Social religious movement in java 19Th - 20Th century

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Abstract. Religious social movements are very interesting to be studied because this phenomenon is affecting the urban and rural communities, among the rich and the poor people, the educated and the less educated. The purpose of this study was to analyze several religious social movements in Java in the 19Th – 20Th centuries. The methods used are historical methods that include: Source feeding (main source is reference), Source Critique (source test), Interpretation of fact (analyzing the fact), and Historiography (writing research results) in the form of Journal Articles. Religious Social Symbols arise as a result of a depressed society, oppressed by the political system, or poverty as a result of colonial exploitation. For indigenous and less religious societies social pressures breed social protest movements and social revolutions. Meanwhile, in the Javanese society that has social and religious characteristics make the nature of the movement multidimensional. The form of movement is a blend of social movements that lead in the form of protests and revolutions, on the other hand formed religious movements that are politicer nature because it is related to the life of the world and the hereafter. In various religious social movements in Java include the Nativist movement, Millennial/millenarianism, Messianic, Nostalgic, sectarian, and Revivalist. The movement emerged as a social impact of the Dutch colonization in the form of Cultivation which gave birth to the suffering of the people in the economic and social fields.

1. Introduction
Religious social movement is a social phenomenon that is very interesting to be studied because the phenomenon that is implicated in urban and rural communities, among the rich and poor, the educated and the less educated. In Java religious social movements flourished in the final era of forced cultivation or at the end of the early nineteenth century of the 20th century[1]. The condition was caused by the extraordinary poverty as a result of the colonial government's oppression by massive.

The forms of oppression that the government undertakes include the economic, social and political fields that bring the lives of the people into a state of resignation that gives rise to the idea of the present and the future. The present (at that time) society sees destiny, while the future gives birth to various predictions of the future adopted from the past that we know “Jayabaya prediction”. The birth of social turmoil caused by the suffering then born social movements with variations are very diverse. Various religious social movements in Java include the Nativist movement, millenarianism (Ratu Adil), Messianic, Nostalgic, sectarian, and Revivalist[2]. The emergence of religious social in Java can be understood from the plurality aspect of Javanese society which is based on abangan society, santri and priyayi group. Besides, it is also the growth of educated society which gave birth to its own strata in society known as the emergence of the modern elite. That is why the emergence of social movements in Java is very religious in accordance with the culture of society and the figures who move it.
The discussion in this work will analyze some cases which can give an idea of how much religious social influence in Java in the movement of the people. As for limiting the extent of religious movements, the discussion is limited only to a few cases of millenarianism, secularism and the movement of the Tarekat.

2. Methods
The study of the Religious Social Movement in Java in the late nineteenth and early twentieth centuries is a study of past events that have occurred. Therefore, the method used is a historical method that includes 1) source search (heuristic). The main source used as a reference in this study is the work in the form of references generated by experts or historical work in general. 2) Test the source (criticism), namely test the credibility of sources that have been obtained by review the contents of sources/references that have been obtained into facts. 3) Analyzing the Facts (interpretation), namely to seek relationships between facts from various sources so that a series of events are arranged systematically. 4) the stage of writing the results of research (historiography), namely writing the results of research in a journal work that is arranged logically and systematically according to academic rules.

3. Results and Discussion
3.1. The rise of the Religious Social Movement in Java in the 19th Century
A very prominent in the turmoil of the 19th century that almost covers the various communities throughout the world, is the emergence of social movements[3]. In Indonesia the emergence of social movements very much in particular the movement of "millenarianism" in the 19th and 20th centuries[4].

The social movement is the terminology used by Anthony Wallace of the term "revitalization" (revival), which is defined "as a deliberate effort, organized and realized by the members of the community to establish a culture that is more satisfying. The concept of revitalization that is used to refer to the social movements that include nativistic, Millennials/millenarism, a Messianic, Nostalgic, sectarian, and Revivalists. Sartono Kartodirdjo call these movements for Java, with the term Movement Religious, because these movements include violence, rebellion, sectarianism tend to be associated with movements inspired by religion or use the ways of religion to realize the objectives magical desire[2].

