



Fakfak In the Archipelago Maritime Network In The XX Century

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ABSTRACT

Starting from Sutherland's study of the eastern region of Indonesia (2021), this article discusses Fakfak as a place that developed in the Indonesian maritime network in the 20th century. Apart from acting as the capital of West New Guinea Papua in 1901, Fakfak developed as a port. As a port, Fakfak is a factor in ongoing interaction between the interior and external areas and is a push and pull for population migration. The structure and social life with the background of several traditional kingdoms have colored the dynamics that shape Fakfak as both a port and a city, on the west coast of Papua. This article aims to explain the question of how the maritime network was formed in the western region of Papua and why Fakfak played an important role in the formation of a port and growth center in this coastal area. In this article, the main role of KPM in the dynamics of Fakfak Port is explained, which is attractive for various commodities such as nutmeg, resin, masoi, yellow wood and bird of paradise skin. The findings of this study show the formation of the port and the city of Fakfak in internal dynamics - Papuan - and external - Indonesian/Indonesian, Asian and European/Dutch. This kind of port typology still seems to be (very) rare to find in maritime studies in Southeast Asia. The sources used are archives, such as MvO, travel reports, and other related literature.

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1. Introduction.

1.1. Background.

The oldest written source in the history of the archipelago about Fakfak, known as the Onin Peninsula, is found in Nagarakartagama. It is Mpu Prapanca, the kakawin writer about Majapahit's heyday under Hayam Wuruk, which was completed in 1365. Through this work it can be concluded that the Onin peninsula region has been famous since the days of the Srivijaya Kingdom until now. Apart from its rich forest product commodities, this peninsula is also famous for nutmeg, as a superior commodity plant with export value and as a spice plant that is much sought after both locally and internationally, in addition to resin and birds of paradise (Onim, 2006: 29).

European sources regarding this place reveal that Nicolaas Vinck is said to be the actual "discoverer", who visited several

places in the Guinean Netherlands in 1662 and 1663; but the first accurate record was made in 1791 by the British naval officer Maccluer, and so his name was immortalized in the naming of the bay. (De Clercq, 1893: 439). Onin Peninsula is located on the southwestern coast, approximately between 2° 15' and 2°40' S, the sea is ± 2 degrees long and forms a small, deep bay, separated from Geelvink Bay by a narrow isthmus, better known as Maccluer Bay.

In the mid-17th century, around 1650, the Dutch had succeeded in establishing their power in Maluku after defeating and expelling their opponents and contemporaries, the Portuguese and the British respectively in Ambon, Ternate, Bacan and Banda, conquered the nations in Maluku and entered into contracts that bound the sultans and kings throughout Maluku. Among these kings, it was the Sultan of Tidore who did not submit to Dutch rule, because at that time, Tidore was an ally of Spain. (Kattopo, 1957: 32). The contestation of Dutch power over the Maluku Islands region also seems to have had an impact on the Papua region which is close to the Maluku region.

The Onin-Fakfak Peninsula has seven kingdoms or lordships consisting of Ati-Ati Lordship in Werpingang, Fatagar

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Lordship in Fakfak, Arguni Lordship in Arguni, Sekar Lordship in Kokas, Wertuer Lordship in Kokas, Rumbati Lordship in Rumbati and Patipi Lordship in Patipi Pasir. The seven lordships consist of several original tribes namely Mbaham, Ma'ta, Mor, Onim, Irarrutu and Arguni and have their own languages.

Apart from these nine ethnic groups, Fakfak is also inhabited by various non-Papuan ethnic groups, who come from outside, namely the Malay race (those with yellow skin). Ethnic Papuans, who are classified as the Melanesoid race, are native or indigenous people who were here in prehistoric Papuan times. (Koentjaraningrat and Harsja W. Bachtar, 1963:18-23; F.J.F. van Hasselt, 1960:160, 183). This cultural mixture is clearly visible in the physical characteristics of humans or residents with the presence of many cross-breeds or hybrids which are a combination of Papuan and Maluku styles. Peranakan descent is a characteristic that emerged as a result of trade relations between the native population and traders from outside Fakfak. Apart from that, it is also due to the geographical proximity between the west coastal region of Papua and the Maluku archipelago.

1.2. Problem Formulation.

The problems of this study are as follows:

1. What are the factors in the emergence of Fakfak as a port on the Onin peninsula?
2. What is the role of the Onin Peninsula in the Indonesian shipping and trade routes?
3. How was the port city of Fakfak formed on the west coast of Papua?

1.3. Literature Review.

Muridan Widjojo (2013) provides a description of the social processes of how social leaders were assisted by the West Papuan population to support Prince Nuku. Muridan also explained how the Onin Papuans (Papuans from the Geelvink Bay area) were famous for the speed of their ships and their sudden raids using traditional weapons that were deadly to their opponents. Muridan narrates Raja Ampat, Papua Onin as an ally of Tidore in winning the rebellion of Prince Nuku in 1780 – 1810. The context of the shipping and trade process of the people of the west coast of Papua was not found. Apart from the temporal aspects, the research between the Disciplines and the researchers is different.

