



OTTOLANDER ROLE IN TAMANSARI BANYUWANGI 1909-1933

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ABSTRACT

This research examines the role of Ottolander, a Dutch figure who played an important role in the development of coffee plantations and cultural preservation in Tamansari, Banyuwangi in 1909-1933. Using the historical method which includes the stages of heuristics, criticism, interpretation and historiography. This study aims to reconstruct Ottolander's contribution in the Dutch East Indies colonial context. Ottolander was known as a smart and insightful plantation entrepreneur, and was active in agricultural organizations such as the Naerlandsh Indische Landbouw syndicaat. He also introduced gandrung Banyuwangi to the national level through the Java-instituut congress in 1921. During Ottolander's presence in Tamansari not only increased coffee production, but also had a positive impact on the local residents. Ottolander also provided a little knowledge to local residents through agricultural training.

Keywords: Role, Tamansari, Ottolander

INTRODUCTION

Indonesia is an archipelago consisting of thousands of islands. Where each island has different tribes, religions, languages, and customs, one from another.¹ Indonesia is also rich in abundant spices and natural products. The existence of spice sources in Indonesia can be linked not only as evidence of a trade network between producer and consumer countries, but also as evidence of the presence of foreign communities in Indonesian territory.²

During the course of Indonesian history in the colonial era, the Dutch not only succeeded in monopolizing trade in Indonesia, but also controlled the kingdoms in Indonesia. The Dutch also practiced imperialism and colonialism in Indonesia³. Dutch colonialism is one of the important historical chapters that has been able to change the face of Indonesia as a whole. In many aspects of life, colonialism is considered to have more negative effects than positive effects because it has resulted in many casualties and the destruction of property.⁴

In 1902, Governor General Idenburg began implementing an ethical political policy in the Indies for the inhabitants of the archipelago in an effort to improve the welfare of the indigenous people, which included three programs. The first was emigration, the second irrigation, and the third education. More specifically with regard to migration, the Dutch colonial government sought to redistribute the population from the island of Java to outside Java. This choice was made as a rational reason because the densely populated islands of Java made the Dutch colonialists interested in choosing Java.⁵

In the context of the system of government in the Dutch East Indies, the colonialists preferred to control the land on the island of Java because it was the center of cultural, political and economic activity in the archipelago. Geographically, the island of Java has various factors, ranging from mountains, lowlands and also very fertile soil conditions and a climate that is favorable for agriculture and plantations, one of which is in Banyuwangi.⁶

¹ Sasmita Gusti Garnis, 'Sejarah Desa Janti Kecamatan Papar Kabupaten Kediri Tahun 2016', Artikel Universitas Nusantara PGRI Kediri, (2016), pp. 1-17.

² Harkantiningasih, 'Pengaruh Kolonial di Nusantara', Journal Arkeologi Vol 23 No. 4, (2014), pp. 67-80

³ M. Dr. Aman, 'Indonesia Dari Kolonialisme Sampai Imperialisme', Pujangga Press Yogyakarta ISBN: 979-602-99258-09 Perpustakaan Nasional Katalog dalam Terbitan (KDT), (2014), pp. 138.

⁴ Dimas Wihardiyanto dan Ika Putra, 'Pembangunan Permukiman Kolonial Belanda di Jawa: Sebuah Tinjauan Literatur (DEVELOPMENT OF DUTCH COLONIAL SETTLEMENTS IN JAVA: A LITERATURE REVIEW)', Journal Home Page: <http://journal.uin-alauddin.ac.id> Vol 6 No. 1, (2019) p.16.

⁵ Putra Purwanto, 'Praktik Informasi Sebagai Upaya Propaganda Program Kolonisasi Pada Masa Hindia Belanda', Bibliotech: Jurnal Ilmu Perpustakaan dan Informasi Vol 4 No. 1 (2019), pp.19-34.

⁶ A Gede Putra Agung, 'Peralihan Sistem Birokrasi dari Tradisional ke Kolonial', Yogyakarta; pustaka pelajar ; Jurnal Universitas Kristen Vol 7 No. 1, (2009), pp. 1-21.

