INTRODUCTION

The meeting of the Indonesian people with Christianity began in the 16th century through Portuguese traders and also in the 17th century through traders/Companies Dutch. One of the visible consequences of the expansion of politics outside Europe (Asia, Africa and North America) by European countries was directed to find a region producing raw materials (spices) in order to meet the needs of industry in Europe which was then followed by a process of civilization (civilizing process) through the process of Christianity (Mansyur, 2013).

The process of Christianity was carried out on company ships (Compagnie-trade), where there were traders but also missionaries who besides serving the spiritual needs of the crew when they sailed, but also to serve the community around the port (Bandar) which found to be Christianized (Boxer, 2013). This is an act of VOC in the field of religion and culture based on the Calvinist understanding as stated in article 36 of the Dutch Confession, about what the Christian government must do: protect the church and promote true religion, namely religion Gereformeerd, which influences the way of handling church by the VOC government (Coertzen, 2012). However, since the VOC was dissolved in 1799, the condition of the churches in Indonesia had finally suffered a sad condition. No more pastors are willing to come to serve in Indonesia. Nevertheless there are efforts to improve the existing conditions, with the formation of the Protestant Church in Indonesia (GPI) as a forum that brings together Protestant churches resulting from VOC sending and subsequent periods (Roest, 1903).

The formation has been carried out, although the effort has not shown the seriousness of fixing the character of the congregation in order to present the congregation living in Calvin teaching while implementing its ethics, because it was only an attempt to answer the issue of unorganized churches in the Indies at the time (Nijman, 1994). The practical arrangement of church life in the archipelago by the Dutch East Indies government for more than 3 centuries has resulted in the church experiencing stagnation to become a more significant agent of social change, because the arrangement is more focused on the interests of colonial hegemony (rather building strong church institutions) than building community character even the educational process organized by the Dutch East Indies government did not succeed in removing the community from a mystical and irrational way of thinking, on the contrary it resulted in a feudalistic and maintained elitist social system. This strongly influenced the church style in Maluku which was irrational and very mystical not to mention, the Protestantization of Catholics in Maluku by the VOC, took place as part of a political project, rather than a correctional or congregation project.

On the other hand, the necessity of maintaining the faith of the church Gereformedin the Dutch East Indies made Christianity in Maluku at that time only a "copy" of the faith of the Dutch church. Not to mention the style of Pietism that so strongly colored the religious behaviour of new Christians, which in its development, the style of Christianity (Protestantism) as it characterized the tribal church, which became known as the Maluku Protestant Church in 1935 (Ruhullessin et al., 2019).

This sort of social phenomenon of Calvinist Christianity in Maluku is very far from the picture Weber mentioned in his magnum opum regarding the role of Christianity in the progress of European society. Weber began his book "The Protestant
Ethics and the Spirit of Capitalism" by presenting statistical facts for the explanation that in modern European society, commercial leaders and capital owners, as well as those belonging to high-level skilled laborers, and employees of modern companies who qualified in technical and commercial fields, mostly Protestant faiths (O'Leary, 2012).

In the history of the development of capitalism at the beginning of the 16th century, it developed rapidly in areas with strong Protestant elements, different from Catholicism. Protestant religion, the church carries out strict supervision of discipline in all areas of people's lives, resulting in prima facie that is effectively able to stimulate economic activity (Giddens, 2016).

In his Thesis on Protestantism Ethics, Max Weber emphasized that rationality turned out to have a relationship that linked itself to the logic of capitalism which was also rational and efficient (Guzman & Hill, 2017). It appears in the "Protestant ethos" which he chose as a modern meaningful mantra, where modernity cannot be understood objectively in the style of science (Dana & Light, 2013).

Weber's research on the economic progress of Protestants who first formed in Europe (the Netherlands and Germany on the banks of the Rhine) wanted to show that Protestants had the potential to become more rational than Catholics who were thought were not rational. For Weber there is a very significant relationship, determining each other between the ethics of religion and the practical life of its citizens (Carr & Weber, 2009).

According to Weber, in Calvinism people should not waste time, relax; there are demands to live a life of rational and sustainable discipline. They reject reckless ways of life that are often lacking in Catholicism because there is a chance of forgiveness from a model in recognition in Catholicism (Zabaev, 2014).