The book discussing royal areas in the Fakfak region was written by Desy Polla Usmany, Saberria, and Rosmaida Sinaga (2014). This work reveals how as a result of trade alliances / monopoly, the Tidore Sultanate gave the title of king to traditional leaders in the Onim peninsula. Apart from that, the kings in the Onin Fakfak peninsula were kings of mixed blood or hybridization, for example King Fatagar was of mixed blood from Seram. Shipping and trade matters on the Onin Fakfak, Kaimana, Raja Ampat peninsula with other areas of the archipelago have not been disclosed.

The greatness of Papuan sailors in the 18th and 19th centuries can be found in the work of Albert Rumbekwan (2014).

This work explains the voyage of the Biak people to Cenderawasih Bay in the 19th Century which was caused by geographical, economic, socio-cultural and political factors. This work has been simplified by researchers into a research article published in the Proceedings of the Cenderawasih University Research Institute (2017). This article very well examines the Biak people in the Cenderawasih Bay region with a temporal scope of the 18th and 19th centuries. In the context of Onin, the Biak people (Biakkers) played a role in maritime processes which referred to piracy and slavery in the Bird's Head region to the Onin Peninsula.

Criticizing a number of literature that has been stated above, it appears that each author expresses his writing according to aspects of the problem that is the topic of his study. Disclosures about Fakfak on the Peninsula in relation to trade and shipping and the socio-economic potential that drives shipping and trade relations have not been disclosed. Apart from that, the time periods are different from the author's study. Through this article, the author reveals the shipping and trade relations that occurred after the Dutch came to power in Papua since 1892.

1.4. Research Methods, Sources & Conceptual Framework.

This research emphasizes historical studies with stages starting from data collection/heuristics, criticism, interpretation, and historiography. (Gottschalk, 1986: 18; Garraghan, 1957: 33). After the data is collected, the validity of the data is assessed, analyzed or interpreted, and then the data is believed to be valid, then it is arranged in a writing framework that has previously been created.

2. Research Results and Discussion.

2.1. The emergence of Fakfak Port.

In a number of historical texts before 1898, for example in reports by Leupe (1875), Haga (1884), de Clercq (1890, 1893), the name Fakfak has never been mentioned. The names that are often mentioned are: Onin and Kapaur. There are several opinions regarding the origin and meaning of the name Fakfak. The first opinion is based on the hydrographic characteristics of the city of Fakfak. Because in the Onin or Kapaur language, pakpak means stone, dry, or dead. In everyday conversations, Onin people say that here is Pakpak and there is Kokah. This means that here (in Fakfak) the area is rocky, dry and dead, while there (in Kokas) the area is watery and there is life. In reality, Kokah (Kokas) is an area that has many rivers with clear water. The word Kokah later evolved into Kokas, and that is where the name of the current city of Kokas comes from.

The second opinion is based on the etymology of the word Fakfak, which is pronounced "Pakpak" by the Kapaur people. The word Pakpak is synonymous with packing in English, which means packaging. Because the word Pakpak is usually used by Maluku people in everyday conversation, such as a pack of cigarettes, or packs of goods. However, according to Onim (2010: 56), this opinion is not correct. The reason is, the origin of the word Fakfak actually comes from the roots of words in the Onin and Iha languages which belong to the Papuan and

Austronesian language families with adjustments to the location or context of residence on the Onin Peninsula with many rocks and caves found in areas with mountainous topography. mountains like this. So the word sir-pak was finally changed by the Dutch government to Fakfak. This shift in pronunciation (speech) occurred because many place names according to the local Papuan language had been changed by the Dutch government in the past because they were adapted to Dutch speech, so that they were easy to say and pleasant to hear. (Onim, 2010: 57)

The location of the Onin Peninsula, which is close to the spice-producing Maluku Islands, is very important, because it is in this area that foreign traders often trade with local residents, as well as providing much-needed food and drinking water for onward journeys to and from Maluku. Nutmeg, mace flowers, ironwood, masoi, resin, as well as bird of paradise skin and sea products, sea cucumbers, bia lola, slaves were commodities that were also targeted by foreign traders at that time.

According to De Clercq's report (1893:158-159), before becoming a large kingdom, the Tidore people had trade relations with other residents and traders around Maluku and West Papua. In the 16th century, when Ternate and Tidore rose to become large kingdoms, Tidore attempted to control these areas for its trade interests. Ternate expanded its power to Sulawesi and the islands to the west of Halmahera, while Tidore extended its power to East Seram, western New Guinea and all the islands between New Guinea and Halmahera. Seram Laut and Goram are islands located to the northwest of New Guinea Island. Seram Laut and Goram are also territories of the Tidore Sultanate. Tidore had a colony in Seram and carried out piracy voyages as far as the Onin Peninsula.

