of the natives so the burger children do not want to go to the schools that the natives go to, namely elementary schools with Malay language. This reluctance to burgers caused the government to establish a special school for burgers under the name Ambonsche Burgerschool.

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Burgers Settlement

The current physical form of the city of Ambon is a refinement of the city built by the Portuguese in 1576, this fact can be seen in the system of roads in the city of Ambon which still survives to this day,

although no master plan has been found which can be used as a guide for the physical development of the city of Ambon, It can be seen that there was a continuity of development that succeeded in creating a city that was very efficient for that era. It seems that the Governors of the V.O.C. those who came to power in Ambon in the 17th century systematically carried out preliminary work.

Towards the middle of the 17th century, the population continued to increase. Housing development is also increasing rapidly. A rooymeister is not enough to manage it. Therefore. In 1666 Ambon City began to be divided into four Wijks (a kind of rayon). Each wijk is led by a wijkmeester who is responsible to the rooymeister. They carry out the duties of a rooymeister in their area, except for permitting to build a house or building. At that time, the wijkmeesters were always chosen from among the city's prominent Dutch citizens (Huwae, Andrew dan Ririmasse, 2018).

The road construction system and main buildings of Ambon City can be seen in a painting made in 1782, which is contained in the book of Fr. Valentijn Volume II. The most prominent part of the painting is the semi-circular road surrounding the City. The circular road consists of several roads that start east of Little Hatiwe opposite Wai Allat, then follow south and turn west at the foot of the Soya mountains, which are now called

Batugajah. The Ambon City circle section is now named Jalan Rijali which continues to Jalan Achmad Yani (Huwae, Andrew dan Ririmasse, 2018).



Figure 3. Batoegadja weg 1928
Source: Andrew Huwae and Malron Ririmasse, *Ambon Heritage from the Colonial Period*, 2018



Figure 4. Chinesestraat 1930
Source: Andrew Huwae dan Malron Ririmasse, *Ambon heritage from the colonial period*, 2018

At first, the Burger group lived only around Fort Victoria, but as their numbers increased over time, various special settlements for this group emerged around the city of Ambon. The Mardika area, which is not far from Batumerah, is the oldest burger settlement. Most of the land for this settlement was transferred from the traditional lands located around the settlement. Mardika, for example, is the territory of Uli Soya (Leirissa R.Z. et al, 1984). Based on the provisions according to (*Staatsblad Nederlandsch-Indie Voor Het Jaar 1892 No. 82*, n.d.) the status of

these burger people is regulated as follows:

1. They are required to live or be domiciled in the residences appointed by the Resident (verplichte domicillieering).
2. After their domicile is appointed, they must register at the domicile determined for them within a maximum of one year.

From these conditions, it can be concluded that a burger person cannot live anywhere he pleases. They can only stay in certain places, as determined by the resident. Therefore, there are known villages where these burger people live. On the island of Ambon there are the villages of Galala, Hutunuru, Hunut, Lata, Lateri, Negerilama, Nipah (House of Three), Poka, and Waiheru and on the north coast of Hitu in Hila country (Amsterdam fort), while on the island of Saparua in the city of Saparua (Duurstede fortress) (Adatrechtbundels XXIV in Mijhoff's, 1925: 216). In the 20th century, this burger village became more widespread, in Onderafdeling Ambon there were 12 burger villages, including Galala, Lata, Lateri (Halong), Negeri Lama, Nania, Waiheru, Hunut, Poka, Nipah (Rumah Tiga), Larike, Hila, Mahia (Urimessing) (MvO van Schmidt 1924 in van Fraassen, ed., 19972: 478).

CONCLUSION

The emergence of burgers in Ambon City has been around since the VOC era in

Ambon in the 17th century. the number increased rapidly during the Dutch East Indies. They are residents of the city consisting of Europeesche Burgers, Inlandsche Burgers, and Moorsche Burgers. These natives are the children of the country and their descendants who are asking for legal equality with the Dutch (gelijkgesteld) so that they are given special rights (privilege), that is, they are freed from the child duties imposed on the children of the country.

Their settlement was originally around the Nieuwe Victoria bull, as their numbers increased, various settlements specifically for burgers emerged, including Kampung Mardika, Urimessing, Galala, Hunut, Lata, Lateri, Halong, Negeri Lama, Nania, Rumah Tiga (Nipah), Poka, and Waiheru. These settlements do not exist by themselves but burger residences are regulated by residents (Verplichte domicillieering) and have a period of residence.

The division of settlements was regulated by regulations made by the Dutch East Indies Government so that the city planning was regularized by the Dutch. The settlement conditions created by the Dutch lasted until the time of Indonesian independence. However, the city planning and settlement of the population changed due to the condition of Ambon City during the 1999 liberation of Ambon.

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