Protestant Ethics is a sign of perfect obedience to the demands of religion which can produce rational and methodical actions. It is a “call” for someone to solve obstacles in economic traditionalism (Schroeder & Schroeder, 2019).

In this regard, there is a phenomenon that is so contrasting between Protestantism that developed in Europe and that in Maluku. This explains that the workings of Calvinists in Maluku are still patterned on economic behaviour. The impression is that what is developing in Indonesia is Christianity residue or Christianity pulp that no longer has the power to change. Of course, the context when Christianity as a formal religion enters the Moluccas, namely the colonial context, must be taken into account, the practical consequence is that the GPM as a Protestant church that is "Calvinist in style" does not really make the process of reforming as a Calvinist Protestant church.

This fact needs to be examined to reveal the factors behind it. Therefore what must be observed in relation to that is the social context of the Indonesian people which began to change to the "democratization process". This political change in Indonesia has led to the strengthening of civil society where the church, including one of the important elements in it, must be responded to well, so that if responded correctly, this change is an opportunity for the church to improve itself as a "people's church" that is critical, character and independent. But if not, then the church will be increasingly marginal, internally and externally.

LITERATURE REVIEW

Weber's Thesis: Protestant Ethics and Capitalist Spirit

The Protestant Ethics and the Spirit of Capitalism which Weber worked on until it was very shocking and became a controversial topic of inexhaustible scientific life was discussed, showing that behind the thesis "Ethics Protestant and Capitalist Enthusiasm" there are well-established facts and that support the emergence of Weber's thesis as a statistical survey conducted by German sociologist Martin Offenbacher in 1900 concerning the economic conditions of Catholics and Protestants in the Grand Duchy of Baden (Adair-Toteff, 2015), evidence from the survey results shows that from a Catholic-majority community it turns out that Protestant community members have a very large percentage of capital assets and occupy important positions, have high educational qualifications, good academic positions, and skilled workers. This is what made Weber interested in doing his research, where at that time Western Europe was leading to the growth of modern capitalism, thus encouraging Weber to look for the causes of the relationship between religious and economic behavior, especially the people of Western Europe, the majority of whom were Protestants (Sica, 2017).

Karl Marx also paid attention to the same thing with Weber, namely the growth of capitalism which had caused a great shock to the lives of Western European people at that time. In essence, Weber did not disagree with Marx in this matter especially regarding the characteristics of the growth of modern capitalism (Turner, 2014).

According to Weber the characteristics of Spirit of modern Capitalism are the existence of economic enterprises that are organized and managed rationally on the basis of the principle of knowledge and development of production for markets, namely production for society, through society and production for money and the existence of enthusiasm, ethos, and efficiency that demands human service to work calls. For Weber work is a personal goal of every person, work is not an incidental activity but as something inherent in the existence of human life that is life is work (O'Leary, 2012).

Work This is what Weber called vocational ethics which is the behaviour of the Spirit of modern Capitalism. Behavior which is considered to be an ideal type of the characteristics of modern capitalism, where ideal behavior is very much different from the forms of ancient capitalism and even medieval capitalism. This was then made into a problem to
question what kind of power actually had caused the transformation of mankind and such behaviour, so Weber replied that modern capitalism originated from the Protestant religion which was the Wirtschaftsethik. Thus it can be said that modern capitalism is Protestantism, which is the Protestant religious rules about the rules of conduct of its followers in daily life (Sombart, Klausner, & Epstein, 2018).

The presence of Protestant Ethics which was born first from modern capitalism and Spirit of Capitalism was born first from capitalism. Providing proof that Weber has analytically carried out in-depth research on Protestantism as taught by Luther and especially Calvin's teachings as well as various other Protestant teachings. From the results of his in-depth research on Protestant teachings, Weber shows that Protestant Spirits in practical ethics are synonymous with the spirit of modern capitalism (Zabaev, 2014).

Furthermore, this Protestant spirit, then, is very synonymous with the spirit / Spirit of modern Capitalism, which basically assumes that working hard is calling or a sacred calling for human life. The Protestant Spirit also understands that making or looking for money honestly is an innocent activity. In addition to this evidence, Weber also proposed proof with statistical figures (Gane, 2012). If it is true that Protestant teachings lead to the development of modern capitalism, then it must be proved by two things according to Weber namely, in societies that realize the possibility for the development of modern capitalism, a religion that has Protestant Ethics or similar to Protestant Ethics must be found. This does not arise from modern capitalism, it must not be found in the teachings of the Protestant religion or the same as the Protestant Ethics.