Banyuwangi is a beautiful, fertile area located at the eastern tip of the island of Java. The interior is covered by mountains and very dense wilderness that also covers the Banyuwangi area. Banyuwangi has an area of 5,782 km, bordered on the south by the Indian Ocean and on the east by the Bali Strait. The reason the Dutch chose Banyuwangi as a stopover was because the area had great potential for investment in various sectors, including agriculture, plantations, fisheries and industry.⁷ Banyuwangi also has a mountain that is very attractive to the Dutch, namely Mount Ijen, as the Dutch interpret the word 'crater' to mean 'lake'. Ijen means 'old lake'.⁸

In 1909, a Dutchman who stopped by the Ijen area named Ottolander settled in the Tamansari area. Ottolander's very familiar presence that year made the local community comfortable with his arrival. His friendliness to the people around Tamansari earned Ottolander the nickname of Mr. Pond from the local community. Ottolander married a local woman named Ny Mince, or as the locals called her, Nyoya Astiyah. Ottolander was able to give the best to the local community, especially in terms of food and advice. Not only that, Ottolander also introduced several things to the community, such as the Banyuwangi gandrung art culture and how to care for and harvest rice to the people of Taman Sari. During his time in Tamansari, Ottolander also employed local people and traveled extensively to seek experiences outside of Tamansari.⁹

Tamansari is a very strategic area ranging from highlands to lowlands because the area was in great demand by foreigners during the colonial era. The cold weather and very fertile soil were reasons for foreigners to stop by to develop plantations. The reason Ottolander stopped by Tamansari was because he had several plantations and coffee processing facilities in the Tamansari area. Tamansari is located in the Licin area and below Mount Ijen. The journey to Tamansari from Banyuwangi takes approximately 30 minutes, along the way you will be treated to views of rice fields and other villages.¹⁰ Based on the description above, the researcher can formulate two scientific questions: 1) How was Ottolander's background before coming to Tamansari? 2) How was Ottolander's life while in Tamansari in 1910-1930? 3) How was Ottolander's participation during his stay in Tamansari?

This study limits the spatial scope to the village of Tamansari, Licin, Banyuwangi. The reason for Tamansari being the spatial scope in this study is because Tamansari was the center of Ottolander's stopover in his mission to develop coffee plantations and coffee processing in the Tamansari area from 1909 to 1935. Temporal is the time limit in the study. This research was conducted from 1909-1935. The year 1909 was the starting point of this research because in that year Ottolander stopped by and settled in Tamansari, because

⁷ Fachri Zulfikar, 'Perkebunan Kopi di Banyuwangi tahun 1818-1865', Jurnal Kesejarahan Vol 11 No.2,(2017), pp. 129-136.

⁸ Kranten Algemeen Handelsblad, 1924, "*Banjoewangi Kawah Idjen*". 9 October. No 159.

⁹ Java post, 3 Juni 2020. "*Vasthouden Aan Een Ideaal*" <https://javapost.nl/2020/06/03/vasthouden-aan-een-ideaal/>.

¹⁰ Kranten Bataviaasch Nieuwsblad, 1921, "*naar den kawah idjen Tamansari*". 3 November . No 282.

Ottolander's goal was to develop the coffee plantation and processing business located in Tamansari. 1935 was the year Ottolander died and was buried in Tamansari.

Previous research conducted by Purwanto Putri in 2019 with the title "Information Practices as Propaganda Efforts of the Colonization Program during the Dutch East Indie" focused more on information practices as propaganda of the Dutch East Indies government in the context of the successful implementation of the colonization program as a result of ethical policies that began to be implemented from 1905 to 1942. This research uses libraries that delve into Dutch Colonial archives and secondary literature.

