Acculturation In The Sugar Factory As a Tourist Destination (Ethnography Study At The Rejo Agung Baru Sugar Factory, Madiun, East Java, Indonesia)

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Abstract. This research aims to reveal the potential of the Buka Giling traditions (a kind of traditional celebration in the open mill season) as a tourist destination place. The study used ethnographic methods. Data was obtained through observatory participant’s technique, in-depth interview, and document analysis. Data that has been collected is analyzed by interactive analysis. The results show that historically the Buka Giling traditions in the Rejo Agung Baru Sugar Factory had been going since the factory was built during the Dutch colonial period in the early 19th century; culturally, it was acculturation among Javanese and Islamic culture. Its traditions were having potential as tourist destination places, such as cultural art performance, social activities, historical and architectural building.

1. Introduction
Sugar production have been the main product and oldest in Indonesia. The growth of Indonesia’s sugarcane plantation at the Batavia’s lowland and the other place spread at Banten, Cirebon, and Northern Coast of Java. According to Knight (2014) beginning sometime in the late 1700s [1].

During the colonial period, the development of the Sugar industry was divided into three historical phases. In the first phase, the Sugar industry was placed in South Batavia areas during 17th to 18th century. In the second phase, between 1830 to 1870, or cultuurstelsel, it was characterized as a state company. Under this system, Indonesian farmers were forced to put aside part of their land and labour for growing cash crops such as sugar, coffee, indigo, tobacco and pepper, so that they could pay their land tax to the Dutch. During this period the NHM (Nederlandsche Handel-Maatschappij) company also held a monopoly over trade to and from Indonesia [2]. The monopsonistic power of the sugar industry was the phenomenon that the level of wages of workers remains low.[3] The System was formally abolished in favour of non-government plantation enterprise in 1870. However, it was not finally phased out until well into the following decade.[4]. Then, the third phase was post 1870 with the role of the state (colonial) being minimized, and any sugar corporation have large investments[5].

Indonesia’s Sugar industry got their success in 1930. At that time, there were 179 Sugar factory was operating. Its productions reached 3 million tons and sugar exports around 2.4 million tons [6]. The budget deficit has been transformed into a considerable surplus. In 1832, more than ten million guilders have been remitted to Holland, and by the end of 1834 it can be safely assumed that a total of twenty-eight to thirty million guilders will have been transferred [7]. After the war, the years of struggle for freedom saw a partial revival of the industry, which continued through national revolution and independence (1949) through to an incremental nationalization in the late 1950s [8] Looking at the long history, sugar factories have a strong historical dimension in Indonesian history.

Basically, activities in the sugar factory can be divided by two periods that is outside of the milling period (LMG) and in the milling period (DMG). The duration of milling and milling capacity
generally follows the amount of supply sugarcane. If the sugarcane is abundant, so the milling period can be longer and milling capacity is also more. Conversely, if the supply of sugar cane is less, so the milling period is also shorter.

In the Rejo Agung Baru Sugar Factory, Madiun, East Java, the activities of sugar production was started by various events or perform which packed with the expressive show, interesting, attractive, educative that are easily accepted for people. Local cultural elements were also appointed in various terms of each activity. Sugar factory has become downstream to create interaction between industry, farmer, and its culture. The tradition is called *Buka Giling*. Its traditions got great enthusiasm from the sugarcane farmers, the factory employees, and the people around the sugar factory. The economic wheels would move as soon as possible, job vacancy opened, income could flow, and hopes that have been waiting during the sugarcane planting period would enjoy for people who need it. Everyone would get sustenance from its events.

The *Buka Giling* traditions would provide a nice climate because it has become a public place for the people around the sugar factory, and it has been strong habit in the community. Besides, it offered an opportunity to sufficient daily-needs by earning income for them. They could sell food and drink, selling household items, toys, or other crafts. It means that the *Buka Giling* traditions would give historical, social, cultural, and economic meanings for the people, include religious sense so that it was interesting to be examined further.

The *Buka Giling* traditions give interesting nuances because it will become a public stage to surrounding society and it has been firmly rooted in society. Besides that, the tradition gives chance to fulfill the needs of life by earning money from selling foods, households goods, toys, and crafts. It appears that milling tradition gives historical meaning, social, cultural, economic, and also religion. So, it will be more interesting for further investigation.