In response to this, Weber points out the fact that since the reform era, countries that have adopted Protestantism as the majority are economically more advanced countries. Weber shows countries like Holland, England, America and so on. While in countries where the majority adhere to Catholic religion or teachings or other non-Protestant teachings, they generally miss their economic development. By explaining this, it is clear how Protestant economic ethics has educated and trained its followers towards a capitalist economy (Sica, 2017).

In addition, from the hypothesis proposed by Weber through statistical figures conducted in Germany, it was shown that the population who adhered to Catholicism was economically better / richer than the population who adhered to Catholicism or other non-Protestant religions. But perhaps this fact can also be denied. This means that it might be possible to put forward a hypothesis that British countries, Holland, whose economies are good, not because they adhere to Protestant teachings. Or said the Church Father: Oppertethaesesssees! Let us remind Jews from Central and Eastern Europe, the religious minorities of the Near East and India, those groups with good achievements do not have relations with Protestant ethics (Wrong & Runciman, 2006). But such a hypothesis according to Weber is wrong. The proof is that if we look at countries where the majority embrace Catholicism or other non-Protestant teachings, then people from Protestant sects who are a minority are actually very well known for their success in the industrial sector or their skills in trading businesses so that they stand out in every economic activity.

Here Weber creates two types of ideal types namely Protestant Ethics and the spirit of Capitalism. Weber gradually tried to show that every sect in Protestant had the same tendency to support the presence of modern capitalism, so Protestant teachings encouraged the presence of capitalism. Protestant ethics, especially the Calvinists, provides a wide opportunity for the creation of a transition from a closed communal society to a more open industrial society. The teachings of Buddhism, Confucianism, and Hinduism, according to Weber, were not able to provide these conditions. These three teachings (Teachings of Buddhism, Confucianism, and Hinduism) do not have a clear distinction between worldly problems and the afterlife (Turner, 2010).

Thus, both Protestantism and capitalism are both related to a rational and systematic view of life in which Protestant Ethics puts pressure on efforts to avoid laziness or enjoyment at will, and also emphasize craft in carrying out tasks in all aspects of life, especially in work and economic activities in general. Whereas in the development of modern capitalism demands to limit consumption so that the existing money is reinvested and for future capital growth. This explanation is certainly much simpler than a simple statement which states that Protestantism causes capitalism, which subtly explains that Protestantism stimulates or encourages capitalism but that is not the only factor (OLeary, 2012).

Thus here Weber strongly emphasized the influence of Protestantism on the development of capitalism but he also did not deny that Protestantism was also influenced by capitalism. In other words, the ideal and material interests regulate human actions and by this, there is a relationship between religious ideals and interdependent economic interests. So according to Weber Protestantism stimulates the growth of capitalism, but when capitalism is secular, it stands and becomes autonomous and self-sufficient, so it no longer requires religious legitimacy or religious support and is ironic in damaging religious ethics.

**Protestant Ethics Exactly Secularizing and the Effects of Calvinism on Ethics of Protestantism**

Secularization is a change in society from identification close to values and religious institutions into values and non-religious and secular institutions. Secularization leads more to the belief that when society "develops", especially through modernization and rationalization, religion loses its power in all aspects of social life and government (Desautels, 2016). Along with the breakthroughs that Protestantism made towards tradition which resulted in a change in a more rational direction, on the other hand, Protestants never imagined the consequences of ascetic ethics that were in the world, which in
the long run could give birth to secularization. That is, Protestant ethics brings success in the field of matter, but it also helps in the loss of religious motivation. This is what according to Peter Berger: Protestantism as the most perfect manifestation of the dialectic process in which the orientation of religion is inner-worldly is “digging the grave” for himself (Berger, 1969).

According to Weber, Protestants initially did not expect the consequences of ascetic ethics in the world, so secularization in the long run (Weber, 1930). This shows that modern society upholds rationality on the one hand and on the other hand modern society is a society that has specialized in various fields of life, even individuals are formed as professional units and by that he believes in the value system that is in accordance with his field.

