

Farming at the Jail: Collective Farming System of Buru Political Prisoners in 1969-1979

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ABSTRACT

This article discusses the implementation of the Project of the Rehabilitation Installation of Buru (Inrehab Buru) which removed as many as 9,957 political prisoners of Class B from Java Island to Buru Island. In this place they were totally alienated from all anti-government political activities against the Government of the New Order. Besides, this project was successful in making use of those political prisoners to be able to “berswadaya” dan “berswasembada” in the field of farming (to live on their own efforts and to be self-sufficient in the farming field). Through collective farming system, they fulfilled their daily needs by cultivating rice, *palawija* (crops planted as second crop in the dry season), salt, *gula aren* (sugar derived from sap of sugar palm), and rearing animals. The implementation of the collective farming system at the Buru Installation Rehabilitation had a positive impact on the native people of Buru Island by changing their life style from food gathering to food producing. However, it also had a negative impact on the local people. The negative impact was that the sago forests were on the decrease and the hunting grounds were getting narrower and narrower.

Keywords: Rehabilitation, Prisoners, Native People, Buru Island, Collective Farming.

INTRODUCTION

Studies of the lives of political prisoners in exile are ever made by some researchers. Applebaum (2003) in *Gulag: A History* (2003) studied the history of the political prisoners lives at the servitude camp in Gulag Islands in the era of Stalin. This camp was used as the punishment for those who committed various kinds of contra-revolution activities which were deemed dangerous for the country. The political prisoners in this place were forced to work in the agricultural sector, weaponry industry as well as in public sector under cruel military surveillance so that it resulted in the death of 1,606,748 political prisoners and millions of others suffering from permanent physical and psychological destruction. Meanwhile, Martin Gibert in *Atlas of the Holocaust* (1993) studied the lives of the prisoners in the era of Hitler Regime at the Auschwitz Concentration Camp. In his book he focuses more on the study of the cruelty of Nazi Regime in the effort to eliminate the Jew in Europe and other prisoners of war. At least 960,000 Jews, 74,000 Polish people, 21,000 Romans (Gypsies), 15,000 Soviet Union's prisoners of war, and 15,000 other prisoners of war were massacred in poisonous rooms. An ex-prisoner of Digul, I.F.M. Salim (1977) in *Vijtiën jaar Boven Digoel, Concentratiekamp in Nieuw Guinea, Bakermat van de Indonesische Onafhankelijkheid*, told his experience of being together with 1,500 political prisoners banished for 15 years by the Netherlands E. Indies to Digul Highlands in South Papua without a trial process. The Governor of the Netherlands E. Indies, A.C.D. de Graef used “*exorbitante rechten*” (extraordinary rights) to intern as many as 1,500 members of the national movement group (communist and nationalist symphathizers) who were considered dangerous for the Netherlands E. Indies Government. They were forced to open forests and set up a concentration camp for the needs of the next political prisoners. Study of the political prisoners of the Government of the New Order at the Buru Concentration Camp in 1969-1979 was ever made by IG. Krisnadi (2000). He, in his study, is more political and focuses the study on various kinds of human rights violation committed by the Government of the New Order to as many as 9,957 political prisoners from Java at the Buru Concentration Camp. Meanwhile, Amurwani Dwi Lestariningsih (2012) studied the lives of the female political prisoners at the Platungan Exile Camp of Kendal Regency, Central Java Province. The Regime of the New Order exiled as many as 500 female political prisoners indicated to have an affiliation with the Indonesian Communist

Party (PKI) which was deemed dangerous for the country because that party was accused of committing subversive acts.

However, those studies are more anthropological as well as political, and are weak in the historical insight. Studies of the lives of political prisoners especially those studying the collective farming system at the 1969-1970 Buru Rehabilitation Installation which are made diachronically and have historical insight will complete and enrich the treasury of the writing of the history of the prisoners' lives in the exile place.

The history of the political prisoners at the Buru Rehabilitation Installation began when the Head of Kejali Village, Raja Ishak Wael and the head of Leisiela Village, Patih Mohamad Thojib Hentihu submitted some parts of the area in the hinterland of Wai Apu Valley to the Operation Commando for the Restabilization of the Regional Security and Order (Kopkamtibda) of Maluku to be used as the location for the Buru Rehabilitation Installation (Instalasi Rehabilitasi Buru). Since then as many as 9,957 male political prisoners of Class B had been sent from Java to that place in turns (Moraes, 1972). The political prisoners of Buru or Human Rights fighters preferred terming the Buru Concentration Camp as an exile place for the political prisoners (political prisoners of Class B) of the New Order who were considered guilty because of their involvement in the G.30.S Tragedy of 1965 (the Movement of 30th September 1965) to terming it as *Tefaaf Buru* (Used Place of Buru) or *Inrehab Buru* (Buru Rehabilitation Installation) which is commonly used by the officials of the New Order to name a rehabilitation place for political prisoners of G.30.S/PKI (the Indonesian Communist Party). According to Murot Aidit (1996), those who were sent to the Buru Concentration Camp were legally innocent, because they had not ever been brought to trial and got a verdict of guilty by the judge. The law upholders of this country could not prove their guilt, and they were exiled to the Buru Concentration Camp without a legal process in court. However, the Indonesian Attorney General, Sugih Arto (1969), affirmed that their detention was not against the law because they were considered dangerous for the country and it was in accordance with Law No.5 1969 concerning the authority to detain and eradicate subversive activities.