Such social movements, especially those which are volatile in Asian and African countries (outside Europe) arise in social protest against the conditions produced by the European (colonial) government, especially socio-cultural and economic emphases. The form of movement is also different, some are violent, neat resistance, there is a peaceful nature of renewal, and there is a passive withdrawal. Similarly, the movement of Ratu Adil (millenarianism) in Java can be ascertained as a result of the suffering of the people which gives rise to a nostalgic (memory) to the golden past[5].

Especially in Java Island the suffering people since the Cultivation Period, has brought the consequences of the people forget the objectivity itself, and can no longer understand. circumstances and reality with common sense, are incapable of reflective thinking, and consider the occupation to be the fate of God. On the other hand, suffering and misery have brought the people into a very irrational mindset with the birth of mystical socio-religious movements.

3.2. The Movement of Millenarianism
Millenarianism believers in essence believe that soon will come a whole new society that will eliminate all forms of suffering at once. In the Javanese tradition the hope of millenarianism is demonstrated by a fantasy of the arrival of the messiah who is touted as the "Queen of Justice" who will establish a prosperous kingdom, where his people will live prosperously, free of taxes owning the house of the wall and so on [6]. The phenomenon has actually existed since the Hindu-Buddhist era even in the first centuries AD has emerged the phenomenon in Indonesia, especially Java. The hopes of the expansion of oppression (by Colonial) and the hope of the coveted future, in its development in
Java (especially Central Java) of the nineteenth century are often said to be "Jayabaya predictions"[7]. When exactly the forecast developed in the Javanese society can not be ascertained. Rafles has mentioned that the development of the pre-symbol of Jayabaya comes from Susuhunan Yogyakarta.

"... According, however, to a prophetic "chronology" of the java’s which is now in the possession of the Susuhunan, and is accribed to the pen of the aji Jayabaya ... In Wesalius record year (1872), about the unrest happened in Javanese Tangah, there is a rumor that Jayabaya there are behind it all. He tried to establish that the Jayabaya fibers were between 1740-1755 AD. People, generally only know that Jayabaya is a king and forecasters are predicting disasters and insults suffered by the people of Java. The earliest source to make such a remark could be ascertained as coming from the Kraton, as explained by Brandes who is considered a proto-type of Jayabaya's prophecy. The birth of the prophecy can be ascertained after the defeat of the Mataram Kingdom (in the case of the King of the Great Emperor) in attacking the VOC in Batavia. The defeat was accepted merely as fate, the will of God and considered the next kings to be assisted by the Dutch. On the other hand, the defeat by some of the clerics of the court was not recognized. But once confronted with the fact that they have been subjugated by invaders with Mataram kingdom imposed by around mid-century Dutch 18th (1755), when it started it is necessary to display an astrologer. So selected Jayabaya figure regarded as the carrier will address Java free of foreign domination, and since that time the predictions Jayabaya increasingly widespread in the Java community. At the end of the 19th century those expectations centered on the arrival of the messiahs Java, which is associated with Prince Diponegoro, Java war hero (1825-1830) who took the title Erucakra[8].

It is understandable that the immediate attraction and ability gained widespread support from farmers, both in Jogyakarta and Surakarta. Even the Regional rulers of the provinces of the incident are more based on their claim to "prophet hood". His followers believed that Diponegoro was the long-awaited Ratu Adil who was a central figure in the syncretic complex of millennial beliefs in Javanese for centuries.

Along with the end of the Diponegoro war, the colonial government implemented a system of forced cultivation, where peasants were forced to abandon the prevalent rhythm of life, altered by obligatory duties. The suffering caused by forced cultivation is not to weaken the belief in the coming of the Ratu Adil, but instead lay the foundations for widespread speculation about the arrival of the messiah. Until the end of the nineteenth century the movement of millenarianism was widespread in Javanese society and seeped into the Islamic millenarian movement in various religious movements in Java commonly called "mahdism", a movement with a leader who used the title of "Imam Mahdi" to gain the support of some great Muslims.

Until the early 20th century the millenarian movement (Queen of Justice) did not die. Even in times of great utterance it is voiced in many places, perhaps with the emergence of politically motivated backgrounds, to gain the support of the past, for example Indische Partij has used this approach. In the announcements it has linked the emergence of Queen of Justice and attempts to establish "Kingdom". Progressively it is also carried in the organization of Islamic Trade Sarekat, especially millenarianism in Sarekat Islam.