In addition, the need for various variations on religion indirectly weakens the religious grip on society. Religion has been reduced in areas of practical life, resulting in secularization (Chojnacki, 2012). Finally, religion loses influence in society, but that does not mean losing attraction. That fact proves that there is always the passion of individuals who glorify religious values (Berger & Mittleman, 2019).

Responding to that, Weber in his work on religions in the world shows an important analysis in assessing religion as a major basis for the formation of status groups and various types of leadership structures in religious groups. Accepting a reciprocal dependence on religious beliefs and motivation on the one hand and lifestyle and material interests on the other, for Weber is a case of Protestant ethics that describes the independent role in which religious ideas can play a role in promoting social change (Weber, 1958).

The description of the independent role, then put pressure on the influence of the belief system of religions on patterns of motivation and action in the secular world, especially the economic world in promoting social change such as: Hinduism, its followers are very loyal to follow obligations according to traditional economy and ritual so that there is no religious motivation to violate traditional patterns through increasing rationality.

On the other hand Buddhism, there is always a strong rejection of the material world, where the idea of religion is to limit physical desires and all forms of material involvement as much as possible. Meanwhile Confucianism is a religion that rejects the world, where the Confucian viewpoint emphasizes an absolute principle of reason and order encompasses the entire universe, including the natural world and social structure. This explains that the consideration of other rationalities of traditional rationality is very limited.

In ancient Judaism, active involvement in increasing change in the material and social world was very much alive, as was Protestantism. But this involvement was seen as a preparation for an impending messianic century and which would begin with a worldly intervention. The same is true for Catholic Catholics in the middle Ages who faithfully carry out rite ceremonies outlined by the church in hopes of obtaining eternal salvation.

The designation of the existence of world religions in all types of religious personalities is very contrary to the bourgeois Protestants who diligently work systematically and rationally, as a religiously valuable vocation, who maintains a firm discipline not to give up on material temptations and believe that religious values can be measured by the level of success achieved in their work assignments. So that Protestants are very supportive of capitalists with their attitudes of being skilled, thrifty, hard work, honest and they will emphasize the acquisition of as much money as possible and avoid the opportunity to enjoy it excessively and that is religious value as a result of right work (Dana & Light, 2013).

Furthermore, in the influence of Calvinism on the ethics of Protestantism, Weber believed that it was only Calvinism that provided a transitional basis for the formation of modern industrial societies. Weber's writing is often accused of being a description of religion in a narrow manner, or as metatarsi about ideology and the importance of ideas in social life (Beilharz, 2012).

Weber then put forward analytical and profound evidence of Protestant teachings as taught by Luther and especially by the teachings of Calvin. The results of the study then show that the Protestant spirit in practical ethics is synonymous with the spirit of modern capitalism. According to Weber, Protestant ethics with his ascetic attitude was able to realize a successful life, because God created nature and mankind was for the glory of God. Humans are thus obliged to work for God's splendor and create God's kingdom in the world. As a result of this conception, Protestants consider pleasure to be an ugly thing and conversely to glorify God one must save because that is his calling (Weber, 1930).

The appointment that Protestants in Weber's context survived more because for Weber the Protestants saw the world as a field that must be cultivated for the sake of improving living standards. That's why Protestants save and succeed in all efforts to improve their economy. This is different from Catholics who only expect future safety and are oriented outside the world. Such a Catholic view makes its adherents not allowed to socialize even related to the dirty world.

Meanwhile, for Protestants, the world is a calling (Beruf) and therefore the duty of humans to manage it for the benefit of their lives. Thus Protestants should not expect anything to come from above but try to manage the world to fulfill their vocation. It is this spirit of Protestant calling which, according to Weber, is very synonymous with the spirit or ethics of modern capitalism which in essence assumes that working hard is a Calling or a sacred calling for human life.
This is where rationalization occurs as a process that is impossible to negotiate but which is ambivalent, so it can be concluded that Calvinism is a faith, which refers to various major struggles carried out in the fields of politics and culture in the 16th and 17th centuries, which affected Protestantism ethics, but also helped encourage asceticism, such as gathering wealth in order to obtain a greater presence of God and not for worldly luxury, so that it became capital accumulation which enabled the transition from feudalism to capitalism, when religion helped the rise of capitalism while capitalism began to destroy religion (Feuchtwang & Giddens, 2006).