The Commander of the Operation Commando for the Restabilization of the Security and Order (Pangkopkamtib), Admiral Sudomo, stated that the Government of the New Order had sent from Java as many as 10,000 G.30.S/PKI political prisoners of Class B to be involved in the Project of the Buru Rehabilitation Installatio at Tefaaf Buru through some periods. In 1969 it was sent as many as 2,500 political prisoners (850 political prisoners in August and 1,650 political prisoners in December). In 1970 (July, August and September) it was sent as many as 5,000 political prisoners, while in 1971 (August and September) it was sent as many as 2,500 political prisoners (*Berita Yudha* 22 December 1969, *Harian Abadi* 22 December 1969, *Berita Buana* 23 May 1972, *Sinar Harapan* 26 November 1976). The Government of the New Order held the Project of the Buru Rehabilitation Installation with the following goals: (1) To accommodate and save the prisoners from all kinds of threat and danger; (2) To build the prisoners' mental so that they would become Indonesian people who were *Pancasilais* (enthusiastic follower of Pancasila) and did not follow the communist ideology; (3) To train and make use of the political prisoners in order that they would have the ability to produce so that in the end they would be able to live independently by being self-sufficient in the farming sector (SK. Kopkamtib No. Kep-044/kopkam/12/1970). Therefore, the Government of the New Order through the Project of the Buru Rehabilitation Installation tried to train and make use of the political prisoners to do farming. Another goal, which was more important, is to exile the political prisoners in order that they would not do anti-government political activities against the Government of the New Order.

As many as 9,957 political prisoners of the Buru Rehabilitation Installation occupied an area of 2,350 kilometres square or 235,000 kilometers (S.K. Kopkamtib No. 031/Kopkam/1974, 11 Mei 1974). The area of Tefaaf Buru was concave land in the shape of a spade which was surrounded by a wall of an unbroken mountain range which was grown with forests. That chain of mountains stretches to the east, starting from the end of Southeast Kajali Gulf to the peak of Bataboael Mountain, and is continuous to the east till Warman Mountain, and then turns west till Lake Rana. The mountain range stretches from Lake Rana to the north till Foed Sioel Mountain, and Foed Fadit Mountain. After that it turns the direction to Siahone Beach, which is at the north end of Kajali Gulf (Army Map Service, 1943). This condition of nature looks like a natural prison which is difficult to be penetrated by anyone. For that reason the Government of the New Order opted this location as the banishment place for the political prisoners of Inrehab Buru (Pramoedya Ananta Toer 19 January 1996). In this place the political

prisoners were powerless, like fish in the frying pan ready to be eaten by anyone who wanted to (Pramoedya Ananta Toer 19 January 1996).

The Project of the Buru Rehabilitation Installation made use of the political prisoners from doing political activities to living on their own efforts and to be self-sufficient in the farming field. They, at Tefaaf Buru, had to do the following compulsory jobs: Making interunit roads, opening rice fields, making dams/ irrigation channels, tilling the soil for rice/*palawija*, building/renovating barracks, houses, places of worship, arts building, polyclinic, sawing *meranti* wood in the forest, searching sago in the forest, doing corvee, working as blacksmiths, making quicklime, cultivating “gula aren” (sugar made from sugar palm tree) and granulated sugar made from sugar canes, and making salt. Beside doing all those things, they were also compulsory to take a mental building.

Considering the limited room, it is impossible to discuss all things that had to be done by the political prisoners of the Buru Rehabilitation Installation one by one. This writing focuses the discussion on the collective system of farming done by the political prisoners of

Tefaaf Buru which embraces discussions as follows: the opening of farming area, tilling the soil for paddy and “palawija” (crops planted as the second crop in the dry season), and the social contact of the community of Tefaaf Buru with the native inhabitants of Buru Island.

