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The Netherlands

## Java's last frontier : the struggle for hegemony of Blambangan, c. 1763-1813

Margana, S.

### Citation

Margana, S. (2007, December 13). *Java's last frontier : the struggle for hegemony of Blambangan, c. 1763-1813*. Retrieved from <https://hdl.handle.net/1887/12547>

Version: Not Applicable (or Unknown)

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## STELLINGEN

### *One*

In many respects, *Java's Oostboek* in the second half of the eighteenth century may be called Java's last frontier (*see* this thesis).

### *Two*

The decision taken by the VOC to invade Blambangan in the second half of the eighteenth century was closely related to provocations by British merchants who were trying to establish a new trading-post in this region.

### *Three*

The key to the success of the VOC in maintaining its hegemony in Java was determined by its skill in fostering good relationships with the local rulers, especially after the last Javanese Succession War which ended in 1757.

### *Four*

The preaching of Islam in Java played a central role in the Dutch expansion strategy in Blambangan in 1767-1774. In a nutshell: thanks to the Dutch intervention the great mission of Sultan Agung to create the world of Islam in Java was accomplished.

### *Five*

The intervention of the Dutch East India Company in Blambangan also fanned inter-ethnic violence and actually strengthened ethnic and regional sentiments, proving that one should keep an eye on the dynamics of indigenous developments (*see Gagahnya Historiografi Indonesiasentris*, Bambang Purwanto).

### *Six*

The regional opposition to the Company in Blambangan was not a direct response to oppression and economic exploitation as the orthodox opinion has it, but a heart-felt resentment of the local population against the unwanted intrusion of new 'foreign' (Javanese and Islam) elements.

### *Seven*

The extension of the Company's influence in East Java gradually but surely put the existing autonomous trade networks in a straight jacket, reshaping their orientation and output.

### *Eight*

A characteristic feature of the Wong Osing among other Javanese ethnic groups is their inclination to be autonomous and free of foreign intervention.

### *Nine*

The credibility of the *babad* as a historical source is not situated in the accuracy of its narrative account but its cultural function within the society that produced it.

### *Ten*

Field work on Java is an appropriate and challenging learning process for the historian who examines the continuity and discontinuity of Javanese culture. Situated between the Indian Ocean and the South China Sea, the island has experienced a mixed legacy of foreign religions (Hindu, Buddhist, Islam and Christian) and South Asian, East Asian, Middle Eastern and European influences. Seeing is discerning, listening is understanding.

### *Eleven*

The autonomous viewpoints of Indonesian historical writing are often undermining the credibility of the Dutch sources and their so-called intrinsic value and objectivity.

### *Twelve*

The *Condorhorst 140 mafia* is the new generation of the twenty-first-century Indonesian academic 'birds' who flew over to forage and stretch their intellectual wings before returning home to lay the eggs of cultural revival.