

History and Development of the Bugis Tribe in Karangatu Banten in 1984-2022

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Abstract: This study investigated one of Indonesia's ethnicities, namely the Bugis Tribe from Makassar, in Karangatu, Banten. This study aims to uncover the Bugis tribe's first arrival in Banten, its subsequent development, and its role in Karangatu, Banten. Methodologically, participant observation, historical analysis, and ethnographic research were used. To determine the origins and development of the Bugis Tribe in Karangatu, interviews were conducted with Bugis leaders, academics, and practitioners, along with archival research. The main findings of this study highlight how the Bugis tribe traveled to Karangatu, Banten, and built their villages there. This research also emphasizes how the Bugis tribe interacts with other tribes in Karangatu, Banten. The main conclusion of this study is that the Bugis tribe is known not only as a sailing tribe but also as one with a strong work ethic in the marine field (as fishermen) and as able to synergize with other tribes. It is a form of tolerance and cross-cultural contact. By providing insights into the blend of spirituality, culture, and religion in Indonesia, this study enriches the discipline. It provides a sophisticated interpretation of the importance of studying the Bugis Tribe's historical development in Karangatu, Banten, to better understand tolerance and cross-cultural communication.

Keywords: Bugis, Karangatu, Tolerance

INTRODUCTION

One of the tribes or ethnicities in Indonesia is the Bugis tribe. The Bugis tribe originated in the South Sulawesi Province. The Bugis tribe has cultural values that include language, economic system or livelihood, social

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organization, beliefs, art, moral systems, and customs. Immigrants from the Malays and Minangkabau who migrated to Sulawesi since the 15th century as administrative personnel and traders in the Kingdom of Gowa, and who had acculturated, were also categorized as Bugis (Kusnanto, 2009).

The Bugis nomads mostly settled in coastal areas, then moved into cities and other areas. The spread of the Bugis tribe throughout the country is due to their general livelihoods as fishermen and traders. Some of them prefer to travel, trade, and do business in other people's countries. The Bugis tribe always seeks a suitable place outside their hometown to work and socialize.

The Bugis tribe's sailing tradition is inseparable from the port, which is the departure point and the place to moor boats or other means of sea transportation, among them the port in Banten, namely Karangantu. Karangantu is one of the places in Banten that the Bugis tribe chose as a place to migrate because it has a main port, a national- and international-class trading port, located on the east side of the city of Banten. Over time, the Bugis people began to form a village called Kampung Bugis in Karangantu in 1984 (Suryanti, 2020).

Previous research on the history and development of the Bugis people in Karangantu shows that their existence is not only related to economic migration, but also has historical roots since the relationship between the Sultanate of Banten and the Bugis-Makassar people in the 17th century. Ahmad Subair (2022) explained that the Bugis settlement in Karangantu began to form permanently in 1984, following a wave of migration from Sumatra in the 1970s–1980s, driven by Karangantu Port's role as a fishery and trade center. Meanwhile, Wazin et al. (2015) emphasized that the interaction between the Bugis people and Banten has been ongoing since the time of the Banten Sultanate and is increasingly developing through Islamic trade and da'wah networks. The research by Agung Fajar Risnanto and Samian Hadisaputra (2020) further examines the process of Bugis culture's acculturation among the people of Banten through the Tudang Peni tradition, but focuses more on intercultural communication than on the historical development of the Bugis community. Based on these studies, there is still room for further research on the historical dynamics and development of the Bugis community in Karangantu during 1984–2022, in a more comprehensive manner that highlights social, economic, cultural, and community identity aspects in the context of changing times.

This study examines the historical development of the Bugis ethnic community in Karangantu, Banten, by tracing their initial arrival, settlement process, and socio-cultural transformation from their early establishment to contemporary development. It aims to analyze the factors that encouraged Bugis migration to Karangantu, the evolution of their economic, social, and cultural life, and the ways in which they adapted to and interacted with the local Banten community. Furthermore, the study explores the contribution and role

of the Bugis community in the development of Karangantu, particularly in strengthening the fisheries sector, local economy, social cohesion, and the preservation of Bugis cultural identity within the multicultural society of Banten.

This study contributes to the historiography of the Bugis diaspora in Indonesia by providing a comprehensive historical account of the emergence, development, and socio-cultural transformation of the Bugis community in Karangantu, Banten, from 1984 to 2022. It also enriches understanding of migration, ethnic identity, and cultural adaptation by examining how the Bugis community has maintained its cultural heritage while integrating into Banten's multicultural society. Furthermore, the findings offer practical insights for policymakers, historians, and local stakeholders in preserving Bugis cultural heritage and formulating community-based development strategies that strengthen social cohesion and sustainable local development.

METHOD

The research method used is a historical method with four stages: heuristic, criticism, interpretation, and historiography. The heuristic stage involves collecting historical sources related to the title to be researched. Primary sources and secondary sources are the two types of sources that should be present at this stage. Primary source collection is the gathering of sources submitted directly by historical actors, in the form of diaries, documents, and other written sources, as well as oral sources from eyewitnesses. While secondary sources are information or sources received through intermediaries that are not directly related to historical events (Wahyudin, 2014).