RESEARCH METHODS

The method used in this research is historical method. It scopes four research steps, these are: heuristics, data criticism, interpretation, and historiography. Heuristic step consists of searching and finding the relevant data both primary (archives, document, artifacts, and interview), and secondary. Data criticism consists of criticizing the data in intern and extern to get authentic and credible information to be historical facts. Interpreting step is transforming historical facts to compose historical argument; Historiography is describing argument as a synthetics or historical constructions (Sartono, 1993:38-45, Storey:2011).

The process of social interaction between the New Order political prisoners and the Buru natives living in the forests surrounding the Buru Concentration Camp was analyzed using the cultural ecology theory by Julian Steward. According to Julian Steward, cultural ecology is defined as the ability of humans to interact with their environment to meet the needs of life. The needs are based on the cultural elements of the local community related to the use of technology-economy and production methods to exploit the environment, value systems and religious systems (David Kaplan, 2007). Albert A. Manners, 2000:132-139). This theory can analyze the process of adaptation of primitive Buru indigenous community in coexistence with the modern civilized Javanese political prisoners in Buru Concentration Camp regarding changes in the use of technology and production methods, value systems and religious systems.

RESULTS AND DISCUSSION

1. The Opening of the Farming Area

The soil at Tefaaf Buru was sandy. Therefore, it was not clayey (not sticky). This condition of soil posed a problem when we made a water channel for erosion would happen, so that a straight water channel could turn to a meandering. The humus layer of the rice fields at Tefaaf Buru was thin. It was only about 10 centimetres to 20 centimetres deep. When we dug it a bit deeper, we would meet “cadas” (a layer of rock). This poor condition of soil was not good for cultivating paddy (Kasto Wirjoredjo 23 January 1996). According to Pramoedya Ananta Toer (19 January 1996) the condition of the soil at Tefaaf Buru was so young and only had a thin layer of humus that it did not contain enough minerals needed (Karta Sapoetra, 1988). Because this island was a coral island and there was no volcano, thus the soil was not volcanic soil (Pramoedya Ananta Toer 19 January 1996).

The land at Tefaaf Buru was not given to the political prisoners individually, but collectively (per unit). The land given to the political prisoners was not the land which was ready to be planted and consequently they had to open the forests. The farming areas at Tefaaf Buru consisted of level land and sloping land, so the techniques of cultivating the rice fields adopted by the political prisoners could be grouped into two forms. They were the

irrigation system (wet rice fields) and the “tadah hujan” system (depending on rain water for irrigation). The “tadah hujan” system was for dry rice fields. The system of wet rice field farming was intended for the area on the level land which was located along Wai Apu Valley. This system made use of The River Wai Apu and some other small rivers such as The Wai Leman, The Wai Mitin, The Wai Kaboet, The Wai Sanleko, and The Wai Kiki to water the rice fields. The farming areas were situated in Unit I Wanapura, Unit II Wanareja, Unit III Wanayasa, Unit IV Savanajaya, Unit V Wanakerta, Unit VI Wanawangi, Unit VII Wanasurya, Unit VIII Wanakencana, Unit X Wanadharma, Ranggalawe Unit, Trunajaya Unit, Sawunggaling Unit, and Ancol Unit (Hasyim Rachman 17 January 1996).

The system of wet rice field farming was worked on collectively by the political prisoners. To open wet rice fields they began by forming a survey team which was led by the Unit Coordinator. The Survey Team had the duty to hold a survey to choose good locations which were very suitable to be opened for the farming areas. After that the Unit Coordinator together with the Heads of the Barracks determined and picked the labour to open the areas of wet rice fields and to make a dam or irrigation channels. As regards the supplying of the labour, a former barrack head in Unit VII Wanasurya, Kasto Wirjoredjo (23 January 1996), told his experience as follows:

“To undertake the project of sawing “meranti” wood, we as the Head of the Barracks of Unit VII Wanasurya and along with other Heads of the Barracks took counsel first with the Unit Coordinators to determine who would be employed to execute that project. Usually for this kind of job, young and powerful political prisoners would be chosen. Likewise, the opening of the forests to make a road or to make a rice field area needed young and powerful political prisoners. Therefore, the people to work on the rice fields were only those who were already very old”.

The work of making the areas of wet rice field began with clearing away bushes and reeds, cutting down trees. They were then gathered in one place, and then burnt. After that the land was divided into patches of some metres which were bounded by small dikes. That job was always controlled by “Tonwal” (Guard Platoon). They unreluctantly gave physical punishment to the political prisoners who did not work seriously. Even the prisoners who worked well sometimes also got punishment. Like what was told by Kasto Wirjoredjo (23 January 1996) in the following quotation.