Both the movement of Millenarism, sectarianism, and tarekat are generally "mystical" and this is one side of the tradition of people's life, especially Java, as a continuation of the pattern of Hindu-Buddhist life. Mysticism is the basic vision of "Javanism" that still flourish in almost all of Java from all walks of life both social and educational, even though they have embraced Islam. It is no wonder that millenarianism as a primitive revolutionary movement is more fertile in the society or less educated classes. Moreover, the followers of Sectarianism and Tarekat, in addition they are less educated, also very lack of understanding of the religion adopted according to the guidance of the true religion.

3.3. Sectarianism movement
The movement of sectarianism is generally based on the nature of hatred and enmity, especially the sect movement in Java, the nature of the rebellion and hatred besides aimed at the Colonial and the
priyayi classes also against the official religious leaders. Regarding the movement of sect in Java can be mentioned for example movement Budiah group. This group was founded by Haji Muhammad Rifa'i from the kalisak of Karesidanan Pekalongan (Central Java) region of the mid-19th century.

Budiah is a sect of purification of Islam that according to its founders held to conduct resistance to religious damage perceived to have penetrated into the Islamic community in Java, especially in the 19th century. Its purpose is to make reforms of Islam by returning to pure teachings. Haji Rifa'i recommends that the people only be faithful to the Caliph of the holy Prophet, who is worthy of respect, not to a devout priyayi to a pagan government. He also advocated warfare.

3.4. The Movement of Tarekat

In the Tarekat prioritize the achievement of life in the akherat, it is different from the group movement whose development in Java in the nineteenth and twentieth centuries alongside the development of the Millenarism movement, both movements offer some similarities of ideological character, that is more oriented to life the world now.

In Java, the tarekat's flow was earlier than the sectarian movement. The sectarian movement in Java only grew in the framework of social change, chaos, demoralization and westernization. While the Tarekat emergence is related to the development of Sufi that has grown since the early development of Islam in the archipelago. Until the late 19th and 20th centuries there were three popular tarekat in Indonesian society namely the Syattariyah, Naqsabandiyah, and Kadiriyah tarekat. Each has a network up to a holy man in the Middle East.

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In the Javanese tradition tarekat is often connoted with "mystic" which is meant to refer to Sufi and sects. Clifford Geerts [9], for example, calls the Kadiriyah Naqsabandi congregation that existed in Java as the sect of these two schools are called orthodox, because their followers do not abandon the common pillars of performing the basis and theories of the mystical development of the four stages of "Syariat", "Tarekat", and "Makrifat". No wonder if the adherents of a congregation that has been based on the age of maturity and doctrine the "Kyai" will be so submissive and obedient to his commandments. The leaders of teachers and pilgrims loyal to the pagan government condemned him. people are only justified loyal to a "caliph" of a holy prophet, only they are deemed worthy of respect. Revolt events that occurred in the area of North Banten in the mid-1880s have shown the influence of Naksabandiyah-Kadiriyah congregation. Then it emerged into a social movement in 1888 with the rise of Cilegon rebellion (known as the Banten Peasant Movement), a peasant uprising against the colonial government led by Haji Wasid and Haji Tubagus Ismail[9].

The peasant uprising in Cilegon, Banten (West Java) is an example of a messianic tradition within Islam that seeps into millenarianism. Sartono Kartodordjo focuses more on the event in the background by social dynamics[10]. Another event which also shows the influence of the tarekat flow is the incident of Kyai Kasan Mukmin. The rebellion that took place in the village of Gedangan Kabupaten Sidoarjo (East Java), was an incident led by Kyai Kasan Moekmin. Before leading the rebellion in Gedangan, Kasan Moekmin had studied for some time to the Krapyak holy people (Jogyakarta). There he follows the flow of the Naqsabandiyah congregation. That's where he got the lectures from the Kyai (holy people) about the Jayabaya Forecast. The doctrine of the millenarians under the erucakra, and the expectations of the Muslims about the coming of Imam Mahdi. In the meetings of Kyai Kasan declared himself an Imam Mahdi. He planned rebellions against colonial atrocities.