Fakfak has a very good harbor, a small bay protected by Panjang Island in front, with an entrance of ± 150 and a depth of ± 400 m, built on a hill 80 m high, on a limestone base, which only has a thin layer of humus, so it is very difficult to garden there. Behind Fakfak stretches a vast area of mountainous land. Due to soil formation, shortages of clean water are sometimes experienced during the dry season. However, the place is said to be very comfortable. Many Chinese, Malay and Arab traders live there, so there are crowds, coupled with the many packet ships that regularly visit the port. (Encyclopaedie van Nederlandsch-Indie, 1917)

Apart from pirate activities and slavery as described above, trade and political relations between the Onin Peninsula region and the Tidore Sultanate were closely related to the existence of kingdoms in the Onin Peninsula region. The kings in the region exercised power in the name of the Sultan of Tidore. Because, it was the Sultan of Tidore who gave the kings the title of king. (F.H. Dumas, MvO, 1911; J. Miedema W.A.L. Stokhof, 1992: 10).

L. Vink further explained in his handover memory that the relationship built by the Sultan of Tidore with the kings of the west coast of Papua was a trade relationship. Piracy voyages in the region were carried out from Misool leading to trade relations. Therefore, in an effort to establish trade relations, people who at that time were considered prominent in society in that region were appointed as traditional heads by or on behalf of

the Sultan of Tidore. Since the appointment of these traditional heads, they have been used to expand the sultan's influence and increase the cash income of the Tidore Sultanate. (A.L.Vink, MvO, 1932; J. Miedema W.A.L. Stokhof, 1992: 48-49).

In the Onin peninsula more traders from Rumbati and Sekar, sometimes also Seram, Makassar, Chinese, and some Arabs, go around and give to the coastal residents, both Islamic and Papuan communities, various goods such as beads, plates, iron, weapons, etc., with an agreement to collect nutmeg and masoi and deliver them in agreed quantities, after three months. At the appointed time, the merchants returned and collected the results, either collected by the coastal residents themselves, or by people related to local elders. This bartering is based on mutual trust. (De Clercq, 1893: 158-159)

When the Dutch Colonial Government established its power in Papua in 1898, in the Afdeeling West New Guinea region, specifically in the Kapaur region, there were several kingdoms: Fatagar, Atiati, Patipi, Rumbati, Sekar, Wertuar, Arguni. According to Assistant Resident of Afdeling West New Guinea, S. I. van Geuns, the existence of kings in the Afdeling West New Guinea region is related to trade relations between the Sultan of Tidore and the Papuan people who live in the West Papuan coastal area. (S.J. van Guns, MvO, 1925; J. Miedema W.A.L. Stokhof, 1992: 135).

2.2. *Fakfak Port City, From Traditional Port to Modern Port (Netherland).*

Since the XIV century, the Onin peninsula (Fakfak) has been known in Indonesian maritime affairs. Fakfak's strategic geographical conditions, which areas are waters that are suitable for visiting and sailing / trading, suitable for habitation, rivers and beaches, forests and mountains that can be walked / navigated, rich inland areas, how rivers and oceans are trade arenas on the Peninsula Onin.

The trading method that occurs is the beach exchange model or silent trading model, as described by Sutherland (2021). The meeting place between local and foreign traders for bartering is a place that has been mutually agreed upon. Each party, according to the agreed symbols, and trade intermediaries, barter commodities occur. For example, barter meetings occur at river mouths, the Pasir Short and Pasir Panjang areas in Kokas, or in the Fakfak area on Panjang Island. The system known at that time was "sosolot". The term Sosolot trading community was introduced by Johannes Keyts, an explorer in the 17th century. (Kaartinen, 2012: 233)

This term refers to the trading network of people from East Seram in Onim and Kowiai, they had ships and lived on the coast with forts and guard troops. The meaning of this word is still debated, according to oral history in Gorom, it refers to the crevices in the rock where boats enter the beach so they are safe from the waves. (Kaartinen, 2012)

According to Sutherland's (2021) description, small Islamized governments developed in areas frequently in contact with eastern Seram and Gorom ships: in the Raja Ampat islands, as well as in Onin and Kowiai. The most documented exchange relationship is the sosolot, which is an agreement be-

tween visiting traders, coastal communities, and inland communities on the Bomberai peninsula. Certain beach locations are marked as belonging to certain Seram shippers. The seventeenth-century Dutch described “a hill or harbour, where crops are grown and where no one else can trade on pain of death.” The traffic restrictions suited the kings of Onin and Kowiai as well as visiting traders. Relations with Sosolot were probably instituted unusually because the coastal region was so dangerous that trust had to be properly maintained. Quoting Modera’s explanation, Sutherland (2021) stated that in 1828 he described trade between eastern Seram and the Onin peninsula, by distinguishing between coastal communities, which he called Papuans, and mountain communities or Alifuru: With the arrival of the West Monsoon, the Seram people descended into this region, and remained there throughout the rainy season, and they were obliged to do so, because the massoi—bark... was only brought by the Alfuren, or mountain dwellers, in small quantities and from time to time, so that it took four months or more before their boat could carry enough cargo. The princes of the Onin Peninsula exercised power over Alfuren, and received a certain amount of tribute from them, in the form of massoi, pearls, tri-pang etc.