Previous research was conducted by Fadhila Husna Asri in 2022 with the title "Colonialization patterns of the Dutch East Indies colonial government in Lampung and Mapili (1905-1942)". This study provides a description of the transmigration program that took place from 1905 to 1942. The transmigration policy implemented by the Dutch East Indies Colonial Government was known as colonization. According to the Dutch East Indies Government's announcements, the aim of this colonization was to reduce the overpopulation of Java. The Lampung area on Sumatra Island and Mapili on Sulawesi Island were chosen as established colonization areas. Colonization in Lampung took place in three periods, namely the trial phase in 1905-1911, the Bank Kredit Lampung period in 1911-1930, and the Post Depression Period in 1930-1941.

Previous research was conducted by Siti Syuhada in 2017 entitled "History of Modern Cities in the Dutch Colonial Period: A Case Study of Kota Tua in Muaro Tembesi Batang Hari". This research explains how the Dutch built supporting facilities for the continuity of their daily activities both in the city and in the interior, such as forts, schools, hospitals, places of worship, homes, offices and so on. Some of the buildings that were built by the Dutch and still exist today are the jelutung water tower, the Muaro Tebo post office, the Jambi city public library and the old Jambi Agricultural University building, the Makalam bridge and the Dutch tomb.

Previous research was conducted by Frances Gouda in 1995 with the title "Dutch cultures overseas: colonial practices in the Dutch East Indies, 1900-1942". This research provides a description of the history of Indonesia during the colonial period, which tended to focus on the economy, politics, international relations, and education for Indonesian girls. The colonial society adhered to their optimistic work agenda and continued to carry out their role in the Indies as mentors. In this research, the author chose to use the old spelling language, namely Malay-Dutch.

In writing this research, the researcher uses the theory of colonialism, which is the study of international relations between the colonized and the colonizer. Colonialism provides direction through the selection and accumulation of knowledge throughout its history, so that it is able to offer advice on current issues. Colonialism also explains how humans analyze the symptoms of culture that occur in society.¹¹

¹¹Artika Diannita,' Analisa Teori Post Kolonialisme Dalam Perspektif Alternatif Studi Hubungan Internasional', Journal IKLILA: Jurnal Studi Islam dan Sosial Vol 4 No. 1, (2021), pp.1 79-89.

METHOD

The historical research method is the process of critically examining and analyzing documents, historical objects and records of the past. This is important because studying actual problems with historical methods has the advantage of clarity in terms of both structure and process¹². Historical research methods or historical methods are a set of systematic principles and rules intended to provide effective assistance in the effort to collect materials for history, critically assess and then present a writing of the results achieved, there are 4 stages, namely, heuristics, criticism, interpretation and historiography.¹³

RESULT AND DISCUSSION

Ottolander Before the Dutch East Indies

Ottolander was a man who loved art, not tall but agile and sturdy, with a very serious and lined face, a high and broad forehead and long silver-gray hair, a strong and calm gaze of clear blue eyes. With the appearance (*Transvaal Boer type*) or what is called the Transvaal peasant type. Ottolander is an independent man, respected and known. He is simple, helpful, and loyal. Ottolander is a broad-minded and energetic person with a calm demeanor¹⁴.



Photo 1. Photo of Ottolander
Source: Java Post, 3 Juni 2020

¹² Nurfitriayah, 'Metode penelitian', Atikel Universitas Pendidikan Indonesia, (2013), pp. 64-82.

¹³ Aris Susiyanto, 'Biografi K.H. Hasan Dailami Ahmad (1965-2015)' Skripsi Fakultas Keguruan dan Ilmu Pendidikan Program Studi Pendidikan Sejarah Universitas PGRI Banyuwangi, (2020), pp. 30.

¹⁴ Java post, 3 Juni 2020. "Vasthouden Aan Een Ideaal"
<https://javapost.nl/2020/06/03/vasthouden-aan-een-ideaal/>.