“When we were opening a rice field, we have to clear away the bushes, and then the bushes must be removed by burning them. After that the land must be divided into patches of some metres. One day when a friend of mine was making a dike, he was called by a member of the Guard Platoon, who was a Bugis man, and in Bugis dialect he reproved my friend, “You’re working not seriously. Why are you putting earth over the other over and over again?” Whereas what my friend was doing was the right way to make a dike. And he was beaten until he was breathless. It seemed that the member of the Guard Platoon had not ever seen a rice field before, so he did not know how to make a dike. After beating my friend black and blue, he immediately left my friend with a face showing foolishness, as if he had not felt guilty. But my friend, who was beaten black and blue, was not sad. He even laughed while cursing, “Stupid!” Maybe that member of the Guard Platoon had never seen any rice field at all.”

As regards the job to make rice fields, one of the political prisoners of Unit III Wanayasa named Keling unintentionally made a mistake. When he was hoeing the earth, by accident the rice field mud flew away and hit the Commandant of Unit III Wanayasa who at that time was keeping watch over the political prisoners who were working. He was beaten (Pramoedya Ananta Toer, Mako Inrehab Buru, February 1978).

The political prisoners who lived in the Units of Tefaat Buru located in highlands had to open the forests on the slopes of mountains (sloping land) to make “huma” (field for dry rice cultivation) by cutting down forests, clearing away bushes, then they left them as they were for three to five days. After that, they took the big trees for firewood, and they burnt the dry leaves and twigs. The next thing the political prisoners did was hoeing the earth to make terraced rice fields. The idea of making terraced rice fields was to avoid the rice fields from erosion, and they could collect or hold rainwater. System of this kind was known as “sistem sawah tadah hujan” (farming system depending on rainwater). After that the “huma” rice fields were hoed and then they were grown with “gogo” paddy. (Tom Anwar 23 January 1996). According to Hasyim Rachman (17 January 1996), the

farming areas of “tadah hujan” rice field at “Tefaaf Buru” was mostly found in Unit IX Wanamulya, Unit X Wanadharna, Unit XI Wanaasri, Unit XII Bhirawa Wanajaya, Unit XIII Giripura, Unit XIV Bantalrejo, Unit XV Indrapura, Unit XVI Indrakarya, Unit XVII Argabhakti, Unit XIII Adhipura.

From early 1970 to 1977 the political prisoners at Tefaaf Buru were able to open rice fields and “ladang” (unirrigated agriculture fields) as wide as 3,532.5881 hectares. They also succeeded in building roads connecting one unit to another as far as 175 kilometres. Furthermore, they were able to build as many as 29 dams, and irrigation channels as far as 72.5 kilometres. Those various kinds of dam and irrigation channel were built to support the farming areas of the wet rice field at Tefaaf Buru. Thus, it was hoped that the political prisoners were able to be self-supporting in rice on their own efforts. The area of the farming areas in Units of Tefaaf Buru can be seen in the following table.

Tabel 1 Total Area of Agriculture of Political Prisoners at Buru in 1977

No	Unit	Sawah (Hektar)	Ladang (Hektar)	Jumlah
1	1 Wanapura	266,2348	121,4500	387,6848
2	2 Wanarejo	190,7922	102,5200	293,3122
3	3 Wanayasa	102,0756	77,0000	179,0756
4	4 Savanajaya	161,2000	112,2256	273,4256
5	5 Wanakarta	62,4374	76,5000	138,9374
6	6 Wanawangi	78,2849	57,7639	136,0488
7	7 Wanasurya	91,9646	72,0000	163,9646
8	8 Wanakencana	59,1200	91,1700	150,2900
9	9 Wanamulya	60,9852	85,4232	146,4084
10	10 Wanadharna	95,9500	46,7780	142,7280
11	11 Wanaasri	32,7402	132,0250	164,7652
12	12 Bhirawa Wanajaya	33,7402	78,9500	112,6902
13	13 Giripura	62,8152	127,2000	190,0152
14	14 Bantalreja	57,0000	43,7150	100,7150
15	15 Indrapura	52,4769	64,4800	116,9569
16	16 Indrakarya	98,9738	101,9550	200,9188
17	17 Argabhakti	98,4649	108,0375	206,5024
18	18 Adhipura	74,6949	62,2500	136,9449
19	R. Ranggalawe	36,2026	42,8700	79,0726
20	S. Sawunggaling	62,8660	65,0480	127,9140

21	T. Trunajaya	50,0958	72,5025	122,5983
22	A. Ancol	10,0000	-	10,0000
Total		1.839,1152	1.741,8537	3.580,9689

Sumber: Team Pemetaan Ko. Inrehab P. Buru, 10 Oktober 1977, Pramoedya Ananta Toer. *Nyanyi Sunyi Seorang Bisu: Catatan-catatan dari Pulau Buru*. Kuala Lumpur: Wirakarya, 1995:308-309.