In its development, Sutherland (2021) stated that in the trade / exchange process there is also a pattern of goods with goods (barter) or goods and money. Apart from that, through managed ports. There was also an exchange of commodities between the Interior and the Coast. There is no rigid separation between “connected coastal” communities and “isolated inland” communities.

Resident de Clercq (1893) reports that, when visiting the south side of McCluer Bay in the late nineteenth century, the Muslim kings of the island settlements there maintained relations with upstream communities who collected commodities for the King’s solot partners in Seram. Additionally: “more enterprising people from Rumbati and Sekar [two kingdoms], sometimes also Seram, Makassarese, and some Arabs from Surabaya” provided conflicting beads, plates, iron tools, firearms, and so on. with specified promises, quantities of “wild” nutmeg and massoi would be handed over when the traders returned three months later. One of the settlements (Turin) consists of 30 people and 2 longhouses, the second (Darembang) has a population of about 150 people in six longhouses. Both communities are Muslim, and their leaders hold the title of Portuguese descent, capita in Turin, and in Darembang. All of them lived in the territory of King Arguni, so in the second level they were subject to their ruler, the King of Rumbati; De Clercq added: “All these places were inhabited by Papuans, who lived in the mountains, and sold nutmeg, massoi, and sometimes some bird skins to the coastal Muslim groups. They were subordinate to their tribal leaders but recognized the authority of Muslim leaders.” (De Clercq, 1893: 158-159)

According to Roy Ellen (2003) and Cahyo Pamungkas (2019: 79), the sosolot system gives special rights to the Seram and Gorom people to settle and marry along the southern coast of Berau Bay and Onin (Fakfak) and Koiwai (Kaimana). The bond between the trader and the host is socially constructed as brothers. For host women who have married traders from East

Seram, they will convert to Islam. Starting from here, Sosolot’s trading partners on the West coast of Papua became part of the trade and political network of the kings of East Seram. (Kaartinen, 2012)

The arrival of foreign traders to Fakfak (Seram, Kei, Buntar, Chinese, Arab, European) had an impact on the Fakfak coastal area with the support of local authorities as rulers and trade intermediaries experiencing changes. Simple settlements emerged for traders from foreign sailors in the coastal area of Fakfak. Places that become barter centers develop, not only population demographics, but also cultural acculturation. The heterogeneity of community groups appears.

When the West Papua coastal region became better known, the Dutch began trying to control the Papua region. The Dutch Colonial Government’s desire to control Papua was realized by establishing a military base in Triton Bay, near Lobo on 24 August 1828. The military base built by the Colonial Government was called Fort du Bus. However, in 1836 Fort du Bus had to be abandoned because the post guards were suffering from malaria, scabies and typhus caused by the unhealthy weather at the post location. (PIM Schoorl, 2001: 2)

The Dutch colonial government established its power in Papua in 1898. The establishment of Dutch power in the region was marked by the development of the North New Guinea Afdeeling and the West and South New Guinea Afdeeling. The enforcement of colonial administration in the region was regulated in the governor general’s decree of 5 February 1898 Number 19. The governor general determined the position of controller of the North New Guinea Afdeeling in Doreh Bay, Manokwari and controller of the West and South New Guinea Afdeeling in the Kapaur area, Fakfak. Each afdeeling is led by a controller. Ternate Resident Dr. Horst appointed Controller L. A. van Oosterzee as the first controller of North Guinea Afdeeling on 8 November 1898. Meanwhile, Controller J. A. Kroesen as the first controller of West and South Guinea Afdeeling was appointed by the Resident of Ternate Horst on December 1 1898. (Colonial Verslag 1899-1900: 41 -42).

At the beginning of the development of Afdeeling West and Southern Guinea, controllers on duty in the area experienced difficulties in maintaining security and order. Therefore, in 1906 the controller demanded the sending of a unit consisting of an officer and 40 soldiers to enforce security and order in residential areas along the coast and to protect the residences of colonial government employees against attacks from the interior. However, on 16 November 1906 the unit was attacked by a large mob of local residents armed with rifles in Fakfak. The attack resulted in quite a large number of victims among Dutch colonial government employees. In such conditions, the controller asked for assistance from the Governor General through the Ternate resident to increase the number of units serving in Fakfak. This request was granted, so that the unit on duty in Fakfak numbered 2 officers and 80 soldiers. The victory of local residents in attacking Dutch colonial government officials in Fakfak on November 16 1906 proved the courage and heroism of the residents of Fakfak City. Perhaps the commemoration of the anniversary of Fakfak City which is celebrated every year on 16 November was inspired by the fighting spirit and heroism

of the local residents of Fakfak City who succeeded in causing casualties among colonial government employees during the attack on 16 November 1906. (MvO, K.W. Galis 1941-1942: 26-28).