Ottolander came from Boskoop, a city in the Netherlands. Boskoop is famous for its tree and flower nurseries. The Ottolander family is related to the famous pomologist KJW. Ottolander was born on January 27, 1854.¹⁵ Since he was a child, Ottolander had extensive knowledge and a very strong position among his friends in Boskoop. Ottolander's life in Boskoop was not far from culture and plantations. When he was young, Ottolander was already interested in culture and plantations¹⁶. Ottolander came from a family of famous tree growers in Booskop, the Netherlands. To deepen his profession, Ottolander traveled to England and Scotland to gain international experience. There Ottolander learned about grafting. In his youth, Ottolander took the opportunity to learn and seek as much experience as possible. After Ottolander was 24 years old he married his first wife, at the age of 23 Ottolander wrote his first book called "*Enten van Fruitbomen en Struiken*" (Grafting Fruit Trees and Shrubs), the discussion of the book contains 25 lithographic plates and the basic principles of grafting, the beneficial purposes and effects on the stems and branches of plants. The book created by Ottolander was published by EJ Brill in Leiden in 1877, with the publication of the first book Ottolander received a gold medal from the Dutch Horticultural and Bonita Association. Ottolander had a close friend named Dr. Abraham Kuijper. Both young men were devout Protestants and had been active in the meetings of the Deputies of the Reformed Churches since the age of 21. Ottolander and Dr. Abraham studied botany and zoology.¹⁷

In 1878 he left for the Indies with the aim of expanding his experience. He first traveled to the Indies on the *Prins van Oranje* ship. Upon arriving in the Indies, he first became an employee of the Kedodong company in Central Java. After working there for a year, Ottolander resigned as an employee of the company. After that, in 1879, Ottolander became an administrator at the state-owned china and coffee company Mangonan Djeroe. Two years after Ottolander left his homeland, his father, mother, and younger brother Piet also set off for the island of Java. With the aim of visiting their beloved son.

Ottolander chose to move to a coffee plantation near Pare in Kediri, East Java, because he was no longer working as a manager of a quinine company.¹⁸ In 1884 Ottolander went to (*Oosthoek*), Oosthoek is Dutch for the horseshoe-shaped area (Probolinggo, Lumajang, Jember, Situbondo, Bondowoso, and Banyuwangi) at the eastern tip of the island of Java (Info reng TegalGede, 2023). Ottolander founded his first company, Pantjoer, in collaboration with H. Van Kol, which was under the management of David Birnie. Ottolander worked with this company until 1909.

¹⁵ Kranten Het Nieuws Van Den Dag Voor Nederlandsch-Indie. 1931 "*T. Ottolander Jar 78*" . van maandag 26 januari. No 21.

¹⁶ Java post, 3 Juni 2020. "*Vasthouden Aan Een Ideaal*" <https://javapost.nl/2020/06/03/vasthouden-aan-een-ideaal/>.

¹⁷ Kranten Soerabaijasch Handelsblad, 1934. "Menscehen in Indie. UIT HET LEVEN EN WERKEN VAN T. OTTOLANDER". Derde Blad Vrijdag, 2 Maret. No 82.

¹⁸ Kranten De Lecomotief. 1928. "Teun Ottolander. Gouden planters-jubileum. Mentor Der Bergculture". 20 Maret. No 3.

Ottolander Settled in Tamansari in 1909

For 25 years working at the Pantjoer company, Ottolander was very popular with many people because of his excellent performance and very satisfying results. As his business partner said, "*Ottolander is a genius in tropical plantation agriculture*". His friendliness and humility endeared him to everyone. In 1909 Ottolander chose to retire from the company and moved to Tamansari to try to set up his own coffee plantation and processing company. Tamansari is an area north of Banyuwangi, on the eastern slopes of the Ijen highlands. A very cold area with fertile soil and very beautiful silence, beautiful to enjoy.¹⁹

Every night there is only silence and the sound of crickets, but the Ottolander family really enjoys the silence. There are not many houses in the area. They can be counted on one hand. Ottolander's relationship with the community is very good. So much so that the local community nicknamed him Mr. Pancur, which means Mr. Well-Wisher. Ottolander always has a big heart for people he knows. Not long after living in Tamansari, Ottolander remarried a Javanese woman named Nyonya Mince, whom the local community called Nyoya Astiyah. Nyoya Astiyah taught Javanese to her husband because the majority of the population in Tamansari spoke Javanese. Ottolander was very enthusiastic about learning Javanese with his wife, and Ottolander's wife was very patient when teaching Ottolander to speak Javanese. Ottolander aspires to employ local people in all the companies, plantations and coffee processing facilities in Taman Sari. Ottolander does not want to employ people from its own circle because its aim is to provide job opportunities for the local community only²⁰.