Verification or criticism of sources is a stage in assessing their validity. In this case, what must also be tested is the authenticity of the source (authenticity), assessed through external criticism, and the credibility of the source (credibility), assessed through internal criticism. This is done to identify authentic and credible sources and distinguish the original sources from those needed for this research.

Interpretation is the third stage in historical research, often referred to as the culprit of subjectivity or historical analysis. Historiography. Historiography is the writing, presentation, or reporting of the results of historical research. The writing of historical research results provides a clear picture of the research process from beginning to end. Based on the historical writing, it can also be assessed whether the research took place in accordance with the procedures used.

RESULT AND DISCUSSION

The relationship between Banten and Makassar has been longstanding and well-established as a link in international trade. At that time, Banten was known as the center of free trade (a place of free trade), and the development

of Islam in the archipelago. Banten is a regional business center in the western region that connects to international trade with India, Turkey, and the Middle East. Meanwhile, Makassar is a gateway for international trade in the eastern region, including to China and the Philippines.

The fall of Makassar as a connecting city for international trade in the Eastern region to the Dutch Company affected the stability (political and economic) of the Sultanate of Banten. The Dutch Company, after conquering the trading center in the Eastern region, also wanted to control the trading center in the Western region, namely Banten. The glory and prosperity of Banten began to be disturbed when Sultan Ageng Tirtayasa shared power with his crown prince, Sultan Haji (Alamsyah, 2020).

The unit that remained in Banten was led by Karaeng Bontomarannu, a son of K. Sumanna, who had served as commander in Butung (1888), but later surrendered to the Company (1667). After successfully escaping from the company's captivity, he finally fled to Banten, where Sheik Yusuf lived. Then, many Bugis Makassar people followed subsequent evacuations, such as Karaeng Luwu with 300 troops, thereby increasing the number of Karaeng Bontomarannu contingents, which had initially arrived with a total of 800 troops. All of them were received with joy by the Sultan of Banten, as it thus increased his strength against the Dutch (Kusuma, 2004).

The Dutch Company's desire to monopolize trade in the archipelago was achieved when it created an internal conflict between the Sultanate of Banten, namely by pitting the crown prince of Sultan Haji against his father (Sultan Ageng Tirtayasa) in Banten. From that time on, the confrontation with the Dutch Company and internal tensions within the Sultanate of Banten began, ushering in a gloomy period for the Sultanate.

Starting with only a few Bugis people living in Karangantu, a community and a Bugis community were formed that grew quite numerous. The Bugis who first came to Karangantu numbered six people: Mr. Aras, H. Gala, H. Siri, H. Made, H. Merali, and H. Bedu. The six people came from Bone (South Sulawesi) to Karangantu around 1965 to catch sea fish to sell. Armed with their expertise and courage at sea, fishermen's work became the main means for these Bugis people to survive in Banten. These six Bugis also chose to settle in Karangantu, Banten, by bringing their relatives from Bone. It is said that for most Bugis, if an area where they can migrate offers a better livelihood, they will generally choose to settle and stay there forever. So, at first, they had no intention of settling in the area they migrated to.

The main factor that prompted the six Bugis to settle in Karangantu was the vast sea off the coast at the time, which brought in large numbers of fish. The arrival of the Bugis people then occurred in waves in 1972, 1974, and 1975. The Bugis people who settled in Karangantu bought a piece of land from the local indigenous people. Based on available sources, there are names such as H. Sirridan and H. Nawawi, who allowed their land to be seized and paid for over

3 years on credit. If it is not paid off, then another 2 years will be added. The name of H. Masnu, an indigenous person who was bought by the Bugis at a price of Rp. 1,750 (One thousand seven hundred and fifty rupiah per meter) was also revealed.

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In the past, the Bugis people built houses only 5 x 15 x 15 meters, because they did not plan to settle. In addition, in the past, the Bugis people bought land by first approaching local figures to secure land in Karangantu. In 1975, Colonel Azis was recorded as helping many Bugis people acquire land in Karangantu. Meanwhile, from the Bugis community, the name of H. Siri, who approached local figures, was recorded. As time went by, the Bugis population in Banten continued to grow. In fact, some Bugis women are married to local natives (Wazin, 2015). In the 1980s, Karangantu was increasingly visited by the Bugis from Sumatra due to their interest in the port. Karangantu Port became increasingly busy in the 1980s due to the heavy timber loading and unloading. The bustle of Karangantu due to economic activities gives the Bugis people a very central position in the development of the area (Wazin, 2015).

As immigrants, the Bugis tribe adapted or adapted to the community around Karangantu, although currently they are living peacefully and side by side with the indigenous people of Karangantu, in its history the Bugis tribe has experienced conflicts with the local population, according to the source at the beginning of the arrival of the Bugis tribe to Banten, of course it did not go smoothly, the Bugis people must be able to adapt to the local community or often called indigenous people (Amir, 2023).