2. Growing Paddy and “Palawija” (crops planted as the second crop in the dry season)

The rainy season at Tefaaf Buru lasted from April to October. Meanwhile, the dry season was from October to April (Sugeng 23 January 1996). The political prisoners began to grow paddy when the rainy season came (in April), and they harvested their paddy in June or July. And they started to grow paddy again in July or August, and harvested their paddy in October or November.

After the rice fields had been done completely, the political prisoners collectively (in one unit) grew paddy. At first they sowed the paddy seeds given by the government. After the harvest time was over, the political prisoners made their own paddy seeds without getting the paddy seeds from the government. While waiting for the seeds to be ready to plant (aged 20 days to 30 days), they did the jobs of tilling the soil such as: hoeing the land, ploughing the land, fixing the dikes. After they had finished tilling the soil and the paddy seeds were ready to plant, they all simultaneously planted the paddy. After all was done, the Coordinator of the Unit gave the task to look after the paddy plants to every barracks under the responsibility of the Head of the Barracks. During the care time of the paddy plants, the Head of the Barracks picked his men to manage the rice fields in turns (Sugeng Supanut 23 January 1996).

The duty to manage the rice fields besides being done by the prisoners who had been “*krepo-krepo*” (very old and weak) was also done by other political prisoners after the break time bell (at 14.30 to 15.30 local time). The jobs to manage the rice fields consisted of the jobs such as clearing away the grass or weeds, fixing broken dikes, watering the rice fields if need be or drying the rice fields when they had to be dried, curing the plants when they were infested with pests and diseases, and fertilizing the paddy plants. The situation in the rice fields at the break time became more boisterous because all unit political prisoners were under an obligation to manage the rice fields, except when they were sick.

The political prisoners at Tefaaf Buru in the early 1970 had started to grow paddy. However, they suffered a failed harvest because there was a pest attack. As concerns the failed harvest, the Commandant of Unit VII Wanasurya, Major Rusno, got a report from one of the members of the Guard Platoon that in his unit there was a farming engineer named Suyaka to consult to regarding the failed harvest. After hearing the report from his man, Major Rusno called Suyaka immediately to know Suyaka’s idea relating to the failed harvest. According to him, the rice fields at Tefaaf Buru were newly opened rice fields. They had just been opened from forests or savannahs. Forests and savannahs were places where pests could breed very well. When the forests and savannahs were converted into rice fields, the pests moved to other forests or savannahs around the rice fields. When the rice seeds were already planted, the pests would soon infest them, so that the harvest failed (Sugeng 23 January 1996).

The failure of the harvest brought about a lesson to Tefaaf Buru. The Commandant of Tefaaf Buru Major Rusno began to realize that among the political prisoners there were several scholars whose skills were not used yet. Based on that fact, he ordered the members of the Guard Platoon to collect data about the political prisoners, and they were able to get complete data about the political prisoners. Based on the collected data, finally the Commandant of Tefaaf Buru Major Rusno made a decision that the political prisoners who had a special skill (experts) had to be gathered at the Commando Headquarters of Tefaaf Buru. They would be used as the conceptors of the Tefaaf Buru development. For instance Suyaka was trusted as the conceptor of the development in the field of farming, while Pramoedya Ananta Toer was a man of letters who had the ability to write. Therefore, he was moved from Unit II Wanareja to the Commando Headquarters of Tefaaf Buru to be employed in the field of office administration (Pramudya Ananta Toer 19 January 1996).

The political prisoners of Tefaaf Buru were demanded to live independently. They were even obliged to finance the implementation of the construction of the Project of the Buru Rehabilitation Installation, like bearing the cost of the food and side dish for the officials of Tefaaf Buru, bearing the cost of the Means of Paddy Production (saprodi). To meet the operational costs, the Commandant of Tefaaf Buru Major Rusno ordered the political prisoners to make a project of wood sawmill in the forest of which the income was given to Tefaaf Buru's cash. Besides that, the political prisoners were also ordered to grow paddy with a target system. This order was very burdensome to the prisoners, and to undertake it all the political prisoners were exploited. This bad condition was made worse with various kinds of illegal levy done by the security officials of Tefaaf Buru (Hasyim Rachman 17 January 1996).

During the process of growing paddy the political prisoners of Tefaaf Buru needed means of paddy production (saprodi) such as fertelizer need, chemical substances used to kill pests, petrol, lubricant, kerosene, sprayers. Those means of paddy production were lent first by Tefaaf Buru and after the harvest time, the yield of the harvest was cut for the cost of the Means of Paddy Production. When the Commandant of Tefaaf Buru was held by Lieutenant Colonel Samsi M.S (1973-1974), at the second time of planting time in 1973 (MT II/1973), he burdened the cost of the Means of Paddy Production of Unit II Wanareja for the area of rice fields as wide as 1,1017.40 hectares as much as 385 kilograms of dried clean paddy (GKB) for every hectare (Pramudya Ananta Toer, 1995). And this policy was retained by his successors. They were Lieutenant Colonel Soetikno (1975-1976), Colonel Karjono (1976-1977), Lieutenant Colonel CPM Kardjono (1977-1978). The list of the area of the rice field in Unit II Wanareja which was planted with paddy and was subject to the cost of the Means of Paddy Production based on the MT II/1974 can be seen in the following table.