**The Pattern of Protestantism in Maluku**

Protestantism style formed in Maluku developed as a result of the interplay between elements of Calvinist Christianity instilled by the Dutch and the Moluccan community and culture in certain historical situations. The style can be seen from several points of view, namely:

**Sociologically**

In relation to the style of Constantism that was formed in Maluku, GPM Christianity was very prominent in its traditional nature. Protestant Christianity, the church, and worship have become part of the traditions of the people that are highly respected. Becoming a Christian always means doing certain things, such as saying prayers before and after meals, attending services on Sundays, trying to have children baptized, confirmed and so that their marriage is blessed by the church.

Loyalty Church members participating in worship, even to attend traditional events are always influenced by the worship of the people. Another traditionalistic characteristic is that the people try to receive the service of the Lord's Supper as much as possible in his home village. The first translation Bible is still considered the most valuable, especially by the elderly, even though a new Bible translation has been published. Pastors who try to introduce a change in liturgical matters or make updates on traditional patterns of Church worship will certainly face strong reactions, especially among the elderly (Cooley, 2006).

The traditionalistic style of Protestantism does not mean that there is no high level of devotion and devotion among the congregation. Being a Christian means being faithful to the church as an institution, this has been a part of life since the days of the ancestors, so they are willing to sacrifice for church activities. This can be seen from the religious character of the ummah, which is very colored by love for the area of origin.

Ambonese was Protestant, but perhaps only a few understood what Protestantism meant. Even on the other hand the church in Maluku is largely a tribal church. The "tribal church" as the term for Ambonese Christianity is appropriate because tribal members are members of the church and even the cultural characteristics of the ethnic groups have characterized Christianity and the Protestantism of their ecclesiastical life. Indeed, the style of the church is an imitation of the church in the Netherlands, but the style has a great cultural influence so that the church has been "populated" and "compacted". This happens because Christianity has adapted to the dominant characteristics of adat and other cultural patterns of society.

It is understandable that Maluku church theology is mostly from the Calvinist Church in the Netherlands, but this style mingles with cultural features and produces a Calvinist style that is limited to church clothing, seating, Presbyterian-synodal bureaucracy but Calvinist ethical issues almost eroded by culture.

As a result of the church being responsible for the Dutch state, and the Netherlands regulating all church performance, the ministerial office (Church Workers) is government employees and behaves in accordance with the prevailing pattern in that environment, namely as the state administrator of spiritual affairs. That is, religion is seen as a special status giver in society, often the term "rank Serani", which means the rank or position of Christianity, Christians see themselves as having a higher position or rank than Muslims. there is because Christianity is the dominant religion of the colonial rulers. The development of this attitude is also related to special opportunities to get education and employment, which are given to Christians.

**GPM Protestantism Style**

GPM Protestantism style is very spiritualistic. That is, there is a radical difference between this mortal world and the divine world, between flesh and spirit, between soul and body. Christianity deals with mental, spiritual and spiritual matters, not with worldly questions. Physical work (except farming), trade and commerce are seen as a dirty thing that should not be done by Christians, so it is impressive that Ambonese Christians are lazy. Obviously, this feature is not a Protestant Calvinist Christian norm but is caused by the influence of colonialism and the motives that present the Dutch government in Maluku. These characteristics or characteristics have caused Maluku Christianity to be negative towards the world, or to assume the world is outside their business. It has had a very negative influence on the development of GPM Christian ethics.

Another feature that is more prominent, namely the result of colonial rule that damaged the Moluccas as a whole even for centuries, so that Christianity and the church were always closely watched and controlled by the colonial government. This makes Christianity very individual (individual). This characteristic was caused by the influence of Dutch policy, which educated Christians to use them in the civil service and military of the colonial government. This has an effect on the role
of Christians and the Church, relating to social and cultural life, to Christian ethics, or to suggest that the Christian Church can participate in efforts to overcome common problems that must be faced by the people and the Indonesian people.