The increase in the number of units and the addition of government posts as well as pacification by missionaries and missionaries caused the security and order conditions in Onderafdeeling Fakfak to slowly get better. Government posts were opened in Kokas, Babo, Kaimana and Mandiwa. Apart from adding government posts, in 1920 the government carried out an intensive village merger policy. The government combined Kamon Village with Iakati Village, Soborowara Village and Kindowara Village with Idora Village. Government policies regarding village concentration generally conflict with the wishes of local residents. The concentration of villages is intended to facilitate the implementation of government, supervision of tax collection, and implementation of education regulations. (MvO, K.W. Galis 1941-1942: 28-29).

Missionaries and zending serve education in Onderafdeeling Fakfak. In 1937 missionaries served 21 schools along the Kapaur coast and inland of Babo. Meanwhile, Zending serves 30 schools throughout Onderafdeeling Fakfak. In educational services, both missionary and zending schools receive subsidies from the government. In general, missionaries and missionaries receive subsidies from the government for staff placement, provision of infrastructure and school construction. The provision of subsidies is carried out on the basis of the 1924 State Gazette Number 68 which contains general subsidy regulations for indigenous schools. Furthermore, based on Government Decree on June 7 1938 Number 38, regulations on general subsidies and civilization subsidies were implemented. Civilization subsidies are given to civilization schools. Civilization schools use a special curriculum that is different from the general public school curriculum. Civilization schools aim to educate students to become social and civilized humans. Therefore, the civilization school curriculum contains the development of students' lives, increasing students' intelligence, and forming students' culture. In civilization schools, students receive education about music and songs, simple counting, manual work, opening school gardens, sports and games, order, cleanliness and health, school parties, reading, writing and arithmetic. (MvO, K.W. Galis 1941-1942: 35-37).

2.3. *The Impact of Enforcement of Dutch Colonial Government on the Authority of the Kings on the Onin Peninsula.*

After the enforcement of the Dutch colonial government's power in 1898 on the Onin Peninsula, the obedience of the kings in that region to the Sultan of Tidore ended. The kings' obligation to pay tribute to the Sultan of Tidore was replaced by the obligation to pay taxes to the Dutch Colonial Government. The tax is paid to the regional treasury. Thus, the Sultan of Tidore's political relationship with the Onin Peninsula region ended, so that the Sultan of Tidore could no longer exploit the people of that region. However, trade relations between the region and the Tidore Sultanate still continued normally, except for the slave trade. The slave trade was abolished by the colonial government. This means that the enforcement of colonial

rule has ended efforts to exploit the population for the benefit of the Sultan of Tidore. Thus, there is no longer any relationship between the independent rulers and traditional rulers in that area, even though on paper this area is still considered to be part of the Tidore autonomous region. (MvO, A.L.Vink, 1932"; J. Miedema W.A.L. Stokhof, 1992: 47-48).

The kings in the Onderafdeeling Fakfak region carry out various duties as a consequence of their position. The various tasks referred to are: first, defending the territory and its population from enemy attacks. Second, as a judge when a dispute arises between his people (usually disputes are resolved with an oath, which is likened to an oath of purification). If the king makes a legal decision, the king will summon the parties to the dispute for talks. In general, discussions last long and are lengthy to combine the interests of the disputing parties. Disputes involving dowry are also among those that must be resolved by the king by combining the interests of the family groups that bind the marriage. Third, the most important task of the king is to liaise between the population and the government and also liaise between local residents and foreigners (amberi) in the territory of his kingdom. The king has the right to regulate foreigners who live in his territory. Vice versa, foreigners in the king's territory must recognize the king's authority. An example of foreigners' recognition of the king is the Butonese people's recognition of the power of the Fatagar king in Pakfak. Butonese people have long lived as vegetable farmers around Fakfak with permission given by the king of Fatagar. Even though the Butonese people recognize the king's authority over them, culturally the Butonese people still live their own cultural life. Fourth, the king's main task is as head of the Muslim community. This is understandable because Islam was spread in Onderafdeeling Fakfak for centuries. Thus, the king is a figure of authority, as well as the head of the Muslim community, as intended in Islamic law. The king has a function as a guardian who is recognized by all Muslims in his kingdom. The king's opinion must be taken into account, especially regarding matters of marriage, divorce and economic life among the people in his territory. (MvO, L.L.A. Maurenbrecher, 1953: 292) Apart from being the head of the Islamic community, the king's important task, as already mentioned, is as a ruler and intermediary for the people in dealing with foreigners and has the right to regulate foreigners who live in his territory, including trade with local residents. with foreigners in coastal areas or Fakfak Harbor.