Ottolander's Life While in Tamansari

After moving to Tamansari Ottolander spent his days outside the house, such as traveling out of town to do business and running the organization program that Ottolander worked on. On December 10, 1910, Ottolander attended the inauguration of the Jember Experimental Station. Ottolander and David Birnie established the Visiting Research Station Association Djember as a legal entity based on a government decree.²¹

In November 1912, the opening of the Experiment Station was attended by 200 guests. Ottolander was the master of ceremonies at the opening of the Experiment Station in Jember. The first speech was given by the director, Dr. Ultee. In his speech the director said: ...Met begrijpelijken trots kunnen bestuur en directie dezer vereeniging terugzien op de eerst kwart-eeuw van het bestaan der vereeniging en op de'praestaties, welke werden verricht. Teneinde op deze werkzaamheden, het volle licht te doen schijnen, is het noodig, dat wij in gedachten 25 jaar terug gaan. Gemakkelijk is no longer the case, want de wereld heeft juist in deze laatste kwart-eeuw zoo koortsachtig geleefd, dat't soms moeite kost haar in haar snellen loop te volgen. Wil men een goed beeld ontvangen van hetgeen dit

¹⁹ Kranten Bataviaasch Nieuwsblad, 1921, "*naar den kawah idjen Tamansari*". 3 November . No 282.

²⁰ Kranten De Nieuwe Vorstenlande, 1927. "Ottolander Biblioptheek.". 4 Desember.

²¹ Kranten Soerabaisch Handelsblad, 1935. "De uitvaart T. Ottolander". Derde Bland Vrijdag 21 November. No 83

proefstation heeft betekend voor de cultures, dan kan een historisch overzicht echt niet gemist worden, want dan zal de aandachtige lezer vanzelf onder de oogen krijgen de punten, die hier in't bijzonder aandacht verdienen, namelijk: waarom, en hoe het proefstation ontstond, hoe het Intituut uitgroeide tot wat het thans is en hoe de'rol die het proefstation in de toekomst zal spelen, ongeveer afgebakend zal worden".²²

In the same year 1912 Ottolander first opened his experimental station and at the same time became vice chairman and treasurer of the board of the Nature Conservation Association chaired by Dr. SH Koorders. The purpose of this association is to protect nature and maintain the authenticity and beauty of natural sites, as well as all natural products that have special scientific and aesthetic value and are maintained from their original place and condition.²³