Table 2 The Overall Cost of the Means of Paddy Production in Unit II Wanareja From the MT II/1974 to the MT II/1978

No	Planting Time (MT)	Area of Rice Field (In Hectares)	Cost of the Means of Paddy Production	
			Per Hectare	Number
1	II/1974	150	385	57,750
2	I/ 1975	250	385	96,750
3	II/1975	150	385	57,750
4	I/1976	150	385	57,750
5	II/1976	150	385	57,750
6	I/1977	150	385	65,450
7	II/1977	170	385	57,750
8	I/1978	120	385	46,200
9	II/1978	120	385	46,200
Total		1,410		542,850

Source: Catatan Harian Pramodya Ananta Toer, Wanareja, Pebruari 1979, Pramodya Ananta Toer, *Nyanyi Sunyi Seorang Bisu: Catatan-catatan dari Pulau Buru*. Kuala Lumpur: Wira Karya, 1995:248.

At the MT II/1974-MT II/1978 Unit II Wanareja got overproduction as many as three times. They were at the planting times of the MT I/1976, MT II/1976 and MT I/1977. At the MT I/1976 the paddy production was as much as 266 tons of dried clean paddy (GBK). The production was then cut for the cost of the meals for the

political prisoners and the officials (the members of the Guard Platoon) of Unit II Wanareja (during the MT I/1976), and the cost of the Means of Paddy Production and there was left as much as 35 tons of dried clean paddy for overproduction of the MT I/1976. After that the paddy was milled and valued in rupiah as much as 1,778,100 rupiahs (Pramudya Ananta Toer 1995). At the MT II/1976 the production was 380 tons of dried clean paddy (GBK). That paddy production was then cut for the cost of the meals for the political prisoners and the members of the Guard platoon of Unit II Wanareja and the cost of the Means of Paddy Production, and there was left 96 tons of dried clean paddy (GBK) for overproduction of the MT II/1976. After that the paddy was milled and was valued in rupiah as much as Rp. 4,832,400 (Pramudya Ananta Toer, 1995). The outcome of the overproduction of the MT I/1976, which was as much as Rp. 1,778.100, was cut for the cost of “tasakuran” (thanksgiving prayer) on 8 August 1976). While the overproduction of the MT II/197, which was as much as Rp. 4,832,400, was cut 10% for the Commandant of Unit II Wanarejo and the members of the Guard Platoon of Unit II Wanarejo. It was also allocated to purchase a generator house and a diesel. After that the rest of the money of the overproduction of the MT I/1976 and MT II/1976 was given out to the political prisoners of Unit II Wanareja where each political prisoner got Rp. 2,000 (Pramudya Ananta Toer 1995). At the MT I/1977 Unit II Wanareja got overproduction as much as 45 tons of dried clean paddy. It was then milled and valued in rupiah as much as Rp. 2,290,400. That amount of money was cut for the consumption cost for the political prisoners and the security officials of Unit II Wanareja, the cost of the Means of Paddy Production, all kinds of other illegal levy, and the rest of the money was given out to the political prisoners of Unit II Wanarejo where each prisoner got as much as Rp. 1,700 (Pramudya Ananta Toer, 1995).

In the early time of Colonel Lewirisa’s tenure as the Commandant of Tefaaf Buru (March 1978-December 1979), there was a rumor going about in the political prisoners circle that the Means of Paddy Production got subsidy from the government. So, the cost of the Means of Paddy Production levied by the officials of Tefaaf Buru from the MT I/1974-MT II/1978 was an illegal levy. This rumor was responded by the Commandant of Tefaaf Buru Colonel Lewirisa. He said that the government did not burden anything at all to the political prisoners and the cost of the Means of Paddy Production which had been taken was still saved at a certain bank in Ambon as much as Rp. 170,000, and later it would be given back. It turned out that the money for the Means of Paddy Production (saprodi money) taken by the officials of Tefaaf Buru had not been given back until all political prisoners of Tefaaf Buru were returned to Java. With regard to that, Pramodya Ananta Toer (19 January 1996) had ever reported this matter to the Vice President of the Republic of Indonesia Adam Malik at his dwelling house. He proposed that the money would be used by the former political prisoners of Tefaaf Buru who had been returned to Java as the financial capital to set up an enterprise. However, Adam Malik did not show any interest in this matter. He said, “The money is at the military’s hands. Well, don’t think about it any more.”

