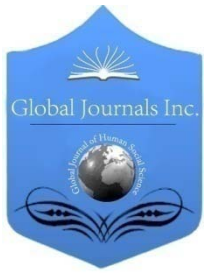
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I. Introduction

The Alert period was a relative short duration time span in the history of the Indonesian people. Actually there was with a certain time span about when it started and ended. Even so, one could estimate that this sort time span started about four month after the Japan surrender unconditionally to the Allied Forces. This sort period of alertness was a period, which was very critically and decision, it was describe as a very disordered time or a chaotic period,laden with numerous acts of violent, looting, even massacres. This situation was the result of a vacuum of power, there was nobody who could takes control of the situation. At that time past government (The Japanese) had surrendered, while in the meantime the new government (the Indonesian government), which had no experience, was relatively weak. According to Adam Malik there were plenty of young man went up and down the streets using several attributes and put their hands up while shouting "siap", and this period of alertness was there therefore called *Masa Bersiap* (The Alert Period).

Whether you agree with Adam Malik opinion, what is certainly the alert period was really a disorderly period and full of violence. This collective action with violence, which took place at the early period of Indonesia independence, could also be experience at start of the reformation regime at the end of 1990s up to the year 2000s; upheavals could be seen in Ambon (1999), Poso and Sampit (2000). Looking from the violent actions, these collective actions of the two periods gave the same impression. That mean, the cause of the violent action were based on relation, ethnical problems or race and religion. Since these problems are also faced by the other countries like Southern Thailand. (Aslam, 2008:81-82). The question which across us, is it true that the cause or the culture which pushed these collective actions were the same? Before being able to answer that question, we should first study the opinion of Van Doorn about the "Masa bersiap". He said: "Maar voor goed begrijp van de maatschappelijken historische betekenis van deze periode is het nuttig te beseffen dat de "bersiap" veel meer was; een revolutionair process, waarbij met geweld van wapenen een sociale opstand werd doogevoerd en een collectief national sentimentwerd gedemonstreed, gericht tegen terugkeer van de "kolonie" ("But for a good understand of the social historical meaning of this period, it would be good to knowthat the "bersiap" was more that what was already mention; it was a revolutionary process, which was demonstrate collectively national sentiment which was dedicated to the return of the colony (Van Doorn,1983). So what was meant by the "masa bersiap" social historical has to be interpreted as revolutionary change process, where a social action with violent using weapons with the national sentiments collectively direction to colonial power which wanted to reign again.

Van Doorn statement pointed out that these violence took place in such condition were reasonable, and should be taken as reasonable. Since reasonable in a certain place could not be reasonable in another place. As told by Onghokham, many farmer uprising, which was caused by high taxation. But this does not imply that high taxation would cause uprisings. In other words what happened in one place could easy be used as standardization to generalize an similar events which took place in other places. Some events, which took place around September 1945 – August 1946 showed a certain uniqueness like what took place in Jakarta –

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Tangerang (Cribb, 1991), Banten (Iskandar, 1992), Three Areas in Central Java or *Tiga Daerah* (Lucas, 1991), East Sumatera (Kahin, 1971 and Reid), which were mentioned by A.H. Nasution and B.R.O.G. Anderson (1972). These events strengthened Onghokham opinion, who mentioned that the cause which arose the collective actions, whether mentioned as a social revolution and also as a revolt; were of several variants and sorts.

In this paper, the author tried to disclose again events, which happened in the section (*afdeling*) area which not is known as kabupaten/city of Bogor in the time span from 1945-1946. As one could read in the local newspaper and Dutch intelligence reports (Netherlands Eastern Forces Intelligence Service - N.E.F.I.S.) not long after the proclamation of independence of the Indonesia people on 17th August 1945, some areas violent actions took place. The Bogor regency could not escape these brutal action accompanied with actions against the law. The question is, were the collective action which took place in the area of the Bogor regency were an aftermath of the event which took place in Jakarta – Banten or not? Second, if the activist had a local character, then what local factors which were able to push the local inhabitants to carry out such action? To answer both question comprehensively it would be maybe not very easy. Not only because there is scarcity of textual sources which could cover these event, but also the actors and the witnesses, which experienced the actions are no more available. For these reasons, not only as an excuse if in these article the author used the word "to try" to disclose the period which has been told as a mythos full of tensions and no order based on facts which could be found.