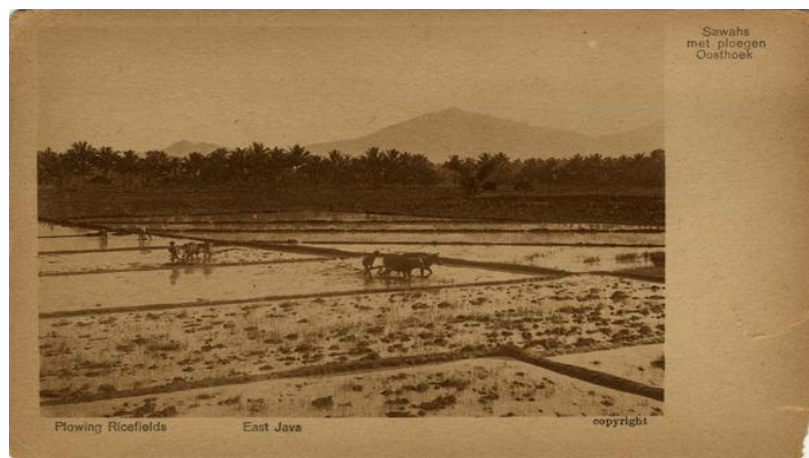


Photo 2. Banyuwangi area rice fields

Source:<https://digitalcollections.universiteitleiden.nl>, 1933

Basically Banyuwangi is a very high and even famous rice farming area. The main reason for the success in harvesting rice is because Banyuwangi is an area that has fertile soil and abundant water throughout the year. Many dams, rivers flowing.²⁴ According to Ottolander, abundant water is considered the main condition needed to grow rice. In this case, Ottolander always persuades the surrounding community to be able to utilize the land in order to grow rice. Almost all places in Banyuwangi are rice fields, which makes it easier for people to get more rice yields.

In 1920 Ottolander at this time still held the position as chairman of the Dutch East Indies Agricultural Union. However, Ottolander was preoccupied with cultural interests which made Ottolander clash with the interests of agriculture in the natives. Ottolander considered the position as chairman very difficult to adjust to the existing circumstances. However, Ottolander remained responsible for the position, Ottolander always came if there was an

²² Kranten Soerabaisch Handelsblad, 1935. "De uitvaart T. Ottolander". Derde Bland Vrijdag 21 November. No 84

²³ Kranten De Expres, 1913. "Nederl. Ind. Vereeniging tot Natuursbescherming". Bandoeng, Dinsdag 18 Februari 1913

²⁴ Kranten Algemeen handelsblad Voor Nederlandsch-Indie, 1933. "Het risjstland De Figuur Van T Ottolander De cultures in het Banjoewangi". Woensdag, 14 Juni. No 46

agricultural congress. In 1921 Ottolander resigned as chairman of the Agricultural Union, with several conflicts that might require Ottolander to want to stop being chairman of the Agricultural Union. Ottolander could fully devote himself to advancing the interests of agriculture for society. 9 years to prosper agriculture in several regions. With the determination and passion that Ottolander had.²⁵ However, with his resignation as president of the Agricultural Union, Ottolander suffered a slight loss in the land that he had leased to the locals, such as the paddy field that he had leased for several years that had to be stopped. The fields had been planted with rice, corn and beans. All the crops that had been planted would be endangered.²⁶

In 1921, the academic institution Java Intitut, known by R. A. Dr. Hoesein Djajadiningrat, held a cultural conference in Bandung entitled Congress van Java-Institut te Bandoeng. KTGB was deliberately brought from Banyuwangi to the congress to perform dance and gendingan (singing with rhythm). According to Sauri, the Java-congress in Bandung in 1921 was a platform for the existence of the Banyuwangi Gandrung dance. Based on the report *verslagen der javaanshe cultuurcongres*, Ottolander received praise and appreciation from the chairman of Java Intitut for his role, Ottolander who successfully organized the performance art of Gandrung Banyuwangi dance will perform Banyuwangi dance and provide opportunities to learn and enjoy KTGB at the congress event.

In early 1928 Ottolander visited Booskop, the Netherlands where he was born, almost fifty years later Ottolander never appeared again in Booskop. On the way to his village Ottolander was accompanied by his second wife, the purpose of Ottolander's visit to Booskop was work in Egypt, namely irrigation projects on the Nile and cotton plantation cooperation. Not only that, Ottolander also attended the International Institute D'Agriculture conference in Rome before finally getting to Booskop. Once in Booskop Ottolander visited the house of his brother who was still there, namely his father's aunt. Ottolander's presence in Booskop horrified the local community, people who still remembered Ottolander, who had a long gray beard. They all welcomed his arrival, the community never expected an Ottolander who was famous almost all over the world with his achievements to set foot back in his village, Booskop, the surrounding community was very happy and friendly to Ottolander and his wife. The community in Booskop wanted to ask Ottolander to share his mop and also ask Ottolander some questions about plantations, agriculture. Ottolander gladly demonstrated how to plant rice and coffee and how to process coffee.²⁷

Ottolander's participation in Tamansari

Ottolander was a very famous Dutch East Indies cultural figure in the world of agriculture in Java. Ottolander was not only known as a plantation employee but also as a cultural educator, and also an organizer in several fields, a leader in every organization that existed. Ottolander was a great cultural figure and leader who represented several cultural interests in Banyuwangi. Some of the new generations of employees who arrived in Java after 1910 were placed on the Tamansari plantation. The employees knew Ottolander not only as an agricultural practitioner but also as a driving force in all matters related to culture.