There have been many studies about traditions in sugar factory such as Bahtiyar, Deni and Inta in the Eastern part of Cirebon, West Java and Brebes, Central Java, namely *Bancakan* traditions (People’s party) and *Manten Tebu* after those traditions.[9] Research conducted by Fauzi at Ngadirejo Sugar Factory, Kediri, East Java there was a local tradition of *Giling Manten* [10]. But none of these studies have focused on its potential as a tourist destination places. Research by Pradana, Elfrida, Husna, Hermawan, Wardhani, and Pambudi, the meaning of the *Buka Giling* traditions at the Madukismo Sugar Factory, Central Java as a cultural tourism attraction.[11] This study focused on historical views, understanding and interpreting of *Buka Giling* traditions which looked at cultural and architectural aspects as a tourist destination places. The results of the study are expected to be able to help and motivate the next researcher to reviewing history, understanding this tradition include its architectural perspective and its potential as a tourist destination places.

2. Methods
The study was conducted by ethnographic qualitative methods. The ethnographer will conclude from three sources, namely (1) from what people say, (2) from the way people act, and (3) from various artifacts that people use [12]. Data obtained through observatory participant’s technique, in-depth interview and document analysis. Observation was carried out directly by following the *Buka Giling* traditions at Sugar factory Madiun. By this method, a researcher became a part of the subject of this study. Interviews were conducted with residents, sugarcane farmers, Sugar factory employees, and visitors to explore further information about local knowledge including social-cultural contexts that lived and evolved so far. Interviews were also conducted with Sugar factory management and related officials who were part of the witness to dynamic of the *Buka Giling* traditions. The selection of informants was done by the snowball technique.

Besides collecting primary data, researchers should collect secondary data in the form of Sugar factory profiles, general regional data, and additional resources about the *Buka Giling* traditions from books, literature and other information which are published in electronic and printed media. Data analysis was guided by steps of qualitative research data analysis such as (1) data reduction, (2) data
presentation, and (3) concluding. Data reduction included the process of selecting, focusing, simplifying, abstracting, transforming data and categorizing data to facilitate organizing steps.

3. Results and Discussion

Rejo Agung Baru Sugar Factory was built in 1894 by NV Handel MT. King Gwan, a company which was founded by Oei Tjie Sien (1835-1900). After Indonesia’s Independence, in 1961, the Oei Tong Ham Concern Companies was nationalized by Government of the Republic of Indonesia.[13] Based on this history, it made Rejo Agung Baru Sugar Factory be one of the heritage buildings during the Dutch colonial period. Besides, there was some office which change its name such as Resident Offices changed into Bakorwil Office (Regional Coordinating Board), Balaikota Madiun changed into Madiun Government Offices, Railway station, PG Rejo Agung and Bousbow.

Place of Rejo Agung Baru Sugar Factory in Yos Sudarso street- 23 urban village Kepatihan, sub-district Manguharjo, Madiun City, East Java, Indonesia. The location is in west of Purbaya Terminal, Madiun. A strategic location is on the road across provinces or regencies in East Java. Every bus from Yogyakarta, Solo and Semarang to Surabaya or vice versa passes through it. Across the street there is a large building with a large land. At the corner land there is a train display former sugar cane transporters on the ancient time or called Lori as a sign to every people who cross over there is a sugar factory that still active production that is sugar cane factory of the Rejo Agung Baru Sugar Factory.

The Rejo Agung Baru Sugar Factory is the second biggest sugar factory in East Java after Jatiroto Sugar Factory, Lumajang. Rejo Agung Baru Sugar factory produces good quality sugar or Super High Sugar (SHS). The Rejo Agung Baru Sugar Factory produces sugar continuously for 24 hours. The Rejo Agung Baru Sugar Factory is an industry that has role in the supply of sugar in east Java or national.[14]

Sugarcane materials are obtained from various working areas in four regencies in the former recidencies in Madiun, namely Madiun, Ponorogo, Ngawi, Magetan and also Nganjuk. The area for the cultivation of sugarcane total is ± 8,250 hectares by the amount of ± 760,000 tons of cane sugar which are all managed by sugarcane partnership system. The main product in sugar factory “Rejo Agung baru” is 50Kg sugar packaging, 5Kg sugar packaging, 0,5Kg sugar packaging. The side products are drops, bagasse, organic fertilizer. With a potential and strategic location, it is not wonder if in rebellion of the Indonesian Communist Party 1948 in Madiun, The Rejo Agung Baru Sugar Factory was a vital object that would used as an economic resources to sustain their struggle. The Indonesian Communist Party was also organized laborers and farmers for demonstrations or even strikes [15].