After gaining recognition from the community through Kampung Baru Bugis, the Bugis people must also maintain their existence in Karangantu. Generally, their efforts are to form an association that aims to strengthen the relationship between the Bugis Tribe and the people of Banten. The association is called IKKBBM (Ikatan Kerukunan Keluarga Bugis Banten Madura). The Bugis tribe's adaptation with the Karangantu people is through interaction and integration.

Cultural changes in society are usually caused by the society itself or by immigrant communities. The cultural change brought about by the arrival of the wider community is usually influenced by factors such as war, transmigration, and others. They are usually only able to leave the place where they used to live, but it is difficult for them to leave the existing culture behind and replace it with a new one (Sriyani, 2020).

The changes that occur can be caused by two main factors: those that come from within and those that come from outside. The culture that has changed among the Bugis tribe in Karangantu is: First, the change in their language of communication stems from their need to adapt to the people of Banten. The Bugis tribe in Karangantu uses the local language commonly used by the people of Banten, namely Banten Javanese and Indonesian, in daily communication (Rohani, 2023). Even though the languages used are Javanese, Banten, and Indonesian, the Bugis accent is still strongly heard when the Bugis people speak. The Bugis language is not completely forgotten by the Bugis people in Karangantu. Some Bugis people still use Bugis when communicating. The Bugis language is still mainly used by parents. As for young people, they often use Indonesian in daily communication; not infrequently, many young Bugis in Karangantu cannot even speak Bugis. Second, regarding the shape of the house, when settling in Karangantu, the Bugis tribe still used traditional wooden houses. These houses are in the form of stilts, but now there are no more stilt houses belonging to the Bugis tribe in Karangantu; the majority of their houses are now modern buildings (Rohani, 2023).

The presence of the Bugis tribe in Karangantu plays a role in various aspects of Banten's development. This happens because they are trying to have a decent life in the place where they migrate and settle. Some of the roles of the Bugis Tribe in Banten include:

First, giving birth to the timber trading industry in Old Banten. In 1985, a Bugis tribe named H. Sultan arrived, with experience as a processed wood entrepreneur in Tanjung Priok, and then developed it in Banten. Since 1990, Karangantu Port has been a favorite place for the ruler of processed wood. This happened because the Indonesian government prohibited the dismantling of timber at Kali Baru Port, Jakarta. As a result, wood processing businesspeople are looking for alternatives to continue sourcing their timber in western Java. Therefore, businesspeople see Karangantu Port as the right place to land processed wood. However, the timber would still be distributed to Jakarta as the center of Indonesia's economic development at that time (Akrom, 2012). The timber trade in Banten has a very wide business network. All this is done by Bugis merchants involved in the Banten economy. This became the golden age of Banten, marked by a large wood-processing industry in the 1970s. Even when timber was banned from loading at the port, timber businessmen changed their strategy by buying local timber from Pandeglang. Although the quality of this local wood is not as good as that from Kalimantan and Sulawesi, it keeps the timber industry alive in Banten to this day. In addition, the Bugis tribe also contributes to creating jobs for the people of Banten through the timber trade.

Second, helping to improve the economy in the fisheries sector. In addition, the Bugis tribe plays a role in the fisheries sector in Banten. The increase in the number of fishermen was felt when the Bugis tribe arrived in Karangantu. In the past, Banten fishermen lacked the knowledge to catch fish.

For example, in drying fish, the Banten people spread it out on the ground. Then, when the Bugis tribe came, they made a place to dry fish from bamboo. The background of the Bugis tribe, as accomplished sailors and experienced fishermen, plays a role in the development of fish catches (Amir, 2023).

Currently, the fish caught by fishermen is sold at the Karangantu VAT Fish Market and at other markets in various regions. The fish caught are generally used after they are dismantled, then taken to the Hygienic Fish Auction Site (TPI) to be weighed and data collected. After the activity is completed, the fish caught is marketed, which includes local marketing. This increase is inseparable from the role of the Bugis tribe, most of whom work as fishermen in Karangantu. The Bugis tribe is famous for its expertise in building legendary ships. This brings the local community's attention to the contribution to a more efficient fishing and fish processing sector at Karangantu Port.

CONCLUSION

Karangantu is a coastal village that developed from a group of settlements located in Muara Ali, Cibanten. The Karangantu area has a variety of natural resource potentials. The community's economy is mostly fishing, as the people of Banten village, especially Karangantu, live very close to the ocean and have the port of Karangantu, which is the main hub for buying and selling sea catches. The Bugis tribe in Karangantu has several phases. First, it was marked by the arrival of Sheik Yusuf from Makassar to study and also teach in Banten. The next phase was the Bugis tribe's entry into Banten after the Makassar War, as they did not agree with the Bongaya Agreement, which was more detrimental to the local population. Then, in 1984, the Bugis people who had lived in Banten gave the area around the port of Karangantu the name Kampung Baru Bugis. The Bugis tribe adapted through interaction and integration. The interaction between the Bugis tribe went well. The good relationship between the Bugis tribe and the Karangantu people led some of the two to get married. The presence of the Bugis tribe in Karangantu has influenced various aspects of development in Banten, including the birth of the timber trade in Old Banten and the improvement of the fisheries sector's economy.

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