²⁵ Kranten De Preanger-bode, 1922. "Planters Vergadering". 14 Maret

²⁶ Kranten De Lecomotief. 1928. "Teun Ottolander. Gouden planters-jubileum. Mentor Der Bergculture". 20 Maret. No 3

²⁷ Kranten De Avondpost, 1932. "F.L. Bresser". 14 Oktober

However, for employees who had been working on the Tamansari plantation before 1900, Ottolander was only known as an employee who worked for the newly founded Pantjoer company. Slowly, Ottolander came into the public spotlight as a role and identity well known in the context of cultural events and organizations in Java. Not only that, but Ottolander was also famous as the chairman of the agricultural union. Overall, Ottolander was highly respected and considered very important for building large-scale agriculture in Java, as well as for developing its culture and organization²⁸.

Ottolander is someone who has earned the trust of the locals. Life in Tamansari Ottolander was very well accepted by the small community, Ottolander could take refuge in Tamansari from people who wanted to do him harm. Ottolander's family had a religious difference between Ottolander and his wife, but all the community never questioned this. Although Ottolander was a reformer who opposed the revolution, he did not question his wife's Islam. Both of them practiced their respective religions, showing that there was an extraordinary diversity of religions without any compulsion to convert. They were a very comfortable family who loved each other²⁹.

Ottolander never had a day off work. Every day Ottolander was only busy at the office and writing about his experiences in various fields, from cultural knowledge and agriculture, all of which he wrote about in journals, brochures and newspapers. Although Ottolander had days off work, he used them to contribute to the Tamansari community. Ottolander taught the local community how to cultivate rice. He patiently taught them how to plant rice, apply fertilizer, and harvest. Not only that, Ottolander also taught them how to grow coffee plants and how to process coffee in his plantation. Ottolander, who is highly respected by all Tamansari people with sincerity, honesty and cheerfulness, always makes an impression on the Tamansari community. Ottolander is happy to give his wealth to the Tamansari community in need, for him the wealth he has is excessive. Ottolander never scolds the Tamansari community if they want to ask him for advice at any time they want. Ottolander, who always participated in the community, always hoped that the community would always instill what Ottolander had taught. With these abilities, the community would never lack food³⁰.

Ottolander's death

On March 3, 1934, the NRC reported that Ottolander was 80 years old. An Ottolander who was famous for his extraordinary activity, a life full of activity made it difficult to leave work, Ottolander hardly ever felt rest and slept to relieve his fatigue. Ottolander only occupied himself for the benefit of the Indies, never thinking about the impact of all the trips Ottolander made. In his old age, Ottolander experienced pain that required treatment at Blambangan Banyuwangi Hospital. For months, his condition worsened, his vision and

²⁸ Kranten Soerabaijasch Handelsblad, 1934. "Menscehen in Indie. UIT HET LEVEN EN WERKEN VAN T. OTTOLANDER". Derde Blad Vrijdag, 2 Maret. No 82.

²⁹ Kranten Bataviaasch Nieuwsblad, 1935. "Teun Ottolander elout's bezoek aan Tamansari". Vierde Blad, 25 November.

³⁰ Kranten De Indische courant, 1935. "Nederl. Ind. Vereeniging tot Natuursbescherming". Dinsdag, 18 Februari.

hearing deteriorated, his gait became unstable, and his voice was barely audible. Due to these changes, Ottolander was required to take complete rest. For almost a year, Ottolander experienced severe pain almost every month, and was required to be hospitalized at Blambangan Hospital³¹.