In general, the production process of Rejo Agung Baru Sugar Factory namely sugarcane through milling station, purification station, evaporation station, crystallization station, crystallization & finish station.[14] In these process, the sugar production began with Buka Giling traditions. It was carried out by several Indonesia Sugar Factory although in different ways including Rejo Agung Baru Sugar Factory, Madiun. The Buka Giling traditions was done for approximately one month.

The Buka Giling traditions had been going since the factory built during the Dutch colonial period in the early of 19th century. Post-independence, after nationalization, there was a change in the management system of Sugar Factory and optimizing the capability of their employee (laborer) to handle their production activities especially the understanding of milling machines. The Buka Giling traditions were continued and adapted to the local traditions based on their faith. Each Sugar Factory has had its tradition to celebrate Buka Giling. The traditions which have done since the Dutch era is usually held between April until May. Besides it has been made to be a sign of milling times or sugar production began, and hope the milling process could be safe and successful until the target be achieved [16]. These traditions have been held in Rejo Agung Baru Sugar Factory until today.
The Buka Giling traditions of Rejo Agung Baru Sugar Factory have been followed by people from all stratum, either seasonal laborer or permanent laborer (jobholder) around the factory include all public. The participation of traders (seller) and residents also needed to support this event through sugar factory partners who are fostered. The people blended and enjoyed the excitement of the Buka Giling events which held at Yos Sudarso Street, Madiun as the place of Sugar Factory built. The People Parties (Pesta Rakyat) of it were commonly filled with various events start from traditional arts event until giving social assistance to disadvantaged families (poor people). The visitors have enjoyed these events. It could be seen from the excitement party for every part of it.

Ari Wicaksono, Operational Division of Rejo Agung Baru Sugar Factory said that the Buka Giling traditions were held to make people happy. This traditions became a sign that the Sugar Factory was still operating and exist. If there were no these events, it would make people ask about the existences of Rejo Agung Baru Sugar Factory (interview, May 12, 2018). The excitement party of the Buka Giling would be more meaningful for sugarcane farmers, sugar factory employee (laborer) and the residents around the factory. It could not be separate from the economic wheels systems after waiting a long time for the sugarcane planting period.

In 2018, the activities which held in the Buka Giling traditions at Rejo Agung Baru Sugar Factory such as social assistance activities; mass-circumcision which held in Madiun, Ngawi, Magetan; Badminton competitions; Blood donations; Strolling walks; Ponorogo Reog performances (a traditional Indonesian dance); Biggest Shalawat (religious activities’ for God) at Rejo Agung Sugar Factory; Barongsai performance’s (Chinese lion dances); Selamatan (the communal feast from Java, symbolizing the social unity of those participating in it); and the final is closed by Puppet shows. These activities have been held during one more month started from March 21, 2018, until April 26, 2018.

Besides the activities above, there were also the People Parties like a public market for visitors who joined this event. There was a lot of sellers who sold foods, clothes, toys, traditional handicrafts, accessories, cooking utensils, etc. There were also kinds of traditional games here, for example, carrousel, rotary windmill, motor cross, mini train, etc. the existence of parties became a place to improve social and economic interaction among people.

Figure 1. Opening ceremony of the Buka Giling traditions
Agung P. Murdianto, Chief of Rajawali Sugar Factory said that the Buka Giling traditions of Rejo Agung Baru Sugar Factory were not separate from Javanese beliefs. The trust and beliefs that raised wishes and stability in carrying out their jobs. He gave an example about the date and time which is used as the schedule to start milling times. In 2018, the time was set to do it on Pahing Saturday (Pahing: Javanese calendars’), May 12, 2018. Based on Javanese calendars, the total number of it was eighteen that taken from Saturday (9) and Pahing (9) as a high score of that times. It was trusted that could bring good productions, good price, and avoided from various obstacles during the milling times (interview, May 12, 2018).