II. Some Information about the Bogor Residency during the Colonial Period

The Bogor residency is location south of the Indonesia capital, Jakarta, which from the past up to 1866 was an assistant residency region, which was autonomous administratively it was included as a part of Batavia Residency. The use of the name Bogor to indicate this area, up to present is still debated by the experts of the Bogor history. But according to Baron von Imhoff, when the *Vereenigde Oost Indische Compagnie* (VOC) took over this area, the local people called this area Bogor. But after this area was under the VOC it was called Buitenzorg by Baron von Imhoff which meant far from the noise, which is in contrast with Batavia which was noisy. At the end of the VOC this area divided into six district, Buitenzorg, Cibinong, Parung, Leuwiliang, Jasinga and Cisarua. It consist of about 374,903.26 ha or equal to 68 square miles. The southern and eastern was bordered with the Priangan regency which is separated by range of mountains Halimun, Salak, Gede, Pangrango, and Megamendung. While at western part the Bogor residency was bordered by the Banten residency which was separated by the Cidurian river. Except for the Cidurian river also from the Bogor area there are the Cimandiri and Cisadane rivers, the rivers which also passed the Bogor town are the Angke river, a branch of the Citarum river.

This area except for the Blubur government area which was the center of the Dutch East Indie government next to Batavia, consisted of private lands with first of all coffee, kinine, tea, sugarcane and rice, but you can find private land cultivated with nut weg, trees cloves, peper, and next to there all these were lands which produced calcium and birdnests. Most of these private lands were under Europeans and some were under Chinese. The states of these private land, difference from private property. The owner of these lands did not only have ownership the whole land, but also have right over the population on the land. He oblamed a special rightfrom the government, which gave him the right as monarch. For the above reason the private lands prices are mostly highest if compared with common private lands. The price of the private land in 1894 is f. 16,691,150 (ENI, 1887: 298). But because of the special right, most of the time The owner or person who hired a private land, exploited the people living on the land beyond there normal activities, this way of exploiting them made their daily life dropped below the subsistence line. This condition created unrest, which often developed in uprising or farmer opposition.

One of farmers opposition which at the sometime was the biggest protest on a private land, exploded in 1886 in the Ciomas private land (Iskandar, 2007). The impact of this opposition did not end until the opponents were brought to the court, instead of it developed which forced Otto van Rees had to leave his position as the Governor General of the Netherlands East Indie, until there was a demand to abolish the private land institution (*Indische Gids. Deel I:* 740-741). The monarch of Netherlands agreed to the demand. The purchasing of the private lands by the government started since 1917 and ended in the year 1931. The economic crisis, which hit the whole world at that time made the government of The Netherlands East Indie to stop the purchasing. According to reports from the Bogor residency, there were still 12 private lands which comprises about 66,637 *bau* or about 53,310 ha. The rest of the private lands at the end disappear when the independence war started in Indonesia.

Since the laws 1931 No.425 were introduced, the Bogor residency were united with Sukabumi and Cianjur residencies became a Bogor residency and its capital was Bogor town. This condition was not changed when the Japanese took over the government from the Dutch. Only the name of government' structure changed like "keresidenan" or residency became "shu",

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"kabupaten" became "ken", and *Keresidenan* Bogor became *Bogor shu.*

III. The Era of the Japanese Occupation

In general the social condition of the Indonesia society during the Japanese occupation was relatively worse than the Dutch colonial period. The war was not the cause of this situation, but because of the Japanese government had hardly built economic facilities. The result of this a big paid of the plantations were neglected and changed into the small forests. The same case was with rice plants, soya bean, cassava, and ma is which all had deteriorated the Japanese *Kempetai* to local economic development could only be noticed in the position of the Japanese was at the front started to be pushed back. This condition could be noticed in the contents of speech of the leader of the *Jawa Hokokai* (to fight the enemy, the development of a new Java, you all have to work hard to strengthen the economy and to restore the health of the animals (*Tjahaja, ect*). But if take a good look, this concern basically was not for the well being of the people of Indonesia, this all was for the interest of the Japanese.

There were Indonesian people who were pushed by the Japanese (like for instance by *Tonarigumi* institution) as laborers without pay to build a new Java. They were forced to build several economic and military facilities, including to dig big holes and tunnels for defense outside Indonesia, like in the Philippines and Myanmar. Even so the Japanese government called these forced laborers with a respectable name, economic heroes, a name which was not so well-known, *romusha.* According to Wertheim nearly about 300.000 *romushas* were sent abroad and only about 70.000 came back to Indonesia alive (Wertheim, 1956: 228). Next to these there were many Indonesian women who were made to satisfying the sexual inclinations of this Japanese soldiers. They were called *jugun ianfu.* The Javanese people suffered this time of the Japanese occupation as *zaman edan* alias a crazy time (Anderson, 1972: 15).