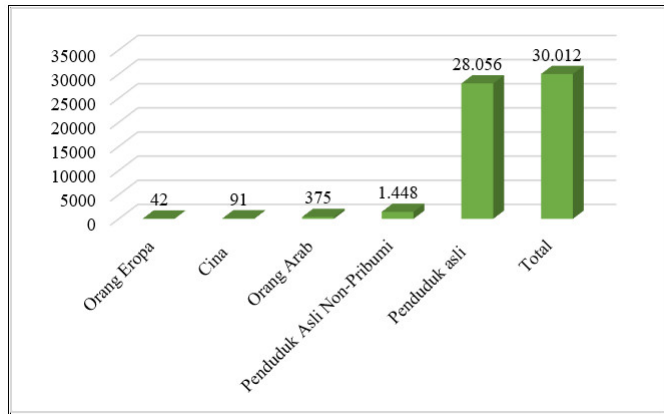
Initially, Fakfak District was the royal territory of King Fatagar and King Atiati. However, during the reign of Controleur F. W. van Santwijk in Onderafdeeling Fakfak, King Atiati died without leaving a son. Therefore, in 1936 King Fatagar was given the position of ruler of the Atiati Kingdom temporarily. Even though King Fatagar was given the position of ruler of the Atiati Kingdom, King Fatagar did not have complete power over the people of the Atiati Kingdom. Some village heads in the Atiati Kingdom were placed under the authority of government assistants. King Fatagar was assisted in carrying out his government by his son, who was given the title of viceroy. (MvO, A.F.W. van Santwijk, 1937: 20-22)

In the Kokas District area there are several kingdoms, namely:

Rumbati Kingdom, Sekar Kingdom, Wertuwar Kingdom, Ar-guni Kingdom, Patipi Kingdom and Pik-pik Kingdom. King Pik-pik was removed before 1934. (MvO, AF.W. van Santwijk, 1937: 20-22)

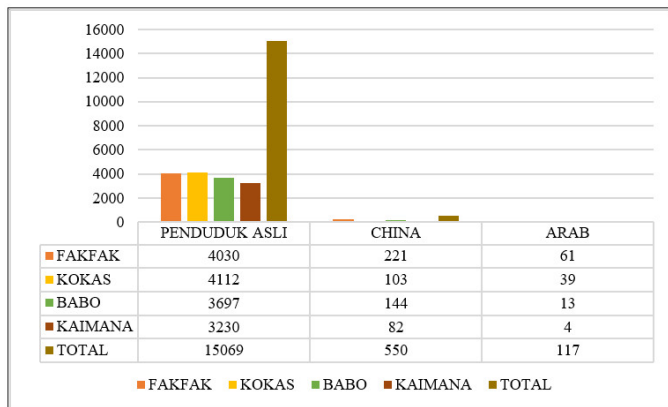
The impact of the Onin Peninsula's interaction with the outside world was that the population increased. The results of the soul count for 1920, 1936, 1951 are (obtained by counting, registration and forecasting) in the following graph.

Figure 1: Population of Fakfak in 1920.



Source: Seijne Kok, MvO, 1919, graphic by researcher.

Figure 2: Population of Onderafdeling Fakfak in 1936.

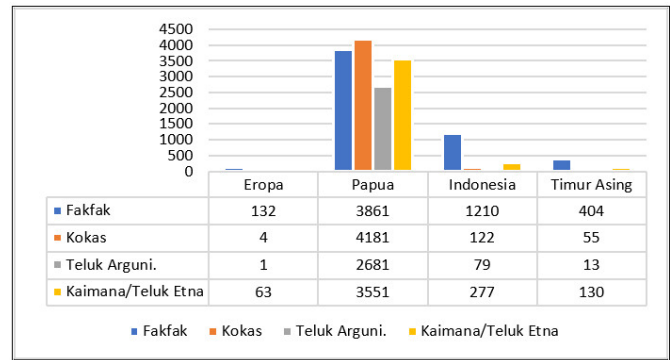


Source: MvO, Santwijk, 1936, graphed by researcher.

The population in the districts in 1951 is as we can see at Figure 3.²

As we can see, Figures 1, 2, and 3 show that the connection of the Onin Fakfak Peninsula region with the outside world, especially through shipping and commodities, the meeting of the coast and the interior has resulted in changes in society. Increase in population and cultural mixing. In these two areas you can find Chinese, Arab and Seram, Kei, Buton communities. If we compare the population in 1920 and 1936, there is a

Figure 3: Population of Fakfak by District in 1951.



Source: A. Vasseur, MvO Onderafdeling Fakfak, September 1951-April 1952.

big difference. The 1920 calculations were still based on forecast data. This happened because the process of consolidating government and mapping the Dutch East Indies region in Papua was in progress. In the 1930s, data collection for each region in the afdeling / onderafdeling of Fakfak became clear.

Shipping and trade connections, meetings and commodity exchanges have influenced or had an impact on the beliefs or religions held by the people of Fakfak. A description of the religions adhered to by the community is as shown in the following table.

Table 1: Beliefs / Religions of the Afdeling Fakfak Population in 1953.

	Papua	Eropa	Indonesia	Tionghoa	Timur Asing	Total
Islam	6022	-	1190	12	94	7518
Katolik	2374	25	150	11	-	2560
Protestan	6909	55	400	24	-	7388
Lainnya	358	2	-	501	-	861
Jumlah	15663	82	1940	548	94	18327

Source: MvO, Maurenbrecher, 1953.