On November 19, 1935, in the morning, Ottolander was declared dead and reported by the Dutch East Indies radio. On Wednesday afternoon around one o'clock, the ambulance carrying Ottolander's body passed through the city of Banyuwangi on its way to Tamansari, located in the high hills below Mount Ijen, a journey of about 17 kilometers from the city of Banyuwangi. The car was traveling very slowly, taking about 9-10 hours to reach Tamansari. Along the Tamansari road, many people from other villages stood and held flowers to await the arrival of Ottolander's body as a final tribute. In welcoming him, the community seemed so sad that Ottolander had died. The community loved him dearly in his life, which had had such a positive impact. Ottolander gave his whole life to the people of the Dutch East Indies.

Ottolander's final journey was accompanied by many tributes from his coworkers, expressions of condolence and garlands of flowers piled up in front of Ottolander Tamansari's house. Pictures of the coffin and on the sides are residents who accompanied Ottolander to the funeral, everyone took turns to lift the coffin. On the left side there was a person wearing a white shirt and white pants, Ottolander's son named Willy Ottolander, who was looking down. The whole family in Tamansari cried incessantly for Ottolander's departure during the funeral³².

Ottolander's body was buried in the Tamansari Banyuwangi plantation in the backyard of his ancient mansion. Beside Ottolander's coffin was an inscription in silver letters that read, "Rest in peace." When the last wreath was placed next to Ottolander's coffin, signaling that the burial was about to take place, all the family and friends present began to gather around. Slowly the coffin became a mound of earth in a very comfortable resting place. On top of Ottolander's grave there is a large statue of the deceased as a last memory of the past, surrounded by many beautiful wreaths, palm trees and other decorations. After the burial was completed, a brief lecture was given by relatives of the Ottolander family about the career of Ottolander, who stubbornly earned the nickname "smart gardener Oosthoek". Everyone there could only smile and appreciate all the kindness and hospitality of Ottolander. The lecture was highly appreciated by the government who came to give an award to Ottolander. The Orange Hassau Order proved that Ottolander was a very kind person, Ottolander was able to develop the Agricultural Union during difficult times and everyone who studied under him always achieved maximum results. Then a series of events slowly came to an end, but not for the people and other villagers who were late to attend Ottolander's funeral. They all flocked to Ottolander's grave,

³¹ Java post, 3 Juni 2020. "Vasthouden Aan Een Ideaal" <https://javapost.nl/2020/06/03/vasthouden-aan-een-ideaal/>.

³² Kranten Soerabaisch Handelsblad, 1935. "De uitvaart van T. Ottolander". Derde Bland Vrijdag 22 November. No 83.

bringing flowers to place on the grave near the tombstone. Then Ottolander's family, named Sneu, expressed their gratitude to everyone who had attended Ottolander's funeral³³.

CONCLUSION

Based on the results of the discussion in this study, the following conclusions can be drawn: Ottolander is a figure from the Netherlands who made a significant contribution in the field of agriculture and cultural preservation in the Dutch East Indies, especially in Banyuwangi. Ottolander was born in Boskoop, the Netherlands in 1854, he began his career in the Dutch East Indies in 1879 as an assistant on quinine and coffee plantations in Central Java. Later Ottolander served as plantation manager in East Java. In 1909, Ottolander established and managed a coffee plantation in Tamansari Village, Banyuwangi and lived there until the end of his life in 1935. Apart from being a plantation entrepreneur, Ottolander was active in agricultural organizations. Ottolander once served as chairman of NILS (Dutch-Indian Agricultural Syndicate), which focused on improving knowledge about crop types and efficient farming techniques. Ottolander was also involved in the establishment of the Besoekisch Proesftation in Jember, an agricultural research institute that played a role in the development of the plantation sector in the region.

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³³ Kranten Het Vland, 1935. "Nederlandsch-nidie Teun Ottolander. de uitvaart. Oroote belangstelling te Tamansari, ook van de Inlandsche bevolking". AVONDBLAD. 5 Desember

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