Although the Japanese occupation period was named crazy period, there was also a positive side, especially for the young men. Like what Anderson said, the Japanese government had given the young Indonesians selfconfident. They were involved in military and youth organizations like the *sainendan, keibodan, heiho,* and at the end in the *Pembela Tanah Air* (Peta) soldier organization. Not directly, but the Japanese had also contributed in the spread of the Indonesia national language, by forbidding the use of the enemy's languages (Dutch and English) at schools and formal events. The only language, which may be used was the Japanese and Indonesia languages. In line with the spreading of the use of the Indonesia language, the Indonesia national idea also spread out. The more propagandizing idea "Perang Asia Timur Raya" (The East Asian Great War) to the people of Indonesia, the Japanese government involved political personalities and religious leaders, like Soekarno, Mohammad Hatta, Gatot Mangkupradja, Kiai Haji Mas Mansyur, Ki Hajar Dewantara, local personalities from the Bogor residency who were asked to join by the Japanese were among others Mr. Syamsuddin, he was appointed as chairman of the "3 A movement" (an propaganda institution which was formed for the first time in Indonesia) and Kiai Haji Ajengan Ahmad Sanusi who was appointed as vice resident (*shu fukuchokan*) *Bogor shu* (Benda, :218). He in the past was known as a leader of an organization which was militant enough, *Al-Ittihadiyatul Islamiyyah* (Iskandar, 2001: 184). But the vice resident position did not last long. He felt that he was not enough competent for that position taking into consideration that the knowledge he had obtained were only from the pesantrens, which gave enough support (*Asia Raja,* 27 November 1944).

During the Japanese occupation the name Batavia was changed in to Jakarta. A different process counts for Buitenzorg, this name disappeared and was changed into Bogor, a name which was already familiar among the local inhabitants since the VOC period. Some event took place in the area of the Bogor resident which are should be noted, because its impact is quite big for the independent war of the Indonesia people. One of the events was the creation of the center for the Japanese military exercises which was named *Jawa Bó-ei Giyúgun Kanbu*on the 15th of October 1943. In this institution officer candidates for soldier to perfect the fatherland were named *Pembela Tanah Air* (Peta). In January 1944 the name of center for exercise was changed by its new commander, Captain Yanagawa into *Bó-ei Giyúgun Kanbu Kyóikutai,* in line which its perception that this institution was not only training (*rensei*), but also to education (*kyóiku*) its to be soldier(Nugroho Notosusanto, 1979: 90).

The number of the Peta soldier which obtained a Japanese education were 66 battalion (*daidan*) in Java and 3 battalion in Bali. In Java the Peta spread to each residency. In Bogor residency, there were 4 battalion, they were concentrated at Jampang Kulon, Pelabuhan Ratu, Cibeber, and Cianjur. In general, whose who were educated and appointed to become battalion commander (*daidancho*) were known as personalities or local elites, like Kiai Haji Abdullah bin Nuh, Moslem scholar (*ulama*) from Empang, Bogor and Kiai Haji Basuni *ulama* form Cipoho, Sukabumi. The both *ulamas*were before activist from *Al-Ittihadiyatul Islamiyyah* under the leadership of Kiai Haji Ajengan Ahmad Sanusi (Iskandar, *op.cit*; *Tjahaja* Februari 12th 1944).

The formation of the Peta in fact was one of the idea of Japan to directly involve the Indonesia people into the war against the Allied Forces. They hope the

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Peta soldiers would join the war seriously to defend their country. Except making the Peta, the Japanese also made a promise became well known as the promise Koiso (The Japanese Prime Minister at that time). This promise was then followed by the establishment of the investigation body to investigate the preparation for the independence of Indonesia (BPUPKI) which after that was continued (carried on) by the Committee for the Preparation of the Indonesian Independence (PPKI). But the promise could be fulfilled in the middle of August the Japanese surrendered to Allied forces unconditional.

The news about this event came to be known among the young Indonesian who were working in the Japanese news agency office, *Domei.* Although these Indonesian were already increased their self confidence and a critical attitude towards the Japanese. They had already a strong historical confidence and felt uneasy if the independence of Indonesia was given bya the Japanese made them uneasy in front of the Allied forces whose won the war. For this reason they pushed the old generation, Soekarno and Hatta to immediately proclaim the independence of Indonesia (Nugroho, 1979: 131-132).