The development of Protestantism originating from the influence of the flow of pietism (revival) seemed to have been a source of inspiration for efforts to renew and strengthen GPM in the 19th century. But in reality it relates to the polishing of the sanctity of life, it turns out that the lives of Christians show continuity between religion and ethics. That is why there are events drunkenness, lewdness, and squabbles were common and widespread in Christian fellowship. Maybe, in reality, it was found because there was an original tendency in the temperament of the Moluccans that was lacking due to the existence of individual ethical or moral awareness, which became the basis for one's actions and behavior.

Indeed, the GPM has a Calvinist character for a long time, but the Calvinist character of spirit and ethics is less visible, this is due to traditionalism and the characteristics of the Moluccas. This situation is certainly related to the colonial situation: the relationship between the church and the government, the lack of adequate and systematic lessons about Christian faith and life, especially during the first two centuries (1600-1500). All of these factors further explain why the very important features of Calvinist Christianity - the inseparable bond between theology and ethics, faith and morals - proved unable to significantly change the character of the Moluccans for more than four hundred years. Or, these factors further explain why the basic characteristics of Calvinist Christianity are less embedded in the traditional Christianity of the Moluccan people.

When GPM became an independent Church apart from the Indische Kerk, the GPM had to organize and organize its church life independently, although in the early days it was still financially dependent on the Dutch. Protestantism at that time was still a continuation of Protestantism in the period Indische Kerk. Even the church is increasingly hegemony as a sacred institution far from space and secular (lay) people. A church style that is a minister of centrist / clericism.

Based on this context, Protestant ethics, which should be a driving force for economic activity in Maluku, does not work and even barely develops. This is seen from the lack of interest of Christians in the field of trade and in economic development and only wants to work in an office as a civil servant / private. The people who enter the trade sector in Maluku are mostly migrants from outside Maluku (China, Buton, Bugis, Makassar)

METHODOLOGY/MATERIALS

Research Methods

This research is descriptive by using qualitative techniques (Sugiyono, 2013). The source of the data is obtained from library sources consisting of the history of Christianity in Maluku by relying on the heuristic approach, where historical data is then interpreted to see the meaning of events for and in the middle of a new context in order to establish Protestantism in Maluku, to analyze the style of Christianity that was formed, and Magnus Opus Weber regarding the Ethics of Protestantism, which in this connection will also be seen by several other Weber works, to explore the development of Weber's thinking and theory.

The approach used in this study is an inductive approach so that the accuracy of the data obtained can be collected, reflected, and abstracted in an effort to build a theory on the results of research (Djaelani, 2013).

Data Analysis Techniques

To strengthen qualitative techniques as data analysis techniques, hermeneutics are needed to help provide a refinement of library data, especially those related to historical materials, using metaphor, narration, and semiotics as a step to place historical facts into qualitative data related to research problem (Chariri, 2009)

RESULTS AND FINDINGS

GPM Protestantism in the Weber Thesis Perspective (A Comparative Study of the Criticism of Protestantism in Maluku)

Looking at the context of Ambon / Maluku, then what Weber called about the Protestant Ethics and the Spirit of Capitalism did not necessarily exist in Ambon / Maluku. Even though capitalism as an established economic system has indeed emerged since the era of the clothing industry in England which advanced rapidly in the 16-17 century. Further developments show that capitalism has a close connection with colonialism so that the economic system is increasingly strong (Gane, 2012). Here it can be seen that religion also has a significant contribution in providing a value base for the functioning of the economic system. At the very least, as stated by Weber, religious ethics greatly helped the formation of ascetic attitudes for followers of the Calvin teachings, so that they could develop an advanced economy (Feuchtwang & Giddens, 2006)

In the development of the capitalist economic system is actually different from the development of theological teachings, but the implications of theological understanding that developed into tradition always influence the pattern of social life, including economic behaviour. According to Marx, Capitalism cannot be separated from religion, instead of seeing oppressive capitalists; Marx calls religion opium so that people want to realize that there is politicization of religion for economic interests that only benefits a handful of people (Volenski & Pals, 2006).
Based on the above, Ambon / Maluku should also have Protestant Ethics that encourage capitalists, but in fact, it is just the opposite of what it should be. This then raises the question. Is it possible because the process of Protestantism in Ambon / Maluku that happened is not reasonable so that the Calvinist ethics is lost because it happened by force? Or because nature always spoils the population with their wealth so that they do not survive and instead choose to sleep well rather than improve their lives by making themselves capitalist. Starting from the principle of Calvin teachings which directly becomes one of the drivers of capitalism, the perspective that is intended to be demonstrated through the Weber's thesis on Protestantism in the GPM is how relevant it is to the style of Christianity in Maluku.