When the harvest time came, the political prisoners (in one unit) did the job of harvesting the paddy together. For instance cutting the paddy plants and carrying the paddy yield to the drying place which was located near the unit’s logistic building. The postharvest jobs such as getting the paddy down from the cart, sifting the paddy from dirt, drying the paddy and milling the paddy were all done by the political prisoners. According to Tom Anwar (23 January 1996) all paddy yield had to be submitted to Tefaaf Buru. If anyone was caught hiding (bringing home) the paddy, he would get a severe punishment from the Guard Platoon. It was justified by Kasto Wirjoredjo (23 January 1996). He said that the whole paddy yield had to be submitted to Tefaaf Buru, and the political prisoners only got a daily rice ration as much as 200 grams per person. They felt that this rice ration was still not enough.

The political prisoners ate rice twice a day when they had lunch and dinner. In the morning they ate cassavas or corn, or sago, or soya beans. Besides growing paddy, the political prisoners also grew “palawija”. The kinds of “palawija” planted were cassavas, sweet potatoes, soya beans, corn, various kinds of vegetable and fruit. They planted them in the “ladang” and in the garden around the yards of the barracks. The yield of growing “palawija”, vegetables, and fruits was not submitted to Tefaaf Buru, but they were for the consumption of the political prisoners. To meet the need of nutrient, the political prisoners raised chickens, raised fish in fishponds, angling for fish, hunting deer or wild boars (Tefaaf Buru, 1976).

The Commandant of Tefaaf Buru tried hard to control the paddy yield by forming a Committee for Controlling the Yield (PPHP) of which the members consisted of the Production Assistant and Marketing Assistant (As.Prosar) and some officials of the Commando Headquarters of the Buru Rehabilitation Installation. The

officials of the Committee for Controlling the Yield calculated the estimation of the amount of paddy which had to be yielded in each unit. The estimation was then matched with the notes from the officials of the unit storehouse. The officials of the unit storehouse together with the political prisoners often fooled the officials of the Committee for Controlling the Yield by embezzling some of the yield. It was done to add the rice ration given by Tefaaf Buru. The Commandant of Tefaaf Buru had determined that the food ration of each political prisoner was as much as 550 grams of clean dried paddy per day. Therefore, by fooling the officials of the Committee for Controlling the Yield, each political prisoner could get the food ration between 700-800 grams of clean dried paddy per day or around 550 grams of rice. Besides that, the political prisoners could eat supplement food such as corn, cassavas, soya beans, sweet potatoes from the harvest of "ladang" or garden which was not submitted to Tefaaf Buru. According to the available data, until the end of June 1976, in the entire Unit of Tefaaf Buru there had been as wide as 160.64 hectares of "ladang" grown with corn, 50.63 hectares of "ladang" planted with sweet potatoes, 60.45 hectares of "ladang" planted with vegetables and other plants such as radishes, and as wide as 175.98 hectares of "ladang" planted with cassavas (Tefaaf Buru, 1976).

The political prisoners of Unit X Wanadharma were obliged to plant sugar canes to make granulated sugar. The political prisoners of Unit V Wanakarya were obliged to cultivate "aren" trees to make "aren" sugar because there were many "aren" trees growing in the forests of that area (Tefaaf Buru, 1976). While repair shop and metal craftsmanship were set up in Unit VIII Wanakencana. And trusted as the head to lead those repair shop and metal craftsmanship was Ir. Djoko Sri Muljono, a political prisoner graduating from the Metalurgy Institute of Lumumba, Moskow. Repair shop and metal craftsmanship produced farming tools and repaired the farming machines which were broken down. Thus, the repair shop and metal craftsmanship had a vital role in supporting the Development of the Project of the Buru Rehabilitation Installation (the Merdeka, 23 December 1977). The Commandant of Tefaaf Buru Major CPM Rusno (1969-1971) tried to make use of the political prisoners who were from Rembang, Central Java, to develop salt making using land as wide as one hectare near Samleko Beach in the area of Kajeli Gulf (Pedoman, 27 December, 1969). The salt making was intended to supply the demand for salt at Tefaaf Buru (Pramoedya Ananta Toer, 19 January 1996).

3. The Native People's Responses to the Presence of the Political Prisoners

The existence of the native people of Buru Island in Wai Apu Valley (Tefaaf Buru) was threatened by the presence of the political prisoners sent from Java. Their hunting grounds were narrowed by the opening of the savannahs and forests which were converted into rice fields and "ladang". The political prisoners who undertook the opening of the rice fields and "ladang", the milling of "meranti" wood in the forests or who were doing the opening of the new roads suffered from hunger. To quench their hunger the political prisoners sometimes stole the plant produce of the local people, cut down sago trees, angled for fish and hunted wild boars and deer. These things threatened the existence of the local people whose lives were still dependent upon the mercy of nature (*food gathering*). Nature which gave a source of living to the local people had been taken by the political prisoners, so that it sparked the wrath of the local people. They resisted. The forms of anger or resistance of the local people were clear for instance in the incident of the deaths of three political prisoners of Unit X Wanadharma named Suharman and Sarna on 12 May 1971. They died of being stabbed with a spear by local people when they were angling for fish in the swamp (Pramudya Ananta Toer, 1995).

The political prisoners and the members of the Guard Platoon of Unit X Wanadharma searched the murderers of Suharman and Sarna, but they had not been able to find him. The political prisoners and the members of the Guard Platoon of Unit X Wanadharma finally managed to catch someone who was suspected as the murderer of Suharman and Sarna. He was Jaji Tama. The Guard Platoon of Unit X Wanadharma investigated him intensively with various kinds of tortures but he did not confess and he even kept insisting that he was not the murderer, "*Beta Seng ... beta seng*" ("I don't know ... I don't know"). The members of the Guard Platoon were not at their wit's end. They then electrified Jaji Tama's sexual organ. He could not withstand the torture, and finally confessed that he was the murderer. He killed Suharman and Sarna together with his son-in-law. The Guard Platoon arrested Jaji Tama's son-in-law immediately. When he was being interrogated, he confessed that he was ordered by Jaji Tama (father-in-law) to kill Suharman and Sarna. Based on the interrogation by the officials of the security, Jaji Tama and his son-in-law admitted that they killed Sarna and Suharman because they did not like the presence of the political prisoners in his place. They were of the opinion that the presence of the political prisoners had caused the local people's hunting grounds to get narrower and narrower and the local

people's sago area had been destroyed by the political prisoners. The two murderers were finally imprisoned at the Correctional Facility in Namlea. (Pramudya Ananta Toer, 1995)

Another form of protest raised by the native people of Buru against the arrival of the political prisoners in the hinterland of Wai Apu had ever been done by the head of Soa Wai Lonangan, Mana Bubu. He invited the political prisoners (across the River Wai Apu) who were constructing a road connecting Unit III Wanayasa to Kampung Air Mandidih to come to his house. Before the political prisoners, he filed a protest that he was made suffered a loss by the deeds of the political prisoners who often stole his coconuts and mangoes. With regard to that he said, "Those trees are not the birds' plants, Gentlemen." (Pramudya Ananta Toer, 19 January 1996).

The presence of the political prisoners at Tefaft Buru threatened the existence of the native people of Buru because the supply of the sago forest was getting less and less and the hunting grounds were getting narrower and narrower. It caused the local people to be willing to learn to till the soil in more modern ways from the political prisoners. Thus, they began to do farming with irrigation system, and did farming with the system of terraced "ladang". They began to raise chickens, ducks, and fish. It lessened the dependence upon nature, and showed the move of the way of life from *foodgathering* to *foodproducing*.

CONCLUSSION

Law No.5 of 1969 concerning the authority to do detention and eradication of subversive activities was made by the Government of the New Order as the law base to banish the political prisoners to Buru Island through "Proyek Inrehab Buru" (the Project of the Rehabilitation Installation of Buru). This project succeeded in removing thousands of the political prisoners of Class B from Java Island who were deemed very dangerous for the Government of the New Order. Besides, this project was able to optimally make use of the political prisoners to be "swadaya" and "swasemba" in the farming field (self-sufficient in the field of farming on their own efforts). Constructing roads, making irrigatigation channels, building dams, opening the areas of rice field and managing the rice fields and "ladang", making and renovating barracks and the houses, sawing wood in the forest, building places of worships, a medical clinic, an arts house, making salt and sugar, doing corvee, repair shop, burning corral to make quicklime, working as blacksmiths, serving the daily needs of the members of the Guard Platoon were the jobs which had to be done by the political prisoners. Practically they did not have any chance to do political activities.

Relating to the opening of the Project of the Rehabilitation Installation of Buru, it is the native people of Buru Island living around the location of Tefaft Buru who could enjoy the positive impact of the opening of that project. The way they made a living underwent a rapid change at a relatively short time from *food-gathering* to *food-producing*. They became familiar with tilling the soil in more modern ways such as tilling the soil with irrigation system and familiar with "sistem pertanian terasering" (farming system with terraced rice fields and terraced "ladang") as well. However, the opening of the Project of the Rehabilitation Installation of Buru also had a negative impact on the local people because of the decrease of the supply of the sago forest, and the narrowing of the hunting grounds.

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