But the old generation in the meantime thought that the independence had been promised. So what is urgency to harry, especially to oppose the Japanese which *nota bene* as a matter of fact had still a force which was in full power, it would be better that the strength they had be saved and used later to confront the Allied forces who would came to take over the Japanese power. These young men later kidnapped Soekarno and Hatta and brought them to Rengasdengklok, a little town in east Jakarta. These case later could be solved bya Ahmad Subardjo, who gave a guarantee to the freedom fighties, that when release Soekarno and Hatta, the independence proclamation would soon take place at long last, Soekarno, Hatta were brought back again to Jakarta, and the next day, on frijday, august 17th 1945, the proclamation of the Indonesia independence, was declared.

The news about independence was spread rapidly to all parts of Indonesia by radio, telegram, including courier. But, since the condition of the country and also the situation was still critical, these situation caused that the news reached the people not at the time and the reaction was also not the same. These were spontaneous happy reactions and offered immediate support to the government of Indonesia and other reacted suspiciously, i.e. an independence where people would act according to his interest. This way of thinking made some local leaders in certain areas make actions, which contributed to an certain situation which became frightening. As already mentioned, this period was known with the words "Masa Bersiap" sera of being ready.

IV. The Alert Period

The news about the Japanese last the war against the Allied forces has been actually already disclosed bya the leader of the Bogor *shu* Peta, *Daidancho* Haji Abdullah bin Nuh. According to him a few days before the proclamation when his soldier were on duty at Ujung Genteng, Jampang Kulon, Sukabumu residency, he saw that that Japanese in change to look after the troops was took the weapons from his soldier while giving the reason for this that the weapons was no more good enough and this would be replaced by a more modern one (Susanto Zuhdi, 1979: 223-227). The unweaponing doen by the Japanese towards they troops did not only take place in The Bogor region only, but it took place all at once in every regions. Apparently the Japanese occupation government is still traumatized bythe events of the Peta rebellion in Blitar a few months earlier. They anxious that, if Peta army came to known about the Japanese surrender, they would take retaliation to the Japanese (Notosusanto, 1979: 128).[2]

A day after the proclamation was read, the PPKI organized a meeting and the topic of the meeting was to select a head of the state. In this meeting, Ir. Soekarno was elected as the president of the state and Mohammad Hatta as the vice president by acclamation. What also was achieved at that meeting was the Indonesia Constitution of the Republic of Indonesia conformed and the Indonesian National Committee, which had the duty to assist the president to carry out the government's policies.

The central Indonesian National Committee (KNIP) was only establishment on August 29th 1945. It had 135 who were appointed by Soekarno – Hatta. After the formation of the KNIP, they also formed a Local Indonesia National Committee (*Komite Nasional Indonesia Daerah* - KNID), while the members were elected by the people, like the Bogor residency. The chairman in this area was dr. Abu Hanifah (Abu Hanifah, 1978: 47). But there other which were protested even they pulled off coup, and forced to retreat by a part of population like what had happened in Banten residency. During the first of independence, this KNID, which were in reality were governing the Republic of Indonesia including controlling the People's Safeness Committee (*Badan Keamanan Rakyat* – BKR), which institution was established on August 29th 1945.

Actually the young freedom fighters would like, that the government established the national armed forces as soon as possible. But this request was

[2] Some argue that the *Peta* and *Heiho* dissolved on the basis of Otto Iskandar Dinata proposal through PPKI. In his opinion, the Allies dislike the politics product smelled Japanese, so that the Republic of Indonesia can be considered as a doll Japanese creation. Starting from the proposal, then PPKI asked the Japanese occupation government to dissolve both the military organization. See R.H.A. Saleh, 2000: 102-103

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rejected by Soekarno-Hatta since they wanted to avoid to provoke the Allied forces. They were afraid that the Allied forces would destroy to Republic of Indonesia, which in fact had not yet enough power and military knowhow to confront them (Notosusanto, 1979: 141-142). The Indonesia government wanted to show that the Indonesia people love peace. The government only agreed to establish an organization for people security, named BKR, which would be under the control of the KNIP and KNID. In fact the BKR was not an military organization. But since clashes occurred with British army which were difficult to be avoided, this events made the government to call the former KNIL Major Urip Sumohardjo together with some former *Koninklijk Nederlands Indië Leger* (KNIL) members and Peta members. They had a meeting and at the end of the meeting they agreed to establish a military organization for the safety of the population. Urip was given the authority to establish the *Tentara Keamanan Rakyat* (TKR – The Military organization for the Nation Safety), and he was appointed as the chief commander of general staff with the rank of general lieutenant.