The table above illustrates that the majority of indigenous people's beliefs are Protestant, Islam and Catholic. What is interesting is the large number of followers of Islam among the indigenous Papuan population. This happened because the initial contact between the people of the west coast of Papua was with Islamic traders from Ternate, Tidore and Seram, Arabia, which took place since the 15th century or in previous centuries. While Christianity was present with the arrival of Europeans, the Netherlands coincided with the authority of power in the 20th century.

2.4. Royal Paketvaart Maatschappij (KPM).

Trade activities between the indigenous population of the Bird's Head, Raja Ampat, Onin Fakfak, Kaimana and Manokwari peninsulas with outsiders (Europeans, Chinese, Eastern Indonesians) increased after in 1891 the west and north coasts of New Guinea began to be navigable and visited by ships. owned

² A. Vasseur, Memories van Overgave Onderafdeling Fakfak, September 1951-April 1952.

by Koninklijke Paketvaart Maatschappij (KPM) on a regular basis every three months, (Campo, 1992: 188) and later the schedule was changed to every month. The impact of this voyage on the people of the north coast of New Guinea was two-fold, namely that people could easily go west, besides that there was also a flow of traders with their goods which were exchanged for agricultural products such as resin and sea products. Previously, the development of trade between indigenous people and outsiders on the north coast of New Guinea around the mid-19th century was preceded by the arrival of European company traders such as the Deyghton Company from Manado, which sent ships to the Geelvink Bay area to exchange tobacco and textiles. for rubber and resin. (Ryan, 1972: 280)

The presence of many traders on the west coast of Papua, Fakfak, Kaimana, Kokas, Bintuni, Waigeo, Manokwari, has had a beneficial impact on the indigenous population. The economic activity of the indigenous population has also increased along with the large demand for forest and marine products from traders. It can be said that Papuans are the suppliers of these products, such as various fish, sea cucumbers, shark fins, tortoise shells, sago, resin and nutmeg. Shops that appeared everywhere in the western coastal region of Papua also encouraged the indigenous population to produce goods that had trade value and could be sold.

The increasing demand for birds, nutmeg, resin and other forest products has attracted many Arab, Chinese, Bugis and Goram trading ships to this coast. Protected or controlled by any authority, they have a destructive effect on the native population. They tried to impose local monopolies on coastal towns by means of robbery, murder, kidnapping and threats. They obtained the desired products by offering in exchange weapons, gunpowder, opium, and liquor: the undisputed cartel of colonial civilization. The following is an overview of forest and marine export products from the Onin Fakfak peninsula after busy shipping by KPM.

Koninklijke Paketvaart Maatschappij, which operated Nieuw Guinea under the Groot Islands Contract before the transfer of sovereignty, has now signed a "gentleman's agreement" with the government. At that time, KPM sailed a route that started in Singapore, but passed through Timor Dilly (Portuguese), but did not go to the port of Indonesia, to reach a number of coastal routes after arriving in Sorong. The Company thus provides short sea shipping, but also establishes links between Papua and Southeast Asian ports. (Vedemecum voor Nederlands New Guinea, 1956: 38, 39).

KPM sails with large ships up to 2200 tons and therefore the minimum cargo required for deviation from the normal route is quite high, while it cannot visit many smaller places due to too large a draft. Meanwhile, KPM acts as a feeder for KPM and its shipping schedule is completely adjusted to KPM's schedule. (Vedemecum voor Nederlands New Guinea, 1956).

The Onin Peninsula – Fakfak region, with port centers such as Fakfak, Kokas, and Kaimana, is an area in the collection center category that gets certain commodities from feeder points, small ports. The characteristics of a collecting center are a) it has a good natural harbor, b) it is a stopover place equipped with food and as a local market, c) it is a good place and has

a rich "inland", d) it is a big emporia in its area and is a place for assembling goods originating from the feeder point. (Leong Sau Heng (1970); Susanto Zuhdi, 2010: 64-65).

The following is an overview of export products from the Port of Fakfak and Kokas in 1912 – 1917.

Table 2: Names of Export Products 1912 - 1918.

Name of Product	1912	1913	1914	1915	1916	1917	1918
Pala	250728	294686	379130	372124	915368	530000	15895
Bunga Pala	34286	48236	33418	49724	110484	60000	
Damar	189410	56358	110608	297166	293012	23000	
Massooi	47058	8370	47120	70246	32178	14000	
Kayu Kuning	-	-	1674	66154	1958	32000	
Kulit Burung Cendrawasih (potong)	17944	21011	19276	16959	13646	16456	

Source: MvO, Seijne Kok, 1919: 97.

The table above shows that nutmeg and mace flowers were the best superior products exported at that time.

Table 3: Value of Imported Goods 1913 - 1917.