The Buka Giling traditions have been conducted based on local ritual ceremonies of the community. Each Sugar Factory have had its styles to hold these traditions. It had become ancestral traditions to cultivate the nature as the part of local wisdom in understanding a relationship between humans and natures. According to Giryadi (2015) local wisdom was human manifestations of the natural forces that have given blessing for human life’s [16].

The unities which happened between community and sugarcane was not separate from the longtime of forced labor systems during the Dutch colonial period which made people lives depend on sugarcane. The community started to do its ceremonies to thank the God and hope the sugarcane as their lives pillars could be maintained and the results of it became overflow,[17] The Dutch government also began Peoples parties before sugarcane milling times or after harvesting. For a long time, the Dutch was dominating the Sugar Factory and made the community built a tradition of it which is called Buka Giling traditions.

At Ngadirejo Sugar Factory, Kediri, there was a local tradition of Giling Manten. Its traditions could not be separated from the establishment of this factory in 1928. The creator name was Mbah Wongso, a village elder who has a role to communicate with ancestor which kept the place to build the factory. The Giling Manten traditions have been done to start the milling times and avoid the work accidents during the process and giving the good quality of its production. It could provide high spirit and moral messages for employees[18].

In the Eastern part of Cirebon and Brebes, East Java, there was similar culture such as Bancakan traditions (People’s party) which was held before the milling times and Manten Tebu after those traditions. The primary goals were seeking the blessing and gratitude to the Almighty Allah SWT. Beside these traditions above, there were Sedekah Bumi traditions. It was created by residents only to thank Allah for the abundance of sugarcane produces. Sugarcane has also been main food of offering which provided in Sedekah Bumi traditions.[19]
In the Rejo Agung Baru Sugar Factory, the *Buka Giling* traditions were closed with acculturation. Here, its traditions did not away from Javanese acculturations, especially in determining the time to the started milling process. It was trusted that could bring good productions, good price, and avoided from various obstacles during the milling times. These faiths would give best wishes and support for employee or laborer to carry out their works.

Its traditions were also closed with religious (Islamic) acculturations. The writer looked at the process of milling times which have been designed with Islamic nuances when he has done observation about this research. In this events, the guest invited are kyai, *ustadz* (Muslim clerics), and *Jamaah* masjid (Mosque Congregations), including the sugarcane farmers who were its partners, and all factories employee (laborer). The *Kyai* was asked for their blessing to the sugar productions process in this factory because there was nothing better than the power of prayer. For the last procession, the director, manager, and employee have done handshake for the *Kyai* as their *takdzim* (reverence) for them.

Nowadays, in the Rejo Agung Baru Sugar Factory, the *Buka Giling* traditions is acculturation between Javanese with Islamic culture. For example, slaughtering of buffalo as a sacrifice for the ancestor (Javanese culture) have been changed into *syukuran* (thanksgiving activities for God in Islamic culture). Therefore, the sugar factory was not only economic entities but also history and cultural entities which got best respects from their communities and potentially for a tourist destination. Several tourism products which were provided such as historical building that have architectural means, sugar factory environments, stations of sugar milling process (milling station, purification station, evaporation station, crystallization station, crystallization and finishing station), milling machines, transportation tools, and the cultural art performances.

![Figure 4. The authenticity of the Dutch heritage installation office](Image)

![Figure 5. The authenticity of the Dutch heritage fabrication office](Image)

The activities of the *Buka Giling* traditions had been explored in its segment. It was not only about cultural and economic fields, but also about education fields which gave an understanding of sugar-making machines and historical objects around this factory that involved students, teenagers, and communities. In the *Buka Giling* traditions, there was also educations places for students which used innovative and creative methods such as reading corner places, educative games, educational views, musical drama performances that held for them and publics. The area for held the *Buka Giling* traditions have been enlarged to make the visitors enjoyed these events.
4. Conclusion
Historically, the Buka Giling traditions in the Rejo Agung Baru Sugar Factory had been going since the factory built during the Dutch colonial period in the early of 19th century. Culturally, it was acculturation among Javanese and Islamic culture. Its traditions were having potential as tourist destinations, such as cultural art performances, social activities, historical and architectural building.

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