Obedience and obedience to people who are considered to have advantages of this is not merely describe the development of the tarekat, but can be traced from the attitude and outlook of Javanese society that has a submissive and humble attitude. Similarly, subordinate people are always subject to social institutions that are difficult to change.

That's what happens in Islamic society especially in Java. The followers of this religion at first did not know very well about the teachings and practices in accordance with what is ordered by Islam. Such people in understanding Islam were more comprehensible in terms of mysticism, and other ritual activities, without the knowledge of the Qur'an and Hadith, and the importance of the existence of the
religion of Islam in the future. They practice religion according to their ignorance[11]. On the contrary
they can not escape from the mystical teachings held long before entering Islam, that is when Islam is
"in Java" which subsequently transforms into a frozen power tool. The Raja-god (Dewa-raja), which
was originally closely related to the mystical life in Java, then simply merely changed its name to the
caliph of Allah. The mosque replaced the Temple and the hierarchy of the clergics and Islamic leaders
replaced the Hindu-Buddhist model, which is considered in accordance with the Indo-Java
cosmological scope. It is precisely this condition that causes such large followers of religious
movements based on religion in Javanese society, especially the Ratu Adil movement, Sectarianism
and tarekat.

The condition is still sustained by the condition of society in its development further. The followers
of Islam in Java are often distinguished according to the level of observance of religion and position in
the structure of society. the so-called "santri", "Abangan" or "sontoloyo" Islam according to Sukarno,
and "Priyayi". According to Harri J. Benda that the Indonesian Muslims are divided into: first, the
santri group, who are obedient and obedient to follow the teachings of Islam; secondly, the syncretism
group that more early to the pre-Islamic mind, which is often called the “abangan” among the
Javanese peasants. Clifford Geertz divides the position and states of Muslims in Java by: (a) Abangan;
(b) Santri; (c) Priyayi.[12]

The mixing of elements of Islam and the pre-Islamic element in Javanese society which has been
prevalent in rural populations has indeed become a symptom of syncretism. In this respect, especially
members of the sect are mostly very thick in their traditional cultural awareness, thus further
strengthening their ancient Javanese cultural heritage from the Islamic culture. Pre-Islamic pre-Islamic religious backgrounds such as animistic elements, magical ceremonies and
kinship are commonly referred to as "Javanese religion" or abangan moslem. About the origin of
abangan Islam that it can be reviewed from the beginning of the spread of Islam in Java by the Wali
(holy people). The work of abangan muslem in Klaten, for example, led by Mangoenatmodjo and
Rono Waskito, they claim that the abangan Islamic teachings are based on the teachings of Sheikh Siti
Djenar, one of the guardians Kingdom of Demak, who was killed by Wali Sanga for being considered
to teach a doctrine that deviates from religious teachings Islam. Mangoenatmodjo is a former village
guard and orator, does have a wide relationship and extensive followers. Because it managed to
approach leading figures at that time like HOS. Tjokroaminoto, doctor Cipto Mangun Kusumo and so
on, then put them in a good position, that is served as Chairman of the Sarekat Islam branch Dlanggu.
It has become a habit in every movement, people have positions very easy to get influence in society.

4. Conclusion
The Movement in Javanese Social Religion arose as a result of the condition of a depressed society,
oppressed by the political system, or poverty as a result of colonial exploitation. For homogeneous and
less religious societies social pressures breed social protest movements and social revolutions.
Meanwhile, in the Javanese society that has social and religious characteristics make the nature of the
movement multidimensional. The form of movement is a blend of social movements that lead in the
form of protests and revolutions, on the other hand formed religious movements that are politer nature
because it is related to the life of the world and the hereafter. In various religious social movements in
Java include the Nativist movement (indigenous movement), millenarianism (Messiah), Messianic
(Savior), Nostalgic (longing), sectarian, and Revivalist. The movement emerged as a social impact of
the Dutch colonization in the form of Cultivation which gave birth to the suffering of the people in the
economic and social fields. By looking at the description of some religious social movements in Java
it can give an understanding that the movements are intensive. This condition has brought benefits on
the one hand with the birth of modern organizations later.

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