Harbor	1913	1914	1915	1916	1917
Fakfak	f 278.348	f 140.963	f 100.873	f 128.333	f 135.813
Kokas	f 208.400	f 130.182	f 99.333	f 85.325	f 65.887
Number of Receipts	f 486.748	f 271.145	f 200.206	f 213.658	f 201.700

Source: MvO, Seijne Kok, 1919: 98.

Table 4: Value of Exported Goods 1913 - 1917.

Harbor	1913	1914	1915	1916	1917
Fakfak	f 183.567	f 126.751	f 173.457	f 211.288	f 277.504
Kokas	f 210.356	f 203.890	f 168.544	f 116.661	f 182.771
Number of Receipts	f 393.923	f 330.641	f 342.001	f 327.949	f 460.275

Source: MvO, Seijne Kok, 1919: 98.

According to the table above, over a period of 5 years, there is no difference between the value of imported and exported goods from the Fakfak, Kokas and Kaimana areas. The number of goods/commodities exported every year has increased.

Trade: Until the recognition of the sovereignty of the Republic of Indonesia by the Dutch government (1949), there were many trade relations with Seram (Fakfak and Kokas) and Tual (Kaimana) in addition to relations with KPM. The traders in this area are the heads of large traders in Makassar or Tual. But after that, a big change occurred. People no longer trade via Seram and Tual, but directly with exporters. (A. Vasseur, MvO, September 1951 - April 1952.)

The loss of this relationship caused difficulties, especially because the arrival of NIGIMY (Nieuw Guinea Import & Export Maatschappij) led to a different way of trading, which they were not yet familiar with. They now have to sell directly to exporters and start looking at prices in Singapore and Hong Kong. However, they also have to take over Makassar's duties of cleaning, sorting and processing certain products so they can be accepted. (A. Vasseur, MvO, September 1951 - April 1952.)

Nutmeg produces two harvests a year, with the west season harvest exceeding the east season harvest in terms of quantity

and quality. Annual export figures for recent years are as follows: (A. Vasseur, MvO, September 1951 - April 1952.)

Table 5: Number of Nutmeg Exports from Fakfak Port in 1947 - 1951.

1947	1948	1949	1950	1951
199 ton	212 ton	190 ton	175 ton	310 ton (s.d. Agustus)

Source: MvO, Vasseur, 1952.

Until 1951, nutmeg was Fakfak's flagship product, as shown in the export figures in the table above. This increase occurred as a form of modernization of the agricultural/plantation economy carried out by the community with government support at that time.

The following are data on the main products, comparing 1950 with the first 9 months of 1951: (A. Vasseur, MvO, September 1951 - April 1952.)

Table 6: Number of Export Commodities from Fakfak Port in 1950 - 1951.

Product name	1950	1951
Kopra	220.- ton	186.- ton
Fuli	21.8 ton	43.5 ton
Pala kupas	93.4 ton	112.- ton
Pala kering	18.9 ton	123.5 ton
Damar	32.4 ton	76.- ton
Lola	13.7 ton	46.2 ton

Source: MvO, A. Vasseur, 1951 - 1952.

Until the end of September, imports reached an f value of 810,718.68. Nutmeg was the leading export product until 1951, compared to resin and lola commodities. Apart from that, there was an increase in export products in 1951.

Shipping and trade on the Onin Peninsula after the Dutch came to power in Papua, was greatly felt by the population. Even though the population's subsistence needs are few, especially in terms of hunting birds of paradise. What he received, in exchange for (actually: to send) birds of paradise and forest products, consisted almost entirely of simple bathrobes, sarongs, headscarves, pottery, simple cooking utensils, tobacco and various knick-knacks. (Seijne Kok, J., MvO, 1919).

Conclusions.

The presence of traders from outside Papua to the western coastal region of Papua, the Onin peninsula is related to the existence of trading cities in that region, namely Fakfak, Kokas, and Kaimana. The growth of trading cities was supported by abundant agricultural and marine products, which were hotly traded in international trade. Local rulers of the region were involved in inter-island trade networks. The involvement of local rulers of the Onin peninsula region in trade networks is thought

to have occurred before the 20th century. Local rulers in the region built trade networks with traders from the Maluku islands and Sulawesi islands as well as from outside the archipelago, namely China, Arabia and Europe. The presence of trading ships from outside Papua to the port cities of Fakfak, Kokas on the Onin and Kaimana peninsulas is proof that the region is involved in the international trade network. The progress of trade was supported by agricultural products from land and sea products such as nutmeg spices, massoi, resin, bird of paradise skin, sea cucumbers and bia lola which were traded by local residents. Meanwhile, traders from outside Papua brought merchandise in the form of cloth, iron and glassware.

The formation and dynamics of the Fakfak community on the Onin Peninsula until the 20th Century were the result of maritime factors. Maritime factors, shipping and trade, inter-island relations, spice trade commodities, "inland" and coastal-sea natural commodities, river routes to the coast, geographical location, have knitted together the knots of Indonesianness which constitute the identity of the coast and mainland.

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