Although it was already certain about the formation of a military organization, but at that time there were still a lot of political forces in the country which judged this describes as an hesitating attitude which would be taken as a hesitating attitude. For this reason many political groups formed for themselves a military organization like the *Hizbullah*, *Lasykar Leuwiliang, Lasykar Pesindo, Bambu Runcing,* etc. This weakness at the end pushed personal action as well as group actions with violent actions, which hardly could be controlled by government. Even in some areas, there jawara's (head of some groups which sometimes made violent action and thieves used strong action towards the Indonesia government and killed them and accused them to be the Dutch side. The result of these kind of violent action created victims, like Amrin Pane (the best man of letters from Eat Sumatra, Indonesia) and Otto Iskandar Dinata (the top Indonesian politician from Bandung, West Java, Indonesia).

The fight for power in the Bogor residency itself started with the fight to get the *suchokan* office, not after the news of the independence proclamation reached this area. It started with the news that the Japanese obtain the mandate from the Allied forces to guard the *status quo,* did not want to hand over that building. But with the approach of the young freedom fighters leader Muhammad Sirodj, at along last the Japanese were willing to hand over the mentioned office (*Tjahaja,* 19th August 1945).

But in the process in handing over the rule not everything went smooth and peaceful like Muhammad Sirodj did. There were many brutal actions and anarchy, which took place in this area. In Depok for instance, on 7thOctober 1945, a upheaval took place because the local inhabitants boycotted the Europeans including the people considered an accomplice Netherlands. They tried to stop those Europeans to buy their daily needs, and next to that they forbid the traders to sell their goods to the Europeans. Even according to the report of the Dutch Intelligence, their actions were not only directed to the Europeans, but also to the Eurasians and those who professed Christianity, which in the past were very closed to the Dutch. Furthermore this report also mentions that in some localities in the Depok, West Java, these robbery involved also people from the *Barisan Pelopor,*[3] whose were known as workers of *asisten wedana* (assistant district officer) of Depok (*ANRI,* Alg. Sec. 1942-1945 No.1240).

On the 9 of October, a little bit later a sharp bamboo weapon group robbed five families who were mentioned as Dutch accomplices. They took all their properties. The next day, turn the cooperative warehouses where food store was looted by a bunch of bums. The Police and the government officials knew about the two incidents but did not take action except only stand around as onlookers (*I b i d*).

The upheavals became worse because of coordination weakness of the police and BKR, which actually were in charge for the security. On the 11th October around 4000 people came to Depok, some came by train, truck and lazy even bullock carts. The Dutch intelligence reported about the arrival of those people was known by the Indonesia government officials and the Republic of Indonesiapolice. These groups easily and freely robbed, made a mass of the houses and sent the inhabitants out of their houses, especially those who were Europeans Christian inhabitants. It was difficult for those people to get protection, for even they went into the forest it would also be difficult for the guarantee of their safety, even in the forests there were many robbers who would take their properties like clothes, food, Japanese and Dutch paper money, diamond and the Dutch silver coins. The report of intelligence mentioned by looking at characteristics, it was clear that those actions were collective action well organized. There area were person or certain groups who organized those actions (*I b I d*).

This uprisings increased since the coordination of the police and the BKR to take care of the security was weak with an passive attitude the government and Republic of Indonesia police, the personal actions, especially the collective actions with violent actions increased more and more. An October 13th for instance, 10 Depok inhabitants were murdered. Next to it the BKR and the *Barisan Pelopor* (known by their using of force of material around their arm). went of the Dutch

[3]*Barisan Pelopor* is a youth organization that was established in September 1944 as a form of support for *Java Hokokai* propaganda agency. *Hokokai* top job to Bogor area held by Gatot Mangkupradja (chairman) and Suradiredja (vice-chairman). See *Tjahaja,* September 26th 1944.

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inhabitants. They were detained brought together at the back of the old Depok station. There men, women, and children were unclothed excepted for their underpants and bra's. All their clothings were taken away by these robbers were at that time together under guardian of the *Barisan Pelopor*.

The violence actions were not only directed to the groups whom they were claimed suspect as Dutch sympathies, but sometime this violence actions also were experienced by the republicans. There were plenty of muggers or robbers who made used of the upheaval for their own benefit. Mayor A.E. Kawilarang who at that time was the head of the Regiment Bogor Staff Division II TKR, heard a report from his the soldiers under his command that in Cisarua there were two Menadonese women with their children, one of them still a baby, they evacuated to this place. He got the chance to meet the two women and promised to bring them to Bogor and further to send them to safe place. But next day when the two women would be transported, it turned out the houses of these two women were already robber. The two women with all their children 12 person totally were dead with wound caused by knives or sharp weapons all over their bodies. All properties of them were stolen or robbed (Ramandhan K.H., 1988: 74).

From the big amount of violent actions, the collective actions under the leadership of Ki Nariya from Leuwiliang was quite a dangerous action for the Republic of Indonesia government in the Bogor resident. Especially in the district degree. Ki Nariya who got assistance from the *Lasykar Gulkut* alias *Gulung Bukut* under leadership of The Mamat detained the Bogor resident Raden Barnas Tanuningrat and the Head of the Police Raden Enoch Danubrata and fired them from their positions. Thereafter all the officials of the Republic of Indonesia in Bogor were changed by Ki Nariya – The Mamat. After that Ki Nariya retreated to Dermaga, southwest Bogor, after the police and apparatus he had confiscated changed them by his followers. Please note that The Mamat and his *Lasykar Gulkut* reached Bogor, to be exact in Leuwiliang because they ran away after the take over action in Banten, failed.

Ki Nariya's and followers nearly were acknowledged by the government of the Republic of Indonesia in Jakarta who did received little information the social development around the Jakarta – Bogor area, and had nearly acknowledged his leadership. But after a report was obtained from Bogor, the leaders in Jakarta gave instruction to the TKR in Bogor area to immediately take strong action against the Ki Nariya – Tje Mamat movement (Ramadhan, 1988:62-63 and see special agent report 25th March 1946 No.KH2/29170/G, ANRI).

After obtaining that instruction, one combined groups of the Bogor regiment which constructed of the battalion II under leadership of Mayor Toha, battalion III under Captain Haji Dasuki Bakri, Special Police under Muharam Wiranata Kusuma, *Lasykar Hizbullah* under E. Affandi, and *Lasykar Leuwiliang* under Sholeh Iskandar were successful to surround and intercept Ki Nariya cs in Dermaga. The Mamat succeed to escape from combined allied, but at the end he was detained by *Lasykar Leuwiliang* under Sholeh Iskandar. The Mamat and his *Lasykar Gulkut* who were Banten's fugitive, were sent to the West Java Commandment I which as in Purwakarta (Sri Handajani Purwaningsih, 1984: 91).

In such an chaos situation, the Republic of Indonesia side had to face the British as a part of the Allied forces who came to disarmed the Japanese army and liberate the Japanese prisoners of war as has already been much disclosed by many historical researchers, a misunderstanding and perception between the Republic of Indonesia and England, the recapitulation process was not smooth, there were many disputes and war between the *Lasykar* or BKR/TKR who fought the British - Dutch troops after took place like in Depok (*Merdeka* No. 155, 30th March 1946), Cibinong, Cikeas, Bojong Kulur (*Merdeka* No. 166, 12th April 1946), Cileungsi (*Merdeka* No. 157, 2nd April 1946), Leuwimalang, Ciburial, and Cikemasan (*Merdeka* No. 159, 4th April 1946). Because of that, the *Lasykar* or TKR had often intercepted and ambushed on Allied or British convoying,and that was reason why the British – Dutch troops made relations and search in the houses of the inhabitants (*Merdeka* No. 155, 30th March 1946; No. 156, 1st April 1946, and No. 159, 4th April 1946).

Since there was not a good coordination between the TKR and *Badan-badan Kelasykaran* (the organization troops), like *Barisan Pelopor* and *Lasykar Hizbullah,* often fighting took place between the TKR against the *lasykar* (Ramadhan K.H., 1988: 61). The *lasykar* also often attacks which actions were not favorable for the Republic of Indonesia reputation, for instance attacked the convoy which transported the Japanese troops, which actually had already made an agreement with the Republic of Indonesia government and the Allied forces to go through the Bogor area. The leader of the TKR in the Bogor Residence therefore warned that the convoy of the 11 lories which would pass Cimande on the way to Jakarta should not be disturbed, because what they have in the trucks or lories were Japanese soldiers who would be returned to their country (*Algemeene Secretaries* No. 1240, *ANRI*).

V. The End of t he Alert Period

If in the beginning the Republic of Indonesia leaders were not to enthusiastic to establish a national military institution, "afraid" of being branded not having good intention and are fascistic, but the reality made them to change their way of thinking. This change of mind could be noticed by the publishing of the announcement of October 1945 concerning the establishing the People's Military, troops for the safety of

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the people (*Tentara Kemanan Rakyat* – TKR). In February 1946 this name was changed into the Republic of Indonesia Military (*Tentara Republik Indonesia* – TRI). At that time the formation TKR/TRI was took the example of *Department van Oorlog, Koninklijk Nedelands Indië Leger*(KNIL) in Bandung. According to A.H. Nasution, at the first the plan was the composition of the organization be consisted of three divisions in Java and one division in Sumatera. But in reality at that time there already a dozen of generals in Yogyakarta with ten divisions in Java and six divisions in Sumatera which cover about 100 infantryregiments (Nasution, 1963).

Looking at the reality, one could say that the division already exist were formulated in three commandments in Java and one commandment in Sumatera. The three commandments in Java were:

- Commandment I: West Java under General Mayor Didi Kartasasmita (ex KNIL)
- Commandment II: Central Java under General Mayor Suratman (ex KNIL)
- Commandment III: East Java under General Mayor Mohamad (eks Peta)

All the three commanders were appointed base on the letter of appointment form the 19th December 1945 No.44/MT which was signed by Lieutenant General Urip Sumohardjo, the Head of General Headquarters of the TKR (Saleh, 2000: 129). In reality only Commandment I could be established, while the three others could not be established. The reason for this was since the three areas, Central Java, East Java, and Sumatera, there was a certain competition between the formar military trained by the Japanese (an particular the Peta) and the former trained by the Dutch, KNIL (Anderson, 1972). While in West Java Java there was an agreement and sympathy among the former Peta and KNIL, they were willing to cooperate in the Commandment although most of the leaders and it staff members were ex KNIL military men (Saleh, *I b I d*). What was not important for them was the national interest, in particular to fight against the Dutch – NICA who were already in front of them, instead of to dispute about, whom of them were the most nationalistic or to the right to be the commander.

This spirit of nationalism could also be noticed in the reorganization in the TRI in the region of the Bogor residency. At that area was divided in two pasts, which was included in Division I Banten – Bogor with Colonel Kiai Haji Syam'un as its commander and Division III Priangan – Bogor with Colonel Arudji Kartawinata/Colonel A.H. Nasution as the chief commander. In course of time, the area under the responsibility of Divisi I only consist of the Banten residency, because for that time, the Chief of General Staff has formed Division XI TKR under the leadership of Colonel Abdul Kadir, who was responsible for the security of Bogor district. In this division two regiments were erected under commandership of Husein Sastranegara. The formation the division and even the regiment were formed earlier and had also already a serial number, took place peacefully and easily, there was no protesting.

While the battalion which was in Bogor was battalion I under the commandership of Mayor Ibrahim Adjie who was also responsible for Depok, Bojonggede, and surroundings. Battalion II was under the leadership of Mayor Toha who was responsible for Cijeruk area up to the Bogor environment. Battalion III was under leadership of Mayor Haji Dasuki Bakri who was responsible for the area Ciampea and Leuwiliang. Battalion IV under the leadership of Mayor Abing Sarbini was responsible for the Cileungsi, Citeureup, up to Cibarusah (Ramandhan KH, 1988: 62).

As already mention before, the reorganization and structuration in the West Java area had a positive impact either internallyor externally. There was no more suspicion among the former KNIL, Peta and *Heiho*, even with former the national struggle troops who asked to join or to be acknowledged as a part of the TKR.In Garut for instance, there was a *Resimen Perjuangan* (regiment of struggle for independence) fighters under the leadership of Colonel Sutoko and in Subang there was the *Lasykar Rakyat* (People struggles)under leadership of Mayor Rambe (Nasution, 1963: 200).

In Bogor area itself, the reorganization and structuration army made a line of military command better,includedthe coordination with other struggle for independence organizations.These reflected in the cooperative to crush movement or rebellion of Ki Nariya – The Mamat in the Leuwiliang and Dermaga area. It be known that since January 1946 the head Quarters of the Bogor Division (Division II) was situated in Darmaga, because at that time Bogor was already under the British although the civilian government was still in Bogor. Even as already explained by Kawilarang, "Bogor was very strange". When the TKR and the Allied forces troops played hide and seek, and shoot each other and also stop each other. While the local government (Bogor) and the police had meeting with the British about the local security, and part of the meeting report also reached the TKR.

Even according to Kawilarang, the Resident of Bogor Barnas Wiratuningrat had a dinner together with the Mayor of Bogor Odang inviting the British Brigade and his staff. In addition to inviting the British military officers, they also invite leaders of TKR like Colonel Abdul Kadir, Lieutenant Colonel Hidayat Sukamwijaya, Captain Yusuf Hardjadiparta. Colonel Kawilarang also attended the dinner (Ramadhan KH, 1988: 69). The more coordinated the relationship among the TKR and the police , the control of the government in this area improved. This condition slowly ended the period of uncertainly. It is quite difficult to say when exactly the alert period or *Masa Bersiap* ended, but in general one

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could say after the 3rd July 1946. Although after this date there were still revolutionary parasites who took the opportunity for their non benefit.

VI. Epilog

History is the past of the human being, a period which could not be repeated. If so what is the use of studying history, if the results would not be importance and useful for the present? In fact to study history is just only to the "beginning" or the origin of the institution, genealogy of rulers, or the services and the role of the certain figures in the past, than the benefits would stop after curiosities had been fulfilled. But impact would be different if you study history for the present. Like it was disclosed by Nugroho Notosusanto in his speech on the inauguration of his professor, "history is for the present, not for the past". It means that we study the past is the wisdom. With that wisdom we build the present and plan for the future (Nugroho Notosusanto, *Sejarah Demi Masa Kini,* 1980).

From the *Bersiap* period which was relatively short, many things could become lessons or comparisons to develop the present, especially in Bogor residency. First, the *Bersiap* period took place because the Central Government, since it dared not take quickly and decisively actions. There was states needs which actually should be quick developed, was instead kept hanging or postponed, like the formation of army. At that time actually the Republic of Indonesia was facing serious threats. Second, there was no clear coordination and division of tasks, for instance the police and TKR under the KNID even with other troops organizations which in general became forces of political powers, like religious and secular political power. The result was that every group felt itself independent or had autonomic rights to give its idea about independent was which was then reflected in actions among others in violent action, including collective actions as seen in the three areas in Central Java (Lucas, 1989), the seizure of power by Tje Mamat in Serang Banten (Iskandar in Ghazali ed., 1995), and events Cumbok in Aceh (Iskandar cs., 2000).

From those actions one could understand that basically it is human being who decided the history the history. If the history is changing to process, then the human being would be an agent of change. The question, is it possible that all people can become the agent of change? If such a question could be converted with one of the religious or faiths then the answer would be "yes". But if it associated with the reality of society, the answer would be "no". As said by Giddens and Lloyd, who can be an agent of change only the people who have the ability and willingness to make changes. For instance at the district level, the regents can be an agent of change because he has the authority and power. Meanwhile among certain tribes, a person who has great opportunities as an agent of change is tribal chief. Just as regent, he has the charisma and authority to make changes. The problem is whether these people want to change. Therefore, the socio-political or community structures have the property set at the same curb, which simply could not be changed. This means, without the ability and strength with a strong will, a change will be difficult to realize.

Ki Nariya and Tje Mamat is a case of people who fail to change the way they wanted. Though they have a charisma that can affect a particular group to do his will. Relatively, they are able to also read the socio-political situation in the vicinity, so it can see the opportunity to realize a dream or ambition. Both see the *Masa Bersiap* as a great time to realize their dream as ruler of the area. Generally people are supporting a political movement of those two men, in addition to having an emotional bond with them, as well as those who were persuaded to benefit from changes later, including vent desire and resentment against those who have been regarded as detrimental.

Their movement ultimately failed, mainly because both were wrong in judging political issues that developed during the *Masa Bersiap*. The issue of independence and unity of the Republic of Indonesia, which before a debate over many of the political elite, quickly spread and be accepted into the ideals shared by most people in the Indonesian archipelago. The ability of the two figures was not strong enough to influence and encourage all communities in the district of Bogor or Serang, Banten to continue to support their movement. On the contrary many people who oppose Bogor as reflected by the presence of paramilitary troops like*Lasykar Leuwiliang*and *Lasykar Hizbullah* (Hezbollah) postscript is the military of the local community. The attitude of society as well as be a very valuable advantage for the Indonesian government, which at that time was still relatively weak. History prove that charismatic of Ki Nariya – Tje Mamat could be defeated by the spirit of nationalism of Indonesia, that united the nation to defend the sovereign of the nation.

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