Relevance to the Style of Christianity in Maluku

Weber and the criticism of Protestantism in Maluku

Seeing the reality of Protestantism formed in Maluku especially in GPM, the correlation with Weber's Thesis is that Weber in his Thesis clearly states that Protestant Calvinists are generally people who survive and save so that they succeed in the world of economy and became owners of capital (Capitalis), then the Calvinist Protestants in the Moluccas (GPM) does not show that attitude. This does not mean that the GPM Protestantism did not survive and was not oriented towards the economic field so that they did not become capitalists but the question is whether it is true that Protestantism ethics specifically for Calvinism invites people to live frugally and become owners of capital? This means that whether the people on the banks of the Rhine survive because of Protestant ethics, or because they are a minority and because they are threatened, they suppress the use of money as much as possible to be able to save and work hard, so that they succeed in raising their economy and becoming owners. Successful capital owners in the economy. Or is it due to the influence of pietism that is strong in its Calvinistic style of GPM so that it makes the Maluku Protestants not survive and even just feel good? This is theoretical criticism, or also criticism of Protestantism. And it is interesting that the space of criticism must also enter and stab into the theological critics, especially regarding the orientation of Calvinist theology which is stronger in its pietist style in Maluku. A theology that is still far from the secular arena, as shown by the Protestants in Germany when Weber gave birth to his Thesis.

The Ethics of Protestantism: Contextual Demands

Of Protestant Ethics as contextual demands here are more concerned with the context of contemporary Protestantism's meaning and articulation in Maluku, which shows that the Moluccans because of the colonialism process which strongly influenced their Christianity and also because of the abundant lulling made them not think thrifty to improve their quality of life. It means that the spirit of capitalism from Protestant ethics does not color the lives of Maluku Christians (GPM).

This explains that maybe because in Maluku Christianity is still dominant and not depressed, so they live well. And this is different from the context of Weber's thesis in Germany on minority protestors whose lives were rushed so that they lived by working hard and the results they survived and succeeded in becoming capital that held the economic capital.

On the contrary, the survivors of Christians in Maluku against the spirit of capitalism occurred when the Moluccas experienced the 1999 conflict, which resulted in a rather difficult life, so that the Protestants began to plunge into the business world, and this was seen when many Christians were absorbed in the market and worked as traders. Actually this then raises a new criticism, that, as Weber said, if everyone who works in a secular space is motivated by religion, it will show what Protestantism the Moluccan people have, when they jump in the market shocked and don't get the price of goods cheap, or unable to make bargaining transactions with Christian traders, as found in shocked markets whose sellers are Muslim.

CONCLUSION

Based on the results of the discussion above, it can be concluded that:

It turns out that what Weber said in his thesis did not occur in Protestantism in Maluku, especially GPM. It was said, because, in fact, Protestant in Maluku constitutes the majority, then the process of Christianity in Maluku takes place with coercion and is not free so that the Calvinist ethics disappears and the natural conditions spoil the population with their wealth so they do not survive and instead choose to sleep well rather than increase their lives by making themselves capitalists.

Seeing the reality of Protestantism formed in Maluku especially in GPM, the correlation with Weber's thesis is that Weber in his thesis clearly stated that generally Protestant Calvinists are people who survive and save so that they succeed in the world of economy and become owners of capital (Capitalis), then the Calvinist Protestants in Maluku (GPM) did not show that attitude.

Protestantism in Maluku shows that the people of Maluku because of the colonialism process that so strongly affects their Christianity and also because of being lulled by the abundant nature makes them not think thrifty to be able to improve their quality of life. It means that the spirit of capitalism from Protestant ethics does not color the lives of Maluku Christians (GPM).

On the contrary, the survivors of Christians in Maluku against the spirit of capitalism occurred when the Moluccas experienced the 1999 conflict, which resulted in a rather difficult life, so that the Protestants began to plunge into the
business world, and this was seen when many Christians were absorbed in the market and worked as traders. This happened because, at that time, everyone who worked in a secular space was motivated by